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VISHVESHVARANAND INDOLOGICAL SERIES—73

Vishveshvaranand Vedic Research Institute Publication—650

संस्थापक-सम्पादकः—विश्वबन्धुः

Founder Editor—**VISHVA BANDHU**

प्रधान-सम्पादकः—एस. भास्करन् नायर

General Editor—**S. BHASKARAN NAIR**

वि. भाभा. ग्रन्थमाला—७३

V. I. Series—73

महा-सुभाषित-संग्रहः

MAHĀ-SUBHĀṢITA-SAṀGRAHA

BEING AN EXTENSIVE COLLECTION OF WISE SAYINGS AND ENTERTAINING VERSES IN SANSKRIT WITH INTRODUCTION ENGLISH TRANSLATION, CRITICAL NOTES AND INDICES

By

LUDWIK STERNBACH

Volume IV

SUBHĀṢITA-S—Nos. 6286—8264

उ—औ

Edited by

S. Bhaskaran Nair

Director, V.V.R.I.

VISHVESHVARANAND VEDIC RESEARCH INSTITUTE
HOSHIARPUR
1980

EDITORIAL

The *Maha-subhāṣita-saṁgraha*, Volume IV, is being issued by the V. V. R. Institute, as No. 73 of its *Vishveshvaranand Indological Series*. It is a matter of gratification for this Institute that the earlier three volumes of the work had been received warmly both by the Sanskrit scholars and by the general reading public, as attested by the reviews of the said volumes published in prominent periodicals and the approbatory correspondence on these volumes received in this Office. The present volume takes off from where the third volume had ended and records 2000 verses, numbered 6286 to 8264, beginning with the *Devanāgarī* letters "उ" to "औ", including 21 extra verses.

The pattern adopted in the previous volumes has been followed in the present volume too. The wise sayings and entertaining verses, as culled from a wide variety of texts, including those of Indian origin preserved in the 'Greater Indian' literatures, such as those of Tibet, Ceylon, Indonesia, Cambodia and other countries, have been carefully edited and presented in *Devanāgarī* characters, with the indication of their primary, secondary and 'Greater Indian' sources. This is followed by the variant readings found in the different sources. A readable translation of the Sanskrit text into English follows, enabling the non-Sanskritist reader to grasp the innate wisdom and poetic charm contained in the verses. Short notes, in the form of footnotes, are added, wherever necessary, to explain contexts, indicate the persons referred to and point out allusions. Three indexes have also been compiled for the volume, being : I. Index of Authors and Sources, wherein brief details of the individual authors and also of the works are given, with the enumeration of the verses under their sources ; II. Index of Sanskrit Metres, wherein the verses couched in the same metre, other than *Anuṣṭubh*, have been collected and enumerated ; and, III. Subject Index, in which the innumerable topics dealt with or referred to in the verses have been indentified and indexed alphabetically, with cross-

references wherever needed. It is to be hoped that this Volume will receive from its cultured readers the same approbation as was accorded to the earlier volumes.

The painstaking labour that Dr. Ludwik Sternbach has put in towards the preparation of this volume is better visualised than stated. Our Institute is highly indebted to Dr. Sternbach for compiling this Volume for publication by the Institute. While the present writer has had the privilege of editing the Volume intensively, revising entries as needed, supplying short notes and fresh translations wherever necessary, checking references and variant readings, and seeing the publication through the press, he had always at hand the unstinted co-operation of Dr. K. V. Sarma, Director-Professor of the sister institution, the Vishveshvaranand Vishva Bandhu Institute of Sanskrit and Indological Studies. Thanks are, again, due to Dr. Sarma for the help he rendered towards the compilation of the Subject Index.

We are also grateful to the authorities of the Akhila Bharatiya Sanskrit Parishad, Lucknow for arranging to release the Volume at a function soon to be held in honour of the author Dr. Sternbach to felicitate him on his completing 70 years of successful existence. Our Institute heartily felicitates Dr. Sternbach over his achievements and feels happy to offer this bouquet of poetic effusions to him on this memorable occasion, with the words :

बुधवर ! सुविशाला पूरिताशान्तराला
भजतु जितमराला त्वां सदा कीर्तिमाला ।
त्वमपि भज ससारं सूक्तिरत्नैरुदारं
स्वकृतिषु सुकुमारं ग्रन्थपुष्पोपहारम् ॥

S. BHASKARAN NAIR

V. V. RESEARCH INSTITUTE
HOSHIARPUR
12th December, 1979

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MAHĀ-SUBHĀṢITA-SAṀGRAHA

VOLUME IV

SUBHĀṢITA-S—Nos. 6286—8264

उ—औ

(उक्तं च—औष्मायमाण°)

ABBREVIATIONS

For Abbreviations see Vol. I of the *Mahā-subhāṣita-saṁgraha*, pp. xiii-lxiv and 405 ; Vol. II pp. vi and 1021 ; and Vol. III p. IX.

ADDITIONAL ABBREVIATIONS

Bloomfield	See BPC.
BPC	Śrī Bhāvadevasūri's Pārśvanātha-caritra, ed. by Pt. Becaradāsa. Vārāṇasī VS. 2048 (=A.D. 1912) ; transl. in The Life and Stories of the Jaina Savior Pārśvanātha by M. Bloomfield, Baltimore 1919.
DCA	A Descriptive Catalogue of Poets quoted in Sanskrit Anthologies and Inscriptions by L. Sternbach I-II. Otto Harrassowitz, Wiesbaden 1978-80.
KāD (T)	Kāvyādarśa, Sanskrit and Tibetan Text, ed. by A. C. Banerjee, University of Calcutta 1939.
KāD (M)	Kāvyādarśa in Mangolian, cf. Sh. Bira in Indological Studies in the Mangolian People's Republic, Ulan Bator, 1979 ; pp. 03-17.
KāRu	Kāvyālaṁkāra, Rudraṭa-praṇīta, ed. by Satyadeva Caudharī, Vāsudeva Prakāśan, Dillī (Delhi) 1960.
KHpk	Kāvyānuśāsana of Ācārya Hemacandra. 2nd ed. by R. S. Parikh and V. M. Kulkarni, Śrī Mahāvīra Jaina Vidyālaya, Bombay 1964.
JSV	See JSub.
Pārśv.	See BPC.
Sabh	See SG.
Sb	MS BORI 91 of 1883-84 in Śāradā script (of *subhāṣita-ṣ* as quoted in SkV [as Sb]).

SGo	See Vol. I p. lii read : Subhāṣitārṇava of Gopīnātha. MS BORI 820 of 1886-92 as quoted in BhŚ and SkV (as SG).
SJ SM	See SMJ.
Vyās (S)	*Le Vyāsa-subhāṣita-saṁgraha, anthologie Sanskrite unique commune à Ceylon et à la Thaïlande*, in *Journal Asiatique* (1979); pp. 219–282 (Annexe I. *Correspondence textuelle* (col. 3).

उ

उकारे सत्प्रदीपे see No. 8224.

6286

उक्तं च वक्ष्यमाणं च भर्त्सनं तिर्यगीक्षणम् ।
क्वचिद् यथार्थकथनं व्याख्या तन्त्रस्य षड् विधाः ॥

(आ) JS 51. 10.

(*d*) व्याख्यातन्त्रस्य JS ; (Suggestion : व्याख्या तन्त्रस्य) ; षड्विधाः JS ; (Suggestion : षड् विधाः).

Claiming that it has already been said, saying that it would be explained, threatening remark, looking away, speaking the truth at times, and offering explanation—these are the six methods of carrying one's point (in a debate). (S. Bhaskaran Nair's translation).

6287*

उक्तं दुर्वचनं मया न सुभगे हास्येऽपि दुःखप्रदं
त्यक्त्वा त्वामपि भाषितैरपि मया नान्याङ्गना लालिता।
त्वामेकामनवद्यभूषणभरैः संभावयामि त्वया
हे निष्कारणकोपने वद कुतः कोपः किमर्थं मयि ॥

(अ) Janśṛṅg 81.

Śārdūlavikrīḍita metre.

Never have I spoken a harsh word which may give pain, oh! charming one, even during jokes; even in your absence no other girl was caressed by me even in words; I honour you alone adorned with a wealth of faultless merits; Oh! dear who get angry for no cause, tell me why you are angry with me. (A. A. R.).

6288

उक्तं परस्यामिषताम् अनुक्तं यात्यदृश्यताम् ।
हृदये शल्यतां धत्ते निधने धनिनां धनम् ॥

(अ) Darpadalana 2. 6.

(आ) JS 61. 4 (a. Kṣemendra), SH 955; 148* (a. Kṣemendra).

(*ab*) तां मनुक्तं (*sic!*) SH (955).

The wealth of the rich, if spoken about, is like a bait for a stranger; if not spoken about, then it becomes imperceptible; and in case of death, it becomes a thorn in the heart.

6289*

उक्तं यत् कृपणं वचो विरचितो भूयान् वसूनां व्ययः
सोढाः किं च वियोगवज्रततयो दूती मुहुः प्रेषिता ।
बद्धोऽयं प्रणयाञ्जलिर्विनिहिते बाष्पाम्बुधौते दृशौ
निष्पीयाधरपल्लवं मृगदृशः सर्वं सखे विस्मृतम् ॥

(आ) Pad 59. 42 (a. Bhānukara), RJ 1153 (a. Bhānukara), SuSS 751 (a. Bhānukara).

Śārdūlavikrīḍita metre.

The words of helplessness that I uttered, the profusion in wealth that I expended, the painful days that I endured when separated from her, the number of times that I despatched the female messenger, the joining of my palms [salutation] to conciliate her when her eyes were filled with tears—all these, oh! friend, were forgotten when I kissed the sprout-like lip of the gazelle-eyed one. (A. A. R.).

6290*

उक्तस् [उत्तस्] ते रुधिरेणाहं स्पृष्टं ते मस्तकं मया ।
इत्येतान् शपथान् कृत्वा सा वै गम्या पुनःपुनः ॥

(अ) Viṭavṛtta (in BhŚ p. 206) 34.

(*a*) उक्तस् Viṭa° ; (Suggestion : उत्तस् [wetted]).

"I have been wetted by your blood, your head has been touched [fondled] by me'—swearing words such as these, she must be approached closely again and again. (A. A. R.).

6291–92*

उक्ता गच्छति लज्जिता विरमति प्रेम्णा मनागीक्षते
केशाँल्लुञ्चति जृम्भणं रचयति प्रस्तौति गाथां मुहुः ।
आलिङ्गत्यपरां विरौति परुषं चुम्बत्यसौ बालकं
गात्रं भञ्जति जृम्भते विहसति प्रत्युत्तरं याचते ॥
दोर्मूलं खलु दर्शयेत् स्तनयुगे वस्त्रं समालम्बते
अङ्गुष्ठेन लिखेन्महीं स्मितमुखी व्रीडां विधत्ते मृषा ।
दन्तेनाधरपल्लवं विदशति व्यक्तं तथा भाषते
भावैरेभिरिह स्फुटं मृगदृशां ज्ञेयोऽभिलाषः सदा ॥

(अ) Pañcasāyaka 4. 29-30.

(*a*) मूका [उक्ता] Pañca° (var.).

(*b*) केशानां च विजृ° Pañca° (var.); विरचति [र°] Pañca° (var.) ; राथ्यं पुनः [गा° मु°] Pañca° (var.).

(*c*) पुरुषं Pañca° (var.) ; अतो [असौ] Pañca° (var.).

(*d*) भङ्क्ति सादरं Pañca° (var.).

(*e*) खलुद° Pañca° ; (Suggestion : खलु द°) ; मुहुरीक्षते [ख° द°] Pañca° (var.) ; नालम्बते [स°] Pañca° (var.) (sub-metric).

(*f*) तिर्यङ् नेत्रनिरोपणं च कुरुते व्री° Pañca° (var.); तथा [मृ°] Pañca° (var.).

(*h*) च नाभाषते [त° भा°] Pañca° (var.).

(*i*) एवमिह [एभि°] Pañca° (var.).

Śārdūlavikrīḍita metre.

When spoken to she moves away, feeling shy she stops (speaking), glances slightly in a loving manner, pulls and fondles her tresses, yawns, begins snatches of songs, embraces another girl, speaks and kisses a small boy noisily, contracts her body in a wavy manner, yawns, laughs, expects him to be giving replies.

She may exhibit the root of her arms [bosom], caresses the dress on her bosom, may draw lines on the ground with her toe, smiling she may exhibit shyness for no reason, bite her sprout-like lip and speak in that attitude—with the exhibition of her feelings clearly in these ways the desire of deer-eyed damsels can always be understood. (A. A. R.).

6293*

उक्ता ब्रवीषि सुरतं न मया निशायास्
त्वं दौष्टवेन गजगामिनि लज्जया वा ।
ताम्बूलकज्जलकुचामयचिह्नचित्रं
तत् संनिवेदयति मां रमणोत्तरीयम् ॥

(अ) Janśṛṅg 38.

(*c*) कुजा° Janśṛṅg ; (Suggestion : कुचा°).

Vasantatilakā metre.

When I ask you, you reply that you have not had any love-enjoyments during the previous night, oh ! dear with a charming gait, whether out of a desire to deceive me or out of shyness; but the upper garment of your loving husband clearly informs me, as it bears (the tell-tale) imprints of betel-juice, collyrium and the decorative paints of your bosom. (A. A. R.).

6294*

उक्तिर्नान्या स्फुरति नियतं ध्यानमन्यत्र चास्ते ।
पश्यत्यन्यं न खलु नयनं न श्रवोऽपि शृणोति ।
श्यामं श्यामं पथिषु चकितं रीतिरेतादृशी नो
वृन्दारण्ये चिरपरिचिताः के न जीवन्ति नार्यः ॥

(आ) Vidy 556.

Mandākrāntā metre.

There is no other talk going on (except on Śrī-Kṛṣṇa), no other thought surely exists in their minds, the eyes see no one else, nor does the ear listen (to anything else); in the paths we only see the dark form (of Kṛṣṇa); such is our mode of life in the Vṛndāvana; which women thus acquainted with it for a long time do not lead a happy and full life there? (A. A. R.).

6295*

उक्तेन बहुना किं वा किं कृतैः शपथैर्घनैः ।
वदामि सत्यमेवैतत् त्वमेव मम मानसे ॥

(आ) IS 1157, Subh 25, Pr 365.

(*b*) कृते Subh.

(*c*) सत्यमेव तत् IS, Subh.

What for so many words and what for these recurring swearings. I am saying that only you are in my heart, and that is the truth!

उक्तो भवति यः पूर्वाम् see प्रथमं यः समाख्यातः.

उक्त्वा निविशतः स्थौल्यं see भुक्त्वा निविशतः.

6296-97

उक्त्वानृतं भवेद् यत्र प्राणिनां प्राणरक्षणम् ।
अनृतं तत्र सत्यं स्यात् सत्यमप्यनृतं भवेत् ॥
कामिनीषु विवाहेषु गवां मुक्तौ तथैव च ।
ब्राह्मणानां विपत्तौ च शपथैर्नास्ति पातकम् ॥

(अ) PdP 5. 18. 392-3.

Where, by speakiug a falsehood, there is the saving of the lives of creatures, that lie should be deemed as truth; and speaking the truth (resulting in death) is uttering a lie.

Towards loving women, during marriages, in getting cows released from captivity and danger, during the times when calamities befall Brāhmaṇa-s, no sin is attached to persons by false swearings. (A. A. R.).

6298*

उग्रग्राहमुदन्वतो जलमतिक्रामत्यनालम्बने
व्योम्नि भ्राम्यति दुर्गमं क्षितिभृतां प्राग्भारमारोहति ।
कीर्णं याति विषाकुलैरहिकुलैः पातालमेकाकिनी
कीर्तिस्ते नयनाभिराम कृतकं मन्ये भयं योषिताम् ॥

(अ) Śts 57. 22 (p. 164. 12–165. 3), KR 2. 35. 12, Caur MS (fol. 6 *a*).

(आ) JS 341. 43 (a. Bilhaṇa), VS 2554, SH 1433 (a. Khañjaka-kavi), SSS 58 (a. Daṇḍin), SR 184. 69 (a. JS), SSB 528. 2, AlK 328. 4-7.

(*a*) °क्राम्यत्यना° SSS ; °म्बना VS.

(*b*) व्योम्निस्थापि च Śts (but O in Śts as above); सततं [दु°] KR; °मक्षिति° Śts, VS, SH, SSS, SR, SSB; °तिभुजां SH; मूर्धनिमा° Śts, SH, SSS, SR, SSB.

(*c*) व्याप्तं [की°] Śts, KR, SH, SSS, SR, SSB, AlK.

(*d*) त्वत्कीर्तिर्यदतो नरेन्द्र VS; नयनावतार Śts (var.); मदना° [नय°] KR, Śts (var.), SH, SR, SSB; जाने [म°] KR; योषितम् SSB (printer's error).

Śārdūlavikrīḍita metre.

She crosses the sea full of terrifying crocodiles, wandering in the sky devoid of any supporting columns, climbs up the impassable summits of mountains, scatters and spreads herself in the nether regions filled with poisonous serpents, all alone; oh! king, handsome in the eyes of all, your fame (thus spreads). Methinks, false is (the popular belief) that women are afraid to move out alone. (A. A. R.).

6299

उग्रत्वं च मृदुत्वं च समयं वीक्ष्य संश्रयेत् ।
अन्धकारमसंहृत्य नोग्रो भवति भास्करः ॥

(आ) SSB 470. 109,

Severity and gentleness one should adopt observing the appropriate time; the sun becomes not intensely hot without having (first) dispelled darkness. (A. A. R.).

6300*

उग्ररूपं कुचद्वन्द्वं हारगङ्गाधरं तव ।
चन्द्रचूडं करिष्यामि कुरु तावद् दिगम्बरम् ॥

(अ) PV 884 (a. Kavirāja), SR 318. 2, SSB 176. 3.

Hard of form like Śiva is the pair of your breasts wearing Gaṅgā in the form of a pearl-necklace; I shall adorn them with the crescent moon (of nail-marks), make them *digambara* like Śiva [with quarters alone for a covering] (A. A. R.).

6301

उग्राभिषङ्गमनुषङ्गि परस्य दुःखं
हन्ताश्लथं व्यथयति प्रसभार्द्रभावम् ।
बद्धः सरोजकुहरे विरहार्तनादैश्
चक्राभिधस्य मधुपोऽधिकमेति दैन्यम् ॥

(अ) RT (RT [VVRI] 8. 3017, RT [S] 8. 3017).

(*a*) °षद्गि [षङ्गि] RT (var.).

(*c*) °हार्त° or °हातु° RT (var.).

Vasantatilakā metre.

A misfortune which smites heavily another person, pains mightily a much wounded heart. The bee caught in the calix of the lotus becomes more dejected when it hears the cries of the *cakravāka* bewailing its separation. (M. A. Stein's translation).

6302*

उग्रावग्राहमग्नाङ्कुशधुवनधुताधोरणास्फालिताङ्गैः
प्रत्यग्रोद्दण्डशुण्डोड्डमरणसमरत्रस्तदिङ्नागचक्रैः ।
आलोक्यालोक्य शैलानुरुचरणरणच्छृङ्खलाघट्टयद्भिर्
यस्याशाभित्तिजेतुर्मदकलकरिभिः क्वापि
न प्रापि रङ्गः ॥

(अ) Skm (Skm [B] 1488, Skm [POS] 3. 24. 3) (a. Mahānidhikumāra).

(*a*) धुवनधृता° Skm (var.).

(*d*) After रङ्गः added (भङ्गः) Skm (POS)

Sragdharā metre.

With their limbs swinging to and fro by the effect of the sharp goad plunged into their foreheads by the mahouts, and with the elephants of the quarters frightened to fight with them as they swing their frightening trunks with a deafening noise, and striking at the mountains with their massive legs encircled by chains on seeing them, the rutting elephants of the king having conquered all the directions found no battlefield for a fight anywhere. (A. A. R.).

6303*

उग्रैः शापैरुपहतिभिया रक्षसा दूरमुक्ताः
दग्धुं योग्या हुतवहमपि त्वत्प्रियावर्णशुद्धाः ।
उत्पश्यन्त्यो जनकतनयातेजसैव स्वरक्षां
रोधं यस्यामनुविदधते लोकपालावरोधाः ॥

(अ) Hams 2. 2.

Mandākrāntā metre.

In which place[1] the ladies of the inner apartments of the ruling deities of the world are suffering imprisonment, (they) who have been kept at a distance (unmolested) on account of the fear[2] of being destroyed by (their) terrible curses, (they) who are (by the intensity of their chastity) fit to burn even the God of Fire, who are pure like the pure colour of your lady-love, (but) who expect protection for themselves only through the spiritual splendour of the daughter of Janaka. (M. C. N. Acharya's translation).

1. Mānasa lake. 2. of Rāvaṇa.

6304*

उचितं गोपनमनयोः
कुचयोः कनकाद्रिकान्तितस्करयोः ।
अवधीरितविधुमण्डल-
मुखमण्डलगोपनं किमिति ॥

(आ) SRK 285. 2 (a. Sphuṭaśloka), PV 376, RJ 1104, SuSS 480, Vidy 447, SR 312. 27, SSB 166. 27, IS 7756.

(*a*) गोपान° PV (MS) (*contra metrum*).

(*b*) स्तनयोः [कु°] Vidy.

Āryā metre.

It is but proper that you should conceal your bosom which robs the beauty of the golden mountain; but why conceal your charming round face which has vanquished the disc of the moon ? (A. A. R.).

6305*

उचितं नाम नारङ्ग्यां केतक्यामपि कण्टकाः ।
रसगन्धोज्झिते किं ते कण्टकाः कण्टकारिके ॥

(आ) ŚP 1057, Regnaud VI 179, SRK 214. 1 (a. ŚP), Any 139. 241, SR 243. 188 (a. ŚP), SSB 645. 1, IS 1159.

(*a*) नरिंग्यां SRK, Any; नारङ्गे Any (var.).

(*c*) रसगंधोक्तिसे ŚP (MS).

It is suitable for an orange-tree or for a *ketakī* to have thorns, but why should you *kaṇṭakārikā*, who is without taste and without smell, have thorns ?

6306*

उचितं बन्धनमनयोः
कुचयुगयोः केवलं तन्वि ।
युवजनमानसहाटक-
चौरविधौ पश्यतोहरयोः ॥

(आ) Vidy 718.

(*d*) सुवर्णकारयोः Vidy (var.).

Āryā-upagīti metre.

It is but proper, oh ! slim lady, that your breasts are kept tightly tied up, (for they are but thieves) in stealing the golden hearts of young men (without their knowing it), even as they look on, just as the goldsmith [*paśyatohara*] steals gold (without the knowledge of its owners, even as they look on). (S. Bhaskaran Nair's translation).

6307*

उचितः प्रणयो वरं विहन्तुं
बहवः खण्डनहेतवो हि दृष्टाः ।
उपचारविधिर्मनस्विनीनां
न तु पूर्वाभ्यधिकोऽपि भावशून्यः ॥

(अ) Māl 3. 3. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 : p. 28). Cf. प्रियवचनवृत्तोऽपि.

(आ) Daś *ad* 2. 6 (p. 89), IS 1158.

(*d*) ननु [न तु] Daś.

Aupacchandasika metre.

That it is better to decline this request, although it is a proper one to make at this season, for I[1] know many excuses for declining it than to go through the form of showing regard to these proud women, may be, with greater fervour than before, when one feels not even a shred of affection for them. (C. R. Devadhar's translation).

1. The king.

6308

उचितकर्म तनोति न संपदाम्
इतरदप्यसदेव विवेकिनाम् ।
इति निरस्तसमस्तसुखान्वयः
कथमतो न विषीदतु पण्डितः ॥

(आ) SkV 1492.

(*c*) °मुखाम्वयः SkV (var.).

(*d*) विभीदतु SkV (var.).

Drutavilambita metre.

His proper occupation never leads to wealth, / yet for the wise there is no other. / Thus, with all chance of happiness removed, / how should the scholar not despair ? (D. H. H. Ingalls's translation).

6309

उचितगुणोत्क्षिप्ता अपि
पुरतोऽपि निवेशिते सुवर्णलवे ।
झगिति पतन्ति मुखेन
प्रकटप्रमदा यथा च तुला: ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 321, Kuṭṭ [KM] 321).

(आ) GVS 68.

(b) सुवर्ण्ण° Kuṭṭ (BI) ; सुवर्णचये Kuṭṭ (KM) (var.).

(d) कलाधिकश्च तुला: [य° च तु°] Kuṭṭ (var.).

Āryā-gīti metre.

A public girl may care for the perfect lover, but is like a merchant's scale in this : if you cast the least packet of gold into the ballance it swings in your direction[1]. (E. Powys Mathers's translation).

1. J. J. Meyer translates this verse : *Obgleich von einem, der angemessene Vorzüge besitzt [an einem passenden Schnur] emporgehoben, fällt doch die öffenfliche Schöne wie auch die Wage, wenn selbst ein bischen Gold vorne hingelegt ist, sofort mit dem Gesichte [dem Munde, der Wagschale, dem vordern Teile nieder].*

उचितमनुचितं वा see गुणवदगुणवद् वा.

6309 A

उचितव्ययशीलस्य कृशत्वमपि शोभते ।
द्वितीयश्चन्द्रमा वन्द्यो न वन्द्य: पूर्णचन्द्रमा: ॥

(आ) SSNL 49.

(d) नवन्द्य: SSNL (printer's error).

Even thinness [poverty] suits one who is in the habit of spending money in a proper manner (as he, though presently poor, will attain prosperity, in course of time). The new-moon is praised, but not the full-moon (as the former grows every day and the latter diminishes day by day). (S. Bhaskaran Nair's translation).

6310

उचितामुपास्य रुचिताम्
अभिधेहि गिरं निरन्तरावहित: ।
अप्यायतिमति पुरुषे
प्रभुणा कलुषेण भूयते कथिते ॥

(आ) SMH 6. 24.

(c) आप्या° SMH (var.) ; आप्ययंति° SMH (var.).

Āryā-gīti metre.

Appropriate and savouring of sweetness speak the words, being ever attentive ; when men are spoken to at length (as the mind is inclined) the master will become displeased. (A. A. R.).

6311

उचितेन विचारेण चारुतां यान्ति सूक्तय: ।
वेद्यतत्त्वावबोधेन विद्या इव मनीषिणाम् ॥

(अ) Auc 37.

The composition becomes beautiful by proper thought, just as the education of the wise becomes charming on account of learning what really ought to be learnt. (Dr. Sūryakānta's translation).

6312**

उच्चं प्रदेशं भषणोऽधिरुह्य
भषत्यभीक्ष्णं रविमीक्षमाण: ।
यदा तदानीमचिरेण वृष्टिर्
अम्भोदमुक्ता भवति प्रभूता ॥

(आ) ŚP 2377.

Upajāti metre (Indravajrā and Upendravajrā).

When a dog climbs to a high place and barks excessively, facing the sun, then before long descends the rain released by the clouds and that too in abundance. (A. A. R.).

6313*

उच्चः सत्फलदो यथायमहमप्येतादृगेतावता
स्पर्धां मन्द मदोद्धतः स्वजनकेनार्केण मा मा कृथाः ।
दूरादेव भवादृशोऽस्य महसा ध्वस्ताः समस्ताः स्वयं
नैवेच्छत्ययमत्ययं गुणिसखः कस्यापि तेजोनिधिः ॥

(आ) VS 577 (a. Paṇḍita-Śrī-Baka).

(*a*) सत्फलदोयमेवमहम् VS (var.).

Śārdūlavikrīḍita metre.

Just as he is high and yields good fruit, so am I,—thus thinking and puffed with pride, do not, oh! do not, dull one, take to rivalry with the Sun, your father; persons like you, all of them, are overcome by him by his might even from afar; the mass of effulgence as he is and fond of (unique) qualities he does not brook [desire] any transgression on the part of anyone. (A. A. R.).

6314*

उच्चकुचकुम्भनिहितो
हृदयं चालयति जघनलग्नाग्रः ।
अतिनिम्नमध्यसंक्रम-
दारुनिभस् तरुणि तव हारः ॥

(अ) ĀrS 2. 135.

Āryā metre.

This pearl-string placed on your high pot-like bosom and reaching up to your hips, oh! young lady, resembles a ladder to get down into your highly depressed middle [belly] and it captivates [throws into agitation] the heart (of the onlookers). (A. A. R.).

6315**

उच्चात् प्रदेशादवतीर्य निम्नं
यो याति वामोऽथ सुखप्रदोऽसौ ।
निम्नप्रदेशात् पुनरुच्चदेशं
यक्षो व्रजन् दक्षिणगोऽपि शस्तः ॥

(आ) ŚP 2605.

Indravajrā metre.

That dog which descends from an elevated place and goes below at the left of the onlooker indicates happiness; equally good is (the omen) when a dog goes from below to a higher place, if it is on the right side of the perceiver. (A. A. R.).

6316*

उच्चारणज्ञोऽथ गिरां दधानम्
उच्चा रणत्पक्षिगणास् तटीस् तम् ।
उत्कं धरं द्रष्टुमवेक्ष्य शौरिम्
उत्कंधरं दारुक इत्युवाच ॥

(अ) Śiś 4. 18.

(आ) Amd 217. 574.

(*c*) सौरिम् Amd (var.).

Indravajrā metre.

The charioteer, who knew well how to speak, observing Kṛṣṇa with his neck uplifted, eager to view that mountain having its high slopes full of birds that were crying aloud, spoke thus: (M. S. Bhandare's translation).

6316 A

उच्चारूढैर्नरैरात्मा रक्षणीयोऽतियत्नतः ।
दूरारोहपरिभ्रंश- विनिपातः सुदुःसहः ॥

(अ) Bhāvadevasūri's Pārśvanātha-caritra 2. 596.

The soul of men of high station must be guarded with exceeding care. Hard to bear is a fall when one tumbles from a high place. (M. Bloomfield's translation).

6317*

उच्चावचं जगद्दौःस्थ्यम् एक एव निषेधति ।
प्रविष्टमात्रो नृपतिः प्रपञ्चमिव नः श्रुतिः ॥

(अ) Sabha 100.

(*a*) °दौःस्थ्याम् Subhā; (Suggestion : °दौः-स्थ्यम्).

The various ills of the world, the king alone destroys, as soon as he enters (the throne); just as the teachings of our scripture, the universe of illusion. (A. A. R.).

6318*

उच्चावचं न कुरुत स्वनितं पतङ्गास्
तूर्णं मुखानि पशवो मुकुलीकुरुध्वम् ।
कर्णं प्रदाय रसिकाः कलयन्तु हर्षं
तारं तनोति रणितं तरुणः पिकोऽयम् ॥

(अ) Kavik 1. 11.

Vasantatilakā metre.

Stop, oh ! birds, your medley of sounds; / Oh ! beasts, you seal your mouths awhile; / listen with delight, oh ! men of taste, / the young cuckoo now its voice has raised. (K. Krishnamoorthy's translation).

6319

उच्चावचकरा न्याय्याः पूर्वराज्ञां युधिष्ठिर ।
यथा यथा न हीयेरंस् तथा कुर्यान् महीमतिः ॥

(अ) MBh (MBh [Bh] 12. 88. 13, MBh [R] 12. 87. 16, MBh [C] 12. 3269).

(आ) SRHt 181. 3 (a. MBh).

(*a*) उच्चावचाः (°चः) करन्यायाः (करा or करास्तद्या) MBh (var.), SRHt ; न्यायान् (°त्) or दाप्या or न्यायाः MBh (var.).

(*b*) पूर्वराज्यं or सदा राज्ञा or पूर्वं राज्ञां or महाराज्ञा or कुर्वंताज्ञां (°ज्ञा) MBh (var.); युधिष्टिरः MBh (var.).

(*c*) हीयेयुस् MBh (var.), SRHt; महीरे or न सीदेरंस् or स सीदेयुस् or हीयेयुस् MBh (var.).

(*d*) कुर्वन् MBh (var.).

Manifold are the rules for the collection of taxes practised by kings of yore, oh ! Yudhiṣṭhira ; the king should act in such a manner that there is no diminution (in peoples' welfare and taxes). (A. A. R.).

6320

उच्चावचानि जननानि भवन्ति यावत्
कर्माणि तावदखिलानि लयं न यान्ति ।
तत् कर्ममूलहननाय यतध्वमार्या
यावच्छिरो न विरमेज् जलबन्धरोगः ॥

(अ) Lok 53.

Vasantatilakā metre.

As long as a soul takes diverse births, so long the results of previous actions have not come to an end ; hence, noble souls, put forth efforts to root out *karma* ; so long as the head is there, the common cold does not cease to exist. (A. A. R.).

6321

उच्चासनगतो नीचः नीच एव न चोत्तमः ।
प्रसादशिखरस्थोऽपि काकः किं गरुडायते ॥

(आ) NBh 44. Cf. No. 6499.

Though occupying a high place a low person is always low and never a person of the best kind ; though perched on the top of a palace, does a crow ever become an eagle ? (A. A. R.).

6322*

उच्चित्यं प्रथममधः स्थितं मृगाक्षी
पुष्पौघं श्रितविटपं ग्रहीतुकामा ।
आरोढुं चरणमदादशोकयष्टेर्
आमूलं पुनरपि तेन पुष्पितोऽसौ ॥

(आ) JS 239. 1 (a. Jayamādhava), VS 1865 (a. Jayamādhava), ŚP 3801 (a. Jayamādhava), SG 621 (a. Jayamādhava), SR 334. 104 (a. ŚP), SSB 201. 5 (a. Jayamādhava), Kuv *ad* 67. 131 (p. 151), AIK 371. 23-24, Almu 48. 2, AP 30, ZDMG 27, 630.

(*a*) उच्चित्य VS, ŚP, SR, SSB, Kuv, Almu ; प्रथममवस्थितं VS, SR, SSB.

(*c*) आरूढं पदमदधादशोकयष्टाव् Almu; पदमदधाद° [च°] SR, SSB, Kuv; °कपृष्टे ŚP; °कयष्टाव् SR, SSB, Kuv.

(*d*) मूलाग्रात् पु° ŚP ; पुष्पितासौ VS ; पुष्पिताभूत् Kuv ; पुष्पिता सा SR, SSB ; ऽभूत् [ऽसौ] AIK, Almu.

Praharṣiṇī metre.

Having at first gathered the mass of flowers from below the deer-eyed one, wishing to pluck more from the branches, placed her foot on the *aśoka*-tree in order to climb up ; by this action the tree flowered again from the very root. (A. A. R.).

6323*

उच्चीकृतग्रीवमहो मुधैव
　किं याचसे चातकपोत मेघम् ।
अत्यूर्जितं गर्जितमात्रमस्मिन्न्
　अम्भोधरे बिन्दुलवस् तु दूरे ॥

(आ) Vidy 73.

Indravajrā metre.

Raising your neck in vain, oh ! little one of the *cātaka*, why do you beg of the cloud (for water) ? In this cloud there is only loud thunder ; far off is even a drop of water[1]. (A. A. R.).

1. Suggests a rich man making promises only.

6324

उच्चीयन्ते स्म वेश्मन्यशनविरहिते यत्नतः श्रोत्रियाणां
　यत्र श्यामाकबीजान्यपि चटकवधूचञ्चुकोटिच्युतानि ।
यस्मिन् दातर्यकस्माच् चटुलवटुकराकृष्टमुक्तावचूल-
　भ्रष्टास् तत्रैव दृष्टा युवतिभिरलसं घूर्णिता मुक्तिकौघाः ॥

(आ) SRM 2. 2. 131, Amd 327. 947.

(*a*) वेश्मन्यसन° SRM; निर्धने [य°] SRM.

(*c*) दैव [य°] SRM (printer's error for दैवे); °चपलशिशुकरा° SRM; °वलीक- SRM.

Sragdharā metre.

(In the same realm) where, when that liberal donor (reigned) profuse pearls were found scattered as young women waved gem-set ornamental fans which were pulled abruptly by the hands of unsteady urchins, in the absence of food, *śyāmaka*-grains [millet] dropped from the beaks of hen-sparrows were being meticulously collected even in the houses of Vedic scholars. (S. Bhaskaran Nair's translation).

6325*

उच्चैः कल्याणवाही करजितवसुधः सर्वदा पूर्णकामो
　विख्यातः कर्णवृत्त्या न च वचसि कटुश्चित्रपाकानुभावी ।
कोषापेक्षी परस्मादुचितबहुकथस् तत्परः पुण्यलोके
　चित्रं राजाधिराज त्वमिव तव रिपुस् तत्र कम्पं प्रतीमः ॥

(आ) SR 113. 289, SSB 408. 307.

Sragdharā metre.

Bearing aloft the rule of righteousness [holding a saddle in hand], having conquered the earth with the might of your arm [with his kingdom conquered by the enemy], with your desires ever fulfilled [with his body full of scabs], celebrated for munificence like Karṇa [reduced to eating the leaves of the forest], never harsh in speech [deficient in speech], enjoying variegated [dishes experiencing a variety of sins], expecting the treasures of the enemy [desiring nourishment from others] ; telling interesting stories [going along diverse paths to escape], deeply interested in the world of virtues [ever addicted to sins] ; oh ! emperor, this is the wonder that you are like the enemy, but with the letter *k* in your case replaced by *p* in the case of the other. (A. A. R.).

6326*

उच्चैः कुम्भः कपिशदशनो बन्धुरस्कन्धसंधिः
स्निग्धाताम्रद्युतिनखमणिर्लम्बवृत्तोरुहस्तः ।
शूरः सप्तच्छदपरिमलस्पर्धिदानोदकोऽयं
भद्रः सान्द्रद्रुमगिरिसरित्तीरचारी करीन्द्रः ॥

(अ) Nalacampū 6.60.
(आ) JS 358. 1.
(*d*) गजेन्द्रः [क°] JS.

Mandākrāntā metre.

He is (like) a lordly elephant, with his high forehead, with his teeth [tusks] slightly round, the shoulder-joints well shaped, with nails glossy and red, with his long arms round (and reaching up to the knees), brave, with the water at the time of giving gifts, fragrant like the *saptaparṇa*-tree (as is the ichor), of auspicious appearance, and taking delight in wandering near mountain-streams and thickly set woods. (A. A. R.).

6327

उच्चैः पदमधितिष्ठँल्
लोकस् तत्त्वेषु मुह्यति प्रायः ।
विषयमपि पश्यति समं
पर्वतशिखराग्रमारूढः ॥

(आ) VS 2857 (a. Ravigupta), SRHt 206. 17 (a. Vallabhadeva), SSSN 164. 15 (a. Vallabhadeva). Cf. ABORI 48. 149 ; No. 15.

Āryā metre.

When occupying an elevated position, the people generally are confused in seeing things truthfully ; they see rugged places as though they are even, as persons who have climbed to the top of a mountain. (A. A. R.).

6328

उच्चैः प्रकथनं हासः ष्ठीवनं कुत्सनं तथा ।
जृम्भणं गात्रभङ्गं च पर्वस्फोटं च वर्जयेत् ॥

(अ) Śukr 2. 219.
(आ) SRHt 146. 31 (a. MBh), SSSN 168. 30.
(*a*) प्रहसनं कासं Śukr (var.).
(*c*) °भङ्गश्च SSSN.
(*d*) सर्वस्फोटं SRHt.

Loud speech and laughter, spitting, abusive language, yawning, stretching out the limbs, and flapping the joints—these should be avoided (in the presence of the king). (A. A. R.).

6329*

उच्चैः ष्ठीवनमुत्कटप्रहसितं शय्यासनोत्सर्पणं
गात्रास्फोटनजृम्भणानि सुलभद्रव्यार्थसंप्रार्थनम् ।
बालालिङ्गनचुम्बनान्यभिमुखे सख्याः समालोकनं
दृक्पातश्च पराङ्मुखो गुणकथा कर्णस्य कण्डूयनम् ॥

(अ) Vet 3. 13, BṛSaṁ 78. 4. Cf. स्नेहं मनोभवकृतं.
(*a*) उत्कटं च हसितं Vet (var.) ; शय्यासनात् Vet (var.) ; °सनं Vet ; सख्यासनोत्° Vet (var.).
(*b*) गात्रस्फो° (गाढा°) Vet (var.); °स्फोटविजृ° Vet (var.) ; °म्पनानि Vet, BṛSaṁ (BI), °द्रव्यादि° Vet (var.) ; °प्रक्षाल्य° or °संप्रार्थना Vet (var.), BṛSaṁ.
(*c*) वाच° [बा°] Vet (var.) (*contra metrum*); °चुम्बनानि च मुखे सख्यं Vet (var.) ; अभिमुखं Vet (var.).
(*d*) दृक्पातस्य or दृष्ट्वा तस्य Vet (var.); पराङ्मुखे Vet (var.) ; °ङ्मुखे BṛSaṁ (BI) ; कंकपश्य पराङ्मुखि Vet (var.); कर्णास्य Vet (var.).

Śārdūlavikrīḍita metre.

(Other tokens of affection shown by women are:) in her husband's presence, she will spit with noise, laugh loud, rise up from couch or seat, have slight convulsions and yawn, ask little for things easily to be had, fondle and kiss her child, when he has turned his face, she will look at her female companion, follow him with eye, mention his virtues, scratch her ear. (H. Kern's translation).

6330*

उच्चैःस्थानकृतोदयैर्बहुविधैर्ज्योतिर्भिरुद्यत्प्रभैः
शुक्राद्यैः किममीभिरत्र वितथां प्रौढिं दधानैरपि ।
यावल्लोकतमोपहेन भवता लक्ष्मीर्न विस्तार्यते
तावच्चन्द्र कथं प्रयाति परमां वृद्धिं स रत्नाकरः ॥

(आ) JS 67. 14 (a. Trilocana), ŚP 764 (a. Trilocana), SRK 171. 24 (a. Prasaṅgaratnāvalī), RJ 319, Any 11. 94, SR 210. 37 (a. ŚP), SSB 588. 45 (a. Trilocana), IS 1162, (v. Kav p. 42).

(*a*) उच्चैस्थान: ŚP (MS) ; विधैज्योति (°र्ज्यो°) ŚP (MS) ; पुभै ŚP (MS).

(*b*) शुक्राद्यैकममी° ŚP (var.) ; विततां JS ; वितथा ŚP (MS), JS (var.) ; अपि: ŚP (MS).

(*c*) यावलोक: ŚP (MS).

(*d*) परमामृद्धि (°र्द्धि JS) ŚP (var.), JS.

Śārdūlavikrīḍita metre.

Though rising far high in the sky[1] with the lustre of many a luminary[2] such as Venus[3], possessing undoubted greatness, as long as your wealth of brilliance capable of destroying the darkness (of poverty) of the world is not spread, oh ! moon, how can the sea [person possessing merit] swell with its waves [attain prosperity] ? (A. A. R.).

1. Occupying an eminent position.
2. Having many virtues and friends.
3. Proficient in *śukranīti* [the science of politics].

6331

उच्चैःस्थितीनां विदुषां पदमारोढुमिच्छवः ।
सत्सुभाषितसोपान- सेविनः सन्तु साधवः ॥

(आ) SMH 2. 2.

(*c*) मत्सु° SMH (var.).

Those good men who wish to climb to the position of learned scholars occupying high positions, (should) resort to the (study of) staircase of good poetry[1]. (A. A. R.).

1. *subhāṣita-s.*

6332

उच्चैरध्ययनं चिरंतनकथाः स्त्रीभिः सहालापनं
तासामर्भकलालने रतिरथो तत्पाकमिथ्यास्तुतिः ।
पुत्रभ्रातृजनाशिषः सुभगतायोग्यत्वसंकीर्तनं
स्वानुष्ठानकथाभिवादनविधिर्भिक्षोर्गुणा द्वादश ॥

(आ) VS 2378, SRK 109. 1 (a. Sphuṭaśloka), SR 96. 4 (a. VS), SSB 382. 4. Cf. No. 6333.

(*a*) पुरात° [चि°] SRK, SR, SSB ; °कथा° SRK, SR, SSB.

(*b*) °लालनं SRK, SR, SSB; पतिनुतिस् [र°] SRK, SR, SSB.

(*c*) पितृ° VS (*contra metrum*) ; आदेशस्य करावलम्बनविधिः पण्डित्यलेखक्रिया SRK, SR, SSB.

(*d*) होरागारुडमन्त्रतन्त्रकविधिर् SRK, SR, SSB.

Śārdūlavikrīḍita metre.

Repeating the texts of the scriptures in a high tone, telling women stories of the ancients [of the great in the *purāṇa-s*], exhibiting delight in fondling their children, flattering the excellence of their cooking, calling out blessings on their children and brothers, praise of their fitness for a long and happy married life and mentioning the religious observances practised by themselves—these twelve are the qualities (for success) of those who go to beg in others' homes. (A. A. R.).

6333

उच्चैरध्ययनं पुरातनकथा: स्त्रीभि: सहालापनं
तासामर्भकलालनं पतिनुतिस् तत्पाकमिथ्यास्तुति: ।
आदेशस्य करावलम्बनविधि: पाण्डित्यलेखक्रिया
होरागारुडमन्त्रतन्त्रकविधिर्भिक्षोर्गुणा द्वादश ॥

(आ) SRM 2. 2. 332. Cf. No. 6332.

Śārdūlavikrīḍita metre.

Recitation of scriptural texts in a loud voice, stories of ancient days, capacity to speak pleasingly to women, fondling their children, praise of their husbands, flattering their culinary accomplishments, readiness to run errands for them. writing learned discourses, and knowledge of astrology, charms against snake-poison, incantations and ceremonies—these twelve are the (winning) qualities of a beggar. (A. A. R.).

6334*

उच्चैरुच्चरतु चिरं
चीरी वर्त्मनि तरुं समारुह्य ।
दिग्व्यापिनि शब्दगुणे
शङ्ख: संभावनाभूमि: ॥

(अ) Bhallaṭaśataka 26[1].

(आ) VS 912 (a. Jayavardhana), ŚP 1114, Any 76. 9, SR 218. 75 (a. ŚP), SSB 602. 2 (a. Bhāgavata-Śrī-Jayavardhana).

(*a*) °च्चर रुचिरं ŚP, Any ; °च्चरति SR.

(*b*) झिल्ली [ची°] ŚP, SR, SSB, Any ; वर्त्मसु Any.

1. Probably the succeeding attribution to Bhallaṭa refers also to this verse.

Āryā metre.

Let a cricket make a loud noise for long climbing a tree on the way-side (it is of no use); in the sky (whose quality is the spreading of sound) which spreads all along the quarters, the sound of the conch is the object of honour[1]. (A. A. R.).

1. Suggests the contrast of the mighty and the weak.

6334 A

उच्चैरुच्चरितव्यं
यत् किंचिदजानतापि पुरुषेण ।
मूर्खा बहु मन्यन्ते
विदुषामपि संशयो भवति ॥

(आ) SSSN 33. 7.

(*c*) बहुमन्यन्ते SSSN ; (Suggestion: बहु मन्यन्ते).

Mukhacapalā-āryā metre.

A person who does not know anything should speak in a high voice. (If he does so), fools will take him to be correct and even in the learned a doubt will be created. (S. Bhaskaran Nair's translation).

6335*

उच्चैरुच्चै:श्रवास् तेन हयरत्नमहारि च ।
देहबद्धमिवेन्द्रस्य चिरकालार्जितं यश: ॥

(अ) Kum 2. 47. (Cf. A. Scharpé's Kālidāsa-Laxicon I. 3 : p. 35).

(आ) Alm 104.

(*c*) देहबन्धम् Kum (var.).

The great Uccaiśrava of Indra, that jewel of a horse has been seized by him like the glory acquired from a long time set in Indra's person. (H. H. Wilson's translation).

6336

उच्चैरुच्चैस्तरामिच्छन् पदान्यायच्छते महान् ।
नीचो नीचैस्तरां याति निपातभयशङ्कया ॥

(अ) KN (KN [ĀnSS] 14. 15, KN [TSS] 14. 15, KN [BI] 13. 15)

(आ) IS 1160.

(*c*) नीचैर्नी° KN (BI).

A high-minded person desirous of ascending to a great height (in the ladder of prosperity), plants his feet higher and higher, whereas a low-minded one apprehending fall and destruction, plants them lower and lower. (M. N. Dutt's translation).

6337**

उच्चैरुड्डीयमाना
    नतिमन्ते वहति या तु गच्छन्ती ।
यच्चिरलभ्यमथाल्पं
    तत्सा बहु यच्छति त्वरितम् ॥

(आ) ŚP 2702.

Āryā metre (in *a* hypermetric).

When a she-cuckoo flies upwards very high and at the end comes down, (as though) bowing to the onlooker, it gives [indicates] very much of a thing (that is desired) and that quickly what he might otherwise get slowly and in small measure. (A. A. R.).

6338*

उच्चैरुत्तालखेलद्भुजवनपवनोद्धूतशैलौघपात-
    स्फारोदञ्चत्पयोधिप्रकटितमकुटस्वर्धुनीसंगमानि ।
जीयासुस् ताण्डवानि स्फुटविकटजटाकोटिसंघट्टभूरि-
    भ्रश्यन्नक्षत्रचक्रव्यवहितसुमनोवृष्टिपातानि शंभोः ।

(आ) JS 10. 13 (a. Bherībhāṅkāra), ŚP 66 (a. Bherībhâṅkāra), SH 23 (a. Bherībhāṅkara), RJ 8 (Regnaud II), SR 10. 158 (a. ŚP), SSB 17. 9 (a. Bherībhāṅkāra).

(*a*) °शैलोघ° SH.

(*b*) °मुकुट° ŚP, SH, SR, SSB.

(*c*) जाया° SH ; °कोटी° SH.

(*d*) °वसित° ŚP, SR, SSB.

Sragdharā metre.

May the cosmic dance of Lord Śiva be ever triumphant ! (The dance) in which the divine Gaṅgā on his crown mixes with the waters of the seas rising high by the fall of mountains which are shaken by the strong winds that arise from the forests of his arms moved high in sport and in which the shower of flowers (released by the gods) are intercepted by the fall of stars that are struck by the tips of his matted hair that are truly formidable. (A. A. R.).

6339*

उच्चैरुत्तालगण्डस्थलबहुलगलद्दानपानप्रमत्त-
    स्फीतालिव्रातगीतिश्रुतिविधृतिकलोन्मीलिताधांक्षिपक्ष्मा
भक्तप्रत्यूहपृथ्वीरुहनिवहसमुन्मूलनोच्चैरुदञ्चच्-
    छुण्डादण्डाग्र उग्राभंक इभवदनो वः स पायादपायात् ॥

(आ) SR 3. 32, SSB 4. 33.

(*b*) °विधति° SSB (printer's error).

Sragdharā metre.

With eyelids [-lashes] half open by the joy of hearing the buzzing of the swarms of bees that are intoxicated on drinking the ichor flowing profusely from his temples that are formidable and raised high and raising the tip of his trunk to root out the trees in the form of obstacles to success of his devotees—may the elephant-faced lord, the son of Lord Śiva protect you all from dangers. (A. A. R.).

उच्चैरुद्घुष्य जेतव्यं see No. 6340.

6340

उच्चैरुद्घोष्य जेतव्यं   मध्यस्थश्चेदपण्डितः ।
पण्डितो यदि तत्रैव   पक्षपातोऽधिरोप्यताम् ॥

(अ) Kalivi 3.

(आ) SRK 251. 3 (a. Kalivi).

(*a*) उद्घुष्य [उद्घो°] Kalivi (var.), SRK.

One should obtain victory in a debate (on *śāstra-s*) by proclaiming his points aloud if the presiding chairman is not particularly learned ; but if he is a learned scholar he should claim victory by imputing partiality to him. (A. A. R.).

6341

उच्चैरुन्मथितस्य तेन बलिना दैवेन धिक्कर्मणा
लक्ष्मीमस्य निरस्यतो जलनिधेर्जातं किमेतावता ।
गाम्भीर्यं किमयं जहाति किमयं पुष्णाति नाम्भोधरान्
मर्यादां किमयं भिनत्ति किमयं न त्रायते वाडवम् ॥

(आ) SkV 1055, Prasanna 68 *a* (a. Lakṣmīdhara), Skm (Skm [B] 1673, Skm [POS] 4. 7. 3) (a. Lakṣmīdhara), Vidy 290 (a. Lakṣmīdhara), Kav p. 96.

(*a*) कार्यमखिलं or तेन बलिनेति Vidy ; देवेन SkV (var.) ; कुर्वता [कर्म°] Vidy.

(*b*) निरस्यता [°तां SkV (var.)], Skm (var.), SkV (var.) ; यातं [जा°] Skm (var.).

(*d*) जहाति [भि°] Skm (POS) ; पत्रिण: [वा°] Skm ; पत्रिण Vidy (var.).

Śārdūlavikrīḍita metre.

What though the sea / through force of evil-working fate / being churned above, was forced to yield / its royalty in form of Śrī. / Does it lose its depth thereby / or no longer nourish clouds ? / Does it break the law of shoreline / or no more guard its fire ? (D. H. H. Ingalls's translation).

6342

उच्चैरेष तरु: फलं च पृथुलं दृष्ट्वैव हृष्ट: शुक:
पक्वं शालिवनं विहाय जडधीस् तां नालिकेरीं गत: ।
तामारुह्य बुभुक्षितेन मनसा बुद्धि: कृता भेदने
आशा तस्य न केवलं विगलिता चञ्चूर्गता चूर्णताम् ॥

(अ) BhŚ 417.

(आ) PdT 222, Ava 101, SuM 5. 6, RJ 420, Any 60. 68, Vidy 158, Bahudarśana 15, SR 241. 140 (a. BhŚ), SSB 641. 1, IS 1161, Subh 173 and 257, Pr 365, SSg 1. 196.

(*a*) उच्चैरेकतरु: Any ; विपुलं [पृ°] PdT, Bahud°, Vidy, SR, SSB ; दृष्ट्वैव or दष्टैव PdT (var.).

(*b*) शालि चास्यगतं Ava ; पक्व PdT (var.) ; तं PdT, SR, SSB, Subh; नरिकेलं PdT, Bahud°, Vidy ; निभृतं तत् Ava; नालिकेरं SR, SSB, Subh; °केलीं SSg ; °केलं Ava.

(*c*) तत्रा° [ता°] PdT, Any, Ava, SuM, SR, SSB, SSg, Subh ; गत्वा तत्र Bahud° ; °रंभ: कृतो Any, SSg ; यत्न: [बु°] PdT, Vidy, Ava, SR, SSB ; °रम्भ: [बु°] SuM; चञ्चू: [बु°] Subh ; कृतो SuM, Vidy, SR, SSB ; भेदनेऽप्य् PdT.

(*d*) ह्यायासो ननु के° Any ; वाञ्छा [आ°] SR; तस्यैवास्य [आ° त°] SSB; अस्या Subh ; तत्र Vidy; च or नि [न] Subh ; विगलितो Any ; चञ्चुर्गता BhŚ, SuM ; चञ्चुशत Ava (*contra metrum*) ; चूर्णता PdT (var.); कूर्चताम् Any, Subh.

Śārdūlavikrīḍita metre.

Tall is this tree, the fruit is in plenty, thus by seeing this alone the parrot was pleased and leaving the rice-field full of ripe corn, the foolish one flew to the coconut tree ; having reached it and being hungry, he resolved to break the fruit ; but, not only his hopes were frustrated, but his beak too was smashed. (A. A. R.).

6343*

उच्चैर्देवादिह पशुपतौ भूषणीभूय तिष्ठन्
कालव्याल प्रथयसि फणां भीषणां तावदेव ।
देवे दूरादविनयभयाद् यावदेवं गरुत्मान्
कोपाटोपं कथमपि तिरोभावयन् मौनमास्ते ॥

(आ) JS 128. 50 (a. Pṛthvīdhara).

(*b*) प्रथथसि JS (printer's error).

Mandākrāntā metre.

Remaining as an ornament on Lord Śiva by your extreme good luck, you swing your frightful hood to and fro in pride, oh ! black serpent, only so long as the Garuḍa, the king of birds, remains far away quietly, somehow suppressing his rising anger, as he is afraid of showing disrespect to the god. (A. A. R.).

6344**

उच्चैर्निषादगान्धारौ नीचैर्ऋषभधैवतौ ।
शेषास्तु स्वरिता ज्ञेयाः षड्जमध्यमपञ्चमाः ॥

(आ) ŚP 2046.

The Niṣāda and Gāndhāra notes of the Hindu gamut should be sung in high tones, the Ṛṣabha and Dhaivata in a low key; the remaining ones, the Ṣaḍja, Madhyama and Pañcama are known as mixed tones. (A. A. R.).

6345*

उच्चैर्ब्रह्माण्डखण्डद्वितयसहचरं कुम्भयुग्मं दधानः
प्रेङ्खन्नागारिपक्षप्रतिभटविकटश्रोत्रतालाभिरामः ।
देवः शंभोरपत्यं भुजगपतितनुस्पर्द्धिवर्द्धिष्णुहस्तस्
त्रैलोक्याश्चर्यमूर्तिः स जयति जगतामीश्वरः कुञ्जरास्यः ॥

(आ) JS 11. 23 (a. Viśveśvara), ŚP 58 (a. Bherībhāṅkāra), SH 3 (a. Bherībhāṅkara), SRK 3. 7 (a. ŚP), SR 2. 27, SSB 4. 28 (a. Bherībhāṅkāra).

(*a*) °युग्म° [°खण्ड°] JS (var.); °पिण्ड...त° SH.

Sragdharā metre.

Possessing high frontal globes on the forehead similar to two pieces of the globe, charming with the broad fan-like ears rivalling the moving wings of Garuḍa, the enemy of serpents, having a huge trunk competing with the body of the lord of serpents, Śeṣa and possessing a form that excites the wonder of the three worlds, triumphant is this elephant-faced lord of the three worlds, the son of Lord Śiva. (A. A. R.).

6346*

उच्चैर्महारजतराजिविराजितासौ
दुर्वर्णभित्तिरिह सान्द्रसुधासवर्णा ।
अभ्येति भस्मपरिपाण्डुरितस्मरारेर्
उद्वह्निलोचनललामललाटलीलाम् ॥

(अ) Śiś 4. 28.

(आ) SSB 455. 9.

Vasantatilakā metre.

Here, that (yonder) lofty wall of silver, as white, as thick white-wash [*or* : ambrosia], and adorned with a line of gold, attains beauty of the forehead of Śiva[1] whitened with ashes,—forehead, adorned with the flaming eye. (M. S. Bhandare's translation).

1. *Lit.* : The enemy of Cupid.

6347

उच्चैर्यद्यस्ति मनः
किं विपदा संपदा गन्त्री ।
पुरुषस्य मनसि भग्ने
मग्नेवापत्सु लक्ष्यते लक्ष्मीः ॥

(आ) SMH 7. 51.

(*d*) मग्नैरापत्सु SMH (var.).

Āryā-udgīti metre.

If the mind is held high, where is adversity ? Prosperity comes along ; but if the mind of man is broken, prosperity is seen sunk in adversity. (A. A. R.).

6348*

उच्चैर्यो मधुपानलुब्धमनसां भृङ्गाङ्गनानां गणैर्
उद्गीतो रचितालयः खगकुलैर्देशान्तरादागतैः ।
आसीद् यश्च निषेवितोऽध्वगशतैर्ग्रीष्मोष्मतान्तिच्छिदे
सोऽयं संप्रति दुर्मदेन दलितश् छायातरुर्दन्तिना ॥

(आ) VS 830.

(c) °ग्रीष्मतार्ति° VS (var.).

Śārdūlavikrīḍita metre.

That mighty tree which has been praised in songs by the humming of swarms of she-bees, with their minds eager to drink of the honey, which has furnished a residence to numerous birds come from far distant countries, which has been resorted to by hundreds of travellers to get relief from the heat of summer, that shade-giving tree is now broken by an elephant in his rut-shedding arrogance. (A. A. R.).

6349*

उच्चैस्तनन्तमभिगम्य घनं तवाहम्
　अभ्यागतोऽस्म्यतिथिरेष पयोधरार्थी ।
वक्तुं त्रपा तदपि वच्मि विदूरबन्धोः
　काठिन्यमस्ति च पयोधरयोर्ममापि ॥

(आ) Vidy 442 (a. Raghudevamiśra).

Vasantatilakā metre.

On account of the approaching (storm) with clouds thundering I have come as a guest for a drink and shelter. [*or* : seeing your towering bosom that is thickly set I have come as a new lover to fondle them]. I feel ashamed in saying it to one whose friends are far away, that the same difficulty I too have from the clouds. [*or* : I feel shy in expressing it, but to one whose dear one is far away there is the (enjoyable) hardness of my bosom available]. (A. A. R.).

6350

उच्चैस्तरां मत्सरिणोऽपि लोकाः
　कुर्वन्ति संसत्सु पुरः प्रशंसाम् ।
न पण्डितैर्विश्वसितव्यमत्र
　तत्सौहृदं यत् क्रियते परोक्षम् ॥

(आ) SSB 523. 1 (a. Kṛṣṇarāma).

Upajāti metre (Indravajrā and Upendravajrā).

Even people full of rivalry indulge in loud tones in praise of us in the midst of assemblies ; but wise people should never have any faith in them ; that is true friendship when the praise is made in our absence. (A. A. R.).

6351*

उच्चैस्तरादम्बरशैलमौलेश्
　च्युतो रविर्गैरिकगण्डशैलः ।
तस्यैव पातेन विचूर्णितस्य
　संध्यारजोराजिरिहोज्जिहीते ॥

(अ) Naiṣ 22. 4.

(आ) Pad 67. 48 (a. Śrīharṣa), RJ 1056 (a. Śrīharṣa), SR 296. 1, SSB 139. 3.

(c) °तास्य SR.

(d) °राजिरिवोज्जि° Pad, SR, SSB.

Upajāti metre (Indravajrā and Upendravajā).

From the lofty summit of the sky, fallen the sun, a rock of red chalk torn asunder. The dust raised by it, when it was clashed to pieces by the fall, now emerges as the evening glow. (K. K. Handiqui's translation).

6352*

उच्चौ कुचौ कृशतरा च कटिर्गभीरो
　नाभिः समुन्नततरं च नितम्बबिम्बम् ।
निम्नोन्नतेति सुदृशः सुभगे शरीरे
　मग्नं मनो मम न मां पुनरभ्युपैति ॥

(अ) Janśṛṅg 14.

Vasantatilakā metre.

High are the breasts, very slim the waist, deep is the navel and still higher are the rounded hips; my mind is sunk in the charming body, full of ups and downs, of the sweet-eyed one; and it does not come back to me again. (A. A. R.).

उच्छन्नच्छदिरुच्छ्वसद् see No. 6649.

उच्छन्नाश्रयकातरेव see No. 6358.

6353*

उच्छन्नेव कलौ वृषस्य चरणश्रेणी नवीनां पुनस्
तां निर्माय कृतस् त्वया पुनरपि न्यस्तः पदस्यन्दनः।
भिन्दानैस्तरणिं त्वदस्त्रनियतैरेतत्किलोदीरितं
श्रुत्वानूरुरसौ विहाय मिहिरं त्वां देव सेविष्यते ॥

(आ) Skm (Skm [B] 1392, Skm [POS] 3. 5. 2) (a. Ācārya-Gopīka).

(*a*) उच्छन्नैव or तच्छन्नैव Skm (var.).

(*c*) °निहतैरेत° Skm (var.).

Śārdūlavikrīḍita metre.

The legs of *Dharma* [righteousness] which had been destroyed in the Iron age were brought into being freshly by him and the chariot of his legs was thus restored; and those who reached the sun after being chastised by your arrows made a report of the same; hearing this account, the legless charioteer of the sun, leaving his master, will serve you, oh! king. (A. A. R.).

उच्छन्नैव कलौ see No. 6353.

6354*

उच्छलन् मत्स्यपुच्छाग्र- दण्डपातहतार्णसि ।
जगदुद्यानमम्भोधाव् उन्ममज्ज ममज्ज च ॥

(आ) Sar 2. 171 (p. 232), Amd 207. 542.

(*b*) °पाताहताम्भसि Sar.

In the ocean in which the waters were struck by the tip of the tail of the rising (first) fish, the ship of the earth went up and down. (A. A. R.).

6355

उच्छास्त्रपदविन्यासः सहसैवाभिसंपतः ।
शत्रुखड्गमुखग्रासम् अगत्वा न निवर्तते ॥

(आ) SRHt 66. 23 (a. KN), SSSN 54. 18 (a. KN).

(*b*) समापतम् [अभिसं°] SSSN; °वाहिसंम्प° SRHt; (Suggestion : अभिसंपतः).

(*c*) नृपः शत्रुमुख° SSSN.

(*d*) One *akṣara* missing; in the text अगत्वा (वि ? न) निवर्तते SRHt.

One who transgresses the rules (of war) [*śāstra-s*] and who attacks (without due preparation), cannot escape without being swallowed up by the sword of the enemy. (A. A. R.).

उच्छिद्राणि दिगम्बरस्य see No. 6357.

6356

उच्छिद्यते धर्मवृत्तम् अधर्मो वर्तते महान् ।
भयमाहुर्दिवारात्रं यदा पापो न वार्यते ॥

(अ) MBh [Bh] 12. 91. 8, MBh [R] 12. 90. 8, MBh [C] 12. 3369).

(आ) IS 1163.

(*a*) तच्छिद्यते MBh (var.).

(*b*) विद्यते or वर्धते [व°] MBh (var.); महत् MBh (var.).

(*c*) एवम् [भ°] MBh (var.).

(*d*) यत्र [य°] MBh; नि° MBh (var.); वर्तते or हन्यते MBh (var.).

Righteous behaviour comes to an end, unrighteousness increases greatly, and day and night (people) speak about danger, if sinfulness is not restrained.

6357*

उच्छिद्राणि दिगम्बरस्य वसनान्यर्धाङ्गिनस्स्वामिनो
रत्नालंकृतिभिर्विशोषितवपुःशोभाशतं सुभ्रुवः ।
पौराढ्याश्च पुरीः श्मशानवसतेर्भिक्षाभुजोऽप्यक्षमा
लक्ष्मीं न व्यतनोद् दरिद्रभरणेष्वज्ञो हि सेनान्वयः ॥

(आ) Skm (Skm [B] 1454, Skm [POS] 3. 17. 4) (a. Umāpatidhara).

(*a*) उच्छित्राणि Skm (var.).

(*b*) °विशेषि° Skm (POS) ; °शोभा: शतं Skm (POS).

(*d*) व्यतभोर् Skm (POS) ; व्यतनोर् Skm (var.).

Śārdūlavikrīḍita metre.

The temples of Lord Śiva, who is clothed by the directions and whose form is half female, have been destroyed ; hundreds of charming women have their bodies depleted of their resplendent gem-set ornaments ; the cities which were full of wealthy people are now not fit even for those who reside in cemeteries and subsist on alms ; ignorant indeed is the (royal) family of the Sena-s which has made no provision for maintaining the poor ! (A. A. R.).

6358

उच्छिन्नाश्रयकातरेव कुलटा गोत्रान्तरं श्रीर्गता
　तामेवानुगता गतानुगतिकास्त्यक्तानुरागा: प्रजा: ।
आप्तैरप्यनवाप्तपौरुषफलै: कार्यस्य धूरुज्झिता
　किं कुर्वन्त्वथवोत्तमाङ्गरहितैरङ्गैरिव स्थीयते ॥

(अ) Mudr 6. 5.

(आ) GVS 131.

(*a*) उच्छन्ना° Mudr (var.) ; गोत्रान्तरे Mudr (BSS).

(*c*) °बलै: [°फलै:] Mudr (var.) ; भूरु° Mudr (var.). ; उत्थिता Mudr (var.).

(*d*) किं कुर्मस्त्वथवो° or कुर्मस्य Mudr (var.) ; °रहितैर्नाश्चिरं स्थी° Mudr (var.) ; नागैश्चिरम् or नाङ्गैश्चिरम् Mudr (var.).

Śārdūlavikrīḍita metre.

Royal sovereignty, like a harlot excited by the extermination of her support, has hastened to another house ; and the people, undiscerning followers, throwing off loyalty, have trailed behind her ; even intimate associates, failing to secure the fruit of their heroic deeds, have forsaken the responsibility of duty. But what can they do ? They are, as it were, limbs severed from the head. (R. S. Walimbe's translation).

आच्छिन्ने क्षितितेजसि see No. 4464.

6359

उच्छिष्टं करखर्परं पथि गतं मूर्खैर्जडैर्धिक्कृतं
　विप्रैस् तत्त्वविचिन्तकैर्मनसि तं स्वात्मप्रबोधे कृतम् ।
नृत्यन्तं च दिगम्बरं च जटिलं बालैश्च मुक्तं जडं
　डिम्भश्चोपहसन्ति चत्वरपथे दत्त्वा मुहुस् तालिका: ॥

(अ) BhŚ 418 (doubtful).

(*a*) संदिष्टं क° प° ग° क्षुद्रै: कृतं निन्दतं BhŚ (var.).

(*b*) न समितं चात्मप्रबोधैर्नुतम् BhŚ (var).

(*c*) युक्तं [मु°] BhŚ (var.).

(*d*) हृत्वा मुहुश्चेटिकां BhŚ (var.) ; मिथस्तालिका: BhŚ (var.).

Śārdūlavikrīḍita metre.

A beggar's bowl of a skull picked up from the road which is pooh-poohed by fools and dull-wits is utilised for self-knowledge by those who ponder over the truth in their minds ; in places where four roads meet young children laugh repeatedly with the clapping of hands at one who dances, unclad, with matted hair, and (apparently) dull, after the fun made (on him) by (bigger) boys. (A. A. R).

6360

उच्छिष्टं शिवनिर्माल्यं वमनं शवकर्पटम् ।
काकविष्ठासमुत्पन्ना: पञ्चैतेऽतिपवित्रका: ॥

(आ) ŚP 517, Sama 2 उ 16, SR 184. 4 (a. ŚP), SSB 528. 4.

(*b*) °कर्पट: Sama.

(*c*) °पन्न: SR, SSB.

The leavings [milk], the faded flowers offered (with water) to Lord Śiva [Gaṅgā], the vomit [honey], the shroud [silk garment] and things that grow in the faeces of crows [the holy fig tree]—these five are highly sanctifying. (A. A. R.).

6361**

उच्छिष्टो न स्पृशेत् खड्गं निशि कुर्यान्न शीर्षके ।
दिवा च पूजयेदेनं गन्धमाल्यादिसंपदा ॥

(अ) Viṣṇudharmottara 2. 17. 33 *cd/ef*.
(आ) ŚP 4687.
(*b*) कुर्याच्च Viṣṇu°.

One unclean with the leavings of food should not touch a sword nor should he place it near his head at night; he should worship it during the day with a wealth of fragrant unguents, flowers, etc. (A. A. R.).

6362**

उच्छीर्षे पदकं कृत्वा यदि शेते शुनस् तदा ।
आगच्छद्वल्लभं वक्ति तद्वेश्मन्यचिरादपि ॥

(आ) ŚP 2408.

If a dog sleeps placing one leg over the top of his head, it foretells the arrival of a dear person in that house at no distant time. (A. A. R.).

6363*

उच्छूनारुणमश्रुनिर्गमवशाच् चक्षुर्मनाङ्मन्थरं
सोष्मश्वासकदर्थिताधररुचिर्व्यस्तालका भ्रूभुवः ।
आपाण्डुः करपल्लवे च निभृतं शेते कपोलस्थली
मुग्धे कस्य तपःफलं परिणतं यस्मै तवेयं दशा ॥

(आ) SkV 742/Kav 455 (a. Yaśovarman).
(*a*) °क्षुर्गतं मान्थरं Kav; °क्षुर्मन्मा Kav (MS).
(*b*) भ्रू° (rest missing) Kav; भ्रूर्भुवः SkV (var.).
(*c*) आपाडु Kav (MS).
(*d*) परिणतां Kav (MS) corrected; परिणतिं SkV (var.).

Śārdūlavikrīḍita metre.

Your eye is red and swollen from the flowing of the tears, / and slow to move; / the brightness of your lip is injured by your burning sighs; / the curls are ruffled on your brow, and your pallid cheek / rests ever in your hand: / young maiden! tell me who he is / whose past austerities have ripened / to merit this effect. (D. H. H. Ingalls's translation).

6364*

उच्छृङ्खलेन निरपेक्षतयोन्मदेन
येनाकुलीकृतमिदं करिणा बभूव ।
दत्त्वा पदं शिरसि हस्तिपकार्भकेण
मन्दः कथं गमित एष वशं प्रसह्य ॥

(आ) VS 624 (a. Prakāśavarṣa).

Vasantatilakā metre.

This place was set in commotion by an elephant which broke loose from its chain and ran amuck in rut; how is it speedily brought under control and quiet by the young son of the mahout who placed his foot an its head? (A. A. R.).

6365

उच्छेदनं चापचयः पीडनं कर्शनं तथा ।
इति विद्याविदः प्राहुः शत्रौ वृत्तं चतुर्विधम् ॥

(अ) KN (KN [ĀnSS] 8. 59, KN [TSS] 8. 59, KN [BI] 8. 57).
(*a*) उच्छेदापचयौ काले KN (BI).
(*b*) कर्षणान् KN (BI).

Ceding of his own territory, wearing away of the officers of his enemy, and *karśana* and *pīḍana*[1] of the enemy in opportune moments, these four have been asserted, by men proficient in the science of chastisement, to be the duties of the *vijigīṣu* in respect to his enemy. (M. N. Dutt's translation of the text in KN [BI]).

1. Harassing and crushing (the enemy).

6366

उच्छेद्यमपि विद्वांसो वर्धयन्त्यरिमेकदा ।
गुडेन वर्धितः श्लेष्मा यतो निःशेषतां व्रजेत् ॥

(अ) P (PP 3. 53, Pts 3. 63 and 145, PtsK 3. 60).

(आ) IS 1164.

(*d*) सुखं वृद्धया (°खवृ° PtsK) निपात्यते Pts 3. 63, PtsK.

Shrewd enemies will cause a foe / whom they would ruin, first to grow; / the flow of mucus by molasses / is first increased, but later passes. (P. W. Ryder's translation).

6367*

उच्छ्मश्रुर्व्यात्तवक्त्रः प्रविततरसनापल्लवालीढसृक्का
पिङ्गोग्रभ्रान्तनेत्रः पुलकिततरलोत्तानलाङ्गूलनालः ।
कुत्राप्यक्लान्तिगामी क्वचिदतिपिहितः क्वापि तुङ्गाग्रमात्रश्
चित्रव्याघ्रोऽयमाप्तुं प्रमदवनमृगीतर्णकांस्तूर्णमेति ॥

(आ) Skm (Skm [B] 2017, Skm [POS] 5. 4. 2) (a. Yogeśvara), Kav p. 77. Cf. ALB 31-32 : p. 190).

(*a*) उच्माश्रुर्व्यात्तवक्त्रः Skm (POS).

(*b*) पिङ्गोग्रभ्रान्तनेत्रः Skm (POS); °भ्रान्त° Skm (B) (printer's error).

(*d*) भ्रत्तुं [आप्तुं] Skm (POS).

Sragdharā metre.

With muzzle raised and jaws wide open, / the lappet of his tongue stretched out to lick his jowls; / with roving, cruel red eyes / and bristling tail held high and thrashing; / now in the open, now in covert, now you can only see his tip: / Look at the leopard chasing deer across the park! (D. H. H. Ingalls's translation in ALB).

6368*

उच्छ्रायो जनभीतिहेतुरधिकं वैकृत्यमुद्ग्रीवता
सर्वत्र प्रतिपर्वविक्रमभवः क्रूरो मरुर्जन्मभूः ।
यस्योच्चैः कटुकण्टकप्रणयिता धिक् कष्टमुष्ट्रे पशौ
तस्मिन् राजपरिग्रहः स च महाशब्दद्वयीभाजनम् ॥

(आ) Skm (Skm [B] 1880, Skm [POS] 4. 48. 5) (a. Govinda).

(*b*) °वक्रिमभवः Skm (var.); कूरो Skm (POS); मरुजन्मभूः Skm (B) (*contra metrum*).

(*d*) कष्ठ° Skm (B) (printer's error).

Śārdūlavikrīḍita metre.

(Being too) high, a source of fear to the people, highly uncouth, with neck raised (too much), with a long stride at every step, cruel, with a desert for its birth place, and intense fondness for thorny shrubs,—alas! in such a mean animal like the camel is the king's favour (with the queen riding it); and he has two great words attached—Mahārāja! (A. A. R.).

6369*

उच्छ्वसन् मण्डलप्रान्त- रेखमाबद्धकुड्मलम् ।
अपर्याप्तमुरो वृद्धेः शंसत्यस्याः स्तनद्वयम् ॥

(आ) SR 265. 266, SSB 84. 21, Daś *ad* 2. 15 (p. 100).

Expanding and reaching up to the extremities by their roundness with a bud attached to each, her two breasts clearly proclaim that her chest is not sufficient for their expansiveness. (A. A. R.).

6370*

उच्छ्वासः खण्डखण्डस्तरलितहृदये मूकतां भूषणानाम्
उक्तिप्रत्युक्तिबन्धोऽप्यभिनयविहितः पांसुलाभूः सुशय्या ।
तूष्णीमेव प्रसादानुनयनकलहाश् चुम्बनं शब्दशून्यं
यत्रैतत् स्वस्ति तस्मै निभृतनिधुवनायेति नान्दी नमोऽस्तु ॥

(आ) JS 300. 1.

Sragdharā metre.

Where the breathing [heaving] is done gently, in the heart which is in gentle movement the ornaments make no noise; speech and answer (of the lovers) are done by means of signs, where the smooth bed is the sandy earth, the lover's quarrels and conciliations are done in silence, where kissing is done noiselessly—when such are things, all is well there; our obeisance to such quiet lovers' sports. (A. A. R.).

6371*

उच्छ्वासयन्त्य: श्लथबन्धनानि
गात्राणि कन्दर्पसमाकुलानि ।
समीपवर्तिष्वधुना प्रियेषु
समुत्सुका एव भवन्ति नार्य: ॥

(अ) Ṛtu 6. 8. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 : p. 194).

(*a*) उल्लासयन्त्य: [उ°] Ṛtu (var.).

(*c*) अपि कामुकेषु (कार्म°) [अधु° प्रि°] Ṛtu (var.).

Upajāti metre (Indravajrā and Upendravajra).

The maids snuggling beside their men, / draw breath quickly, / disturbing the rhythm of the breasts, / their clothing is loosened, / and their limbs relax, flecked by desire; / young maids are tense in spring, / attuned to love's instinct. (R. S. Pandit's translation).

6372**

उच्छ्वासहिक्काशयनाङ्गभङ्ग-
विष्ठावमिश्वासविजृम्भणानि ।
वक्त्रं शुनोऽर्धोन्मिषितां च दृष्टि
द्यूते प्रशंसन्ति च वामचेष्टम् ॥

(आ) ŚP 2398.

Indravajrā metre.

The deep breathings, the hiccough, the lying posture, the stretching out of limbs, passing faeces, the vomit and the yawning of a dog as well as its appearance with half-closed eyes indicate success in gambling though crooked means. (A. A. R.).

6373

उच्छ्वासावधय: प्राणा: स चोच्छ्वास: समीरण: ।
समीरणाच्चलं नास्ति यत् प्राणिति तदद्भुतम् ॥

(आ) JS 454. 61.

Life is sustained only so long as breathing is done; this breath consists (only) of air; there is nothing more feeble than air; that a person is alive is a wonder. (A. A. R.).

6374*

उच्छ्वासोऽपि न निर्याति बाणे हृदयवर्तिनि ।
किं पुनर्विकटाटोप- पदबन्धा सरस्वती ॥

(आ) SkV 1720, SSSN 101. 8.

Not a breath issued forth while the arrow was in her heart, but the goddess of speech had marvelously long strides. [*Or* : No chapter divisions appeared when Bāṇa was in her heart, but the speech consisted in marvelously long compounds]. (D. H. H. Ingalls's translation).

उच्छ्मश्रुव्यात्तवक्त्र: see No. 6367

6375

उच्यतां स वचनीयमशेषं
नेश्वरे परुषता सखि साध्वी ।
आनयैनमनुनीय, कथं वा
विप्रियाणि जनयन्ननुनेय: ॥

(अ) Kir 9. 39.
(आ) VS 1181 (a. Bhāravi), SSSN 228. 2.
(*a*) स om. SSSN (sub-metric).
(*d*) कथयन् [जनयन्] SSSN.

Svāgatā metre.

'Let him (the lover) be fully told all the blame he deserves.' 'It is not good to be harsh, friend, towards the lord.' 'Having conciliated him bring him over here.' 'But how is one, who is spoken to unpleasantly, to be conciliated ?' (A. A. R.).

6376

उच्यमानोऽवलम्बेत　　परमर्मणि मूकताम् ।
स्वकर्मणि तु बाधिर्य-　　स्थैर्यमाधुर्यसोष्मवान् ॥

(आ) SRHt 145. 12 (a. Saṁgraha), SSSN 166. 11.

(*a*) उच्चमानो SSSN (*sic !*).

(*b*) °कर्मणि [°मर्मणि] SSSN.

(*c*) माधुर्य [बा°] SSSN (see *d*).

(*d*) स्थैर्य बाधिर्यसौष्ठवम् SSSN (see *c*).

When others' weak points are told one should adopt silence; in one's own action there should be deafness, courage, sweetness and warmth. (A. A. R.).

6377*

उज्जागरितभ्रामित-
　　दन्तुरदलरुद्धमधुकरप्रकरे ।
काञ्चनकेतकि मा तव
　　विकसतु सौरभ्यसंभारः ॥

(अ) ĀrS 2, 123.

Āryā metre.

Oh! golden *ketakī*-flower, having a swarm of bees that are ever watchful and wandering near you and with your leaves that are sharp causing obstruction, your fragrance will never come to light.[1] (A. A. R.).

1. A young lady being so carefully watched by her guardians cannot give any pleasure to the infatuated lover.

6378**

उज्जाडिते यदा ग्रामे　　गच्छतां दक्षिणस्वराः ।
शृगालास् तं पुनः स्थानं　　कथयन्ति करस्थितम् ॥

(आ) ŚP 2458.

When persons proceed towards a village which is completely silent [all being asleep], if jackals howl pleasantly on the right, that place will be within their grasp. (A. A. R).

6379*

उज्जृम्भते कुमुदिनीसुकृतं मृगाङ्को
　　विष्वग्विकीर्णपरिपाटलरश्मिदण्डः ।
उत्सूतविद्रुमकुलो जलधेस् तरङ्गाद्
　　उत्क्षिप्यमाण इव कश्चन राजकम्बुः ॥

(आ) SR 301. 73, SSB 147. 76.

Vasantatilakā metre.

The moon which is the good fortune of white lilies rises scattering all around its stalk-like ruddy rays; it resembles a fine conch that rises with the waves of the sea that has pieces of coral on all sides. (A. A. R.).

6380*

उज्जृम्भाननमुल्लसत्कुचतटं लोलद्भ्रमद्भ्रूलतं
　　स्वेदाम्भःस्नपिताङ्गयष्टि विगलद्व्रीडं सरोमाञ्चया ।
धन्यः कोऽपि युवा स यस्य वदने व्यापारिताः सांप्रतं
　　मुग्धे दुग्धमहाब्धिफेनपटलप्रख्याः कटाक्षच्छटाः ॥

(आ) JS 138. 5 (a. Dhanika), ŚP 3417 (a. Dhanika), RJ 751, SuSS 511, SR 286. 22 (a. ŚP), SSB 120. 22 (a. Dhanika), Daś *ad* 4. 2 (p. 186).

(*a*) लोलभ्रमद् Daś.

(*b*) स्वेदम्भस्न° JS.

(*c*) सस्पृहं [सा°] Daś.

(*d*) मुग्ध° ŚP.

Śārdūlavikrīḍita metre.

With a face that blooms (with joy), shining with high bosom, the curved eyebrows with playful movements, the charming body (slightly) wet with sweat, with shyness fast disappearing, and with hairs standing on ends, oh! charming one, fortunate is that young man on whose face you now cast your glances that resemble a line of foam in the great milky ocean. (A. A. R.).

उज्ज्वलं मित्रसंयोगे see No. 6382.

6381-82

उज्ज्वलं सरलं चैव वक्रमारक्तमेव च।
नेत्रं चतुर्विधं प्रोक्तं तस्य भावा: पृथक् पृथक्॥
उज्ज्वलं मित्रसंयोगे सरलं पुत्रदर्शने।
वक्रं च कामिनीभोगे आरक्तं शत्रुदर्शने॥

(अ) Śiva-purāṇa, Śatarudr 38. 20-21.
(आ) IS 1165-66, Subh 13-14.
(a) उज्वलं Subh ; सरसं [स°] Śiva-pur°.
(b) वक्त्रम् Subh ; °क्तकं तथा Śiva-pur°.
(d) भावं पृथग्बुधा: Śiva-pur.
(e) उज्वलं Subh.
(f) सरसं [स°] Śiva-pur.
(g) वक्त्रे Subh ; °नीयोगे Śiva-pur.

It is said that four-fold is the look : radiant, straightforward, oblique and reddish; it is different, depending on circumstances.

It is radiant when meeting a friend ; it is straightforward when looking at one's (own) son ; it is oblique in love-making with a girl ; it is reddish when the foe appears.

6383

उज्ज्वलगुणमभ्युदितं
क्षुद्रो द्रष्टुं न कथमपि क्षमते।
दग्ध्वा तनुमपि शलभो
दीप्रं दीपार्चिषं हरति॥

(अ) PrC 186.
(आ) JS 59. 23 (a. Vallabhadeva), SH 774 (a. Vallabhadeva), IS 1167, Subh 277.
(a) उज्वल° Subh ; °च्युदितं SH.
(b) क्षुद्रा SH.
(c) हित्वा [द°] JS, SH, Subh ; शलभ: JS, SH.
(d) शुभ्रं [दी°] JS, Subh ; क्षिप्रं [दी°] SH ; दीप्रार्चिरपहरति (°हसति JS [var.]) PrC (var.), JS, SH, IS, Subh ; दीपाविरेपहरति Subh.

Āryā metre.

The mean man cannot anyhow endure to behold the exaltation of the man of radiant merit ; / the moth even burns its own body to extinguish the bright flame of the candle. (C. H. Tawney's translation in *Bibl. Ind.* 931).

6384

उज्ज्वलचम्पकमुकुला-
शङ्कितया य: प्रदीपकं स्पृशति।
कज्जलकलङ्कदाहं
मुक्त्वान्यत् तस्य किं घटताम्॥

(अ) VS 961.

Āryā metre.

He who touches the (flame of a) lamp apprehending it to be a flaming bud of a *campaka*, what else will happen to him otherwise than that he dirties his finger with soot and gets burnt ? (A. A. R.).

6385*

उज्ज्वलालोकया स्निग्धा त्वया त्यक्ता न राजते।
मलीमसमुखी वर्ति: प्रदीपशिखया यथा॥

(अ) Mālatī 10. 4.
(आ) Vidy 758, Sar 4. 55 (p. 434) and 5. 415 (p. 694).
(a) उज्वला° Vidy.
(c) °मुखा Sar 4. 55.

(This one) affectionate, abandoned by you of bright appearance, with (her) face darkened, does not look to advantage like the oily wick with its end blackened, abandoned by the flame of the lamp giving bright light. (R. D. Karmarkar's translation).

6386*

उज्झती शुचिमिवाशु तमिस्राम्
अन्तिकं व्रजति तारकराजे ।
दिक्प्रसादगुणमण्डनमूहे
रश्मिहासविशदं मुखमैन्द्री ॥

(अ) Kir 9. 18.

(आ) SR 300. 35 (a. Kir), SSB 145. 37 (a. Bhāravi).

(*a*) शुचमि° Kir (in some editions), SR, SSB ; अथ [आशु] Kir (var.).

(*b*) अन्तिके Kir (var.).

Svāgatā metre.

When the lord of the stars [the moon] approached near her the eastern quarter gave up its grief in the form of darkness ; her face, full of smiles in the form of his lustrous rays, put on the decoration in the form of pleasing clearness. (A. A. R.).

6387*

उज्झन्त्यः स्वर्णकाञ्चीर्झणिति रशनया चम्पकन्यासमध्या
तन्वत्यस्तारहारान् विचकिलकलिकापंक्तिमुद्रावलीभिः ।
किं चाशोकप्रवालैररुणमणिमयान् संत्यजन्त्योऽवतंसान्
उत्कीर्णाः कामबाणैरिव हृदि सुहृदो वल्लभानां बभूवुः ॥

(आ) Skm (Skm [B] 1006, Skm [POS] 2. 107. 1) (a. Rājaśekhara), Kav p. 83.

(*b*) °मुक्ता° [°मुद्रा°] Skm (POS).

Sragdhara metre.

Abandoning their golden girdles, they adorned their waists with a belt made of golden *campaka*-flowers, they put on pearl necklaces fashioned from jasmine buds and they gave up their ear-ornaments made of red gems for *aśoka*-sprouts ; they thus verily became the arrows of Cupid in bodily form to be the friends of their beloved lovers. (A. A. R.).

6388

उज्झितवृषयोगा अपि
रतिसमये नरविशेषनिरपेक्षाः ।
कृष्णौकाभिरता अपि
हिरण्यकशिपुप्रियाः सततम् ॥

(अ) Kutt (Kutt [Bl] 314, Kutt [KM] 314).

(आ) GVS 341.

(*a*) कृष्णैकाभिर् Kutt (KM).

(*d*) हिरण्यं सुवर्णम् Kutt (KM) (var.).

Āryā metre.

They[1] have this in common with virtue, and this alone ; they take exception in their lust to no one ; they find their joy through Kṛṣṇa, yet love Hiraṇya-kaśipu, his enemy, gold and delicate dishes, I mean, and the vests of luxury. (E. Powys Mathers's translation).

1. Courtezans.

6389*

उज्झितसौभाग्यमद-
स्फुटयाच्ञानङ्गभीतयोर्यूनोः ।
अकलितमनसोरेका
दृष्टिर्दूती निसृष्टार्था ॥

(अ) ArS 2. 128.

Āryā metre.

To young people who were afraid of both, giving up their pride of beauty and the promptings of love, as they were not sure of each other's attitude, their mutual glances served as the efficient female messenger. (A. A. R.).

6390*

उज्झिताहमिति वत्स न दूये
राघवेण कुलदूषणभीत्या ।
का त्वमित्यभिहिते बत वन्यान्
श्रावये किमिति मुह्यति चेत: ।।

(आ) Vidy 475.

Svāgatā metre.

I grieve not, child, that I am abandoned by Rāma, afraid as he is of bringing a bad name to the family (otherwise); but my mind is at a loss as to what I am to reply to the foresters when questioned who I am. (A. A. R.).

6391*

उज्झित्वा दिशमम्बरं वरतरं वासो वसानश्चिरं
हित्वा वासरसं पुन: पितृवने कैलासहर्म्यश्रिय: ।
त्यक्त्वा भस्म कृताङ्गरागनिचय: श्रीखण्डसारद्रवैर्
देव: पातु हिमाद्रिजापरिणयं कृत्वा गृहस्थ: शिव: ।।

(आ) SR 7. 85, SSB 11. 77, RJ 21 (Regnaud 21 a. Caṇḍeśvara), SGPS 170. 7.

(b) पितृयने SSB (printer's error); °श्रम: SGPS.

(d) देवेशोऽपि [दे° पा°] SGPS.

Śārdūlavikrīḍita metre.

Giving up his state of being clothed by the quarters and wearing beautiful clothes, abandoning his fondness for dwelling in the cemetery and living in his house at Kailāsa, leaving off the ashes but anointing himself with the unguent of sandal, may the Lord Śiva, becoming a householder by marrying the daughter of Himavān, protect us all. (A. A. R.).

उज्वल° see उज्ज्वल°.

उडिगणपरिवारो नायकोऽप्यो° see No. 2690.

उडुगणपरिवारो नायकोऽप्यो° see Nos. 2690, 2691.

6392

उडुगणपरिवारो नायकोऽप्यौषधीनाम्
अयममृतशरीर: कान्तियुक्तोऽपि चन्द्र: ।
भवति विगतरश्मिर्मण्डलं प्राप्य भानो:
परसदननिविष्ट: को लघुत्वं न याति ।।

(आ) NBh 137, SMa 2. 80, Vidy 249, SH 1439, SSSN 247. 1. Cf. No. 2690.

(a) नायकोप्योष° NBh, SMa, SH, SSSN.

(b) अमृतमयशरीर: SMa, Vidy, SH, SSSN.

(c) स खलु [भ°] SSSN; विगततेजा म° SMa; विकलमूर्त्तिर्मण्डलं Vidy, SH.

Mālinī metre.

Even the lord of the medicinal herbs, surrounded by his attendant stars, his body consisting of nectar, and full of splendour—the moon, becomes devoid of lustre when he enters the disc of the sun. Who does not become slighted when entering another's house (uninvited)? (A. A. R.).

6393*

उडुपरिवृढ: पत्या मुक्तामयं यदपीडयद्
यदपि बिसिनीं भानोर्जायां जहास कुमुद्वती ।
तदुभयमत: शङ्के सङ्कोचितं निजशङ्कया
प्रसरति नवार्के कर्कन्धूफलारुणरोचिषि ।।

(अ) Naiṣ 19. 51.

(आ) VS 2210 (a. Naiṣ).

(a) मुक्तां सतीं Naiṣ (HSS); मुक्तां पुरा VS.

(d) रवौ कोपाटोपादिवारुण° [न° क°] VS; °कणा° [°फला°] Naiṣ (HSS).

Hariṇī metre.

For the reason that the Moon tormented the lotus, the Sun's wife, when her husband [the Sun] was away and that the lily laughed at her (by blossoming), these two, therefore, I suspect began to shrink [concealed themselves] apprehensive (of their misdoings) when the young Sun rose, having red rays (of anger) similar to the fruit of the *karkandhū*. (A. A. R.).

6394*

उडुपरिषदः किं नार्हत्वं निशः किमु नौचिती
पतिरिह न यद् दृष्टस् ताभ्यां गणेयरुचीगणः ।
स्फुटमुडुपतेराश्मं वक्षः स्फुरन्मलिनाश्मन-
च्छवि यदनयोर्विच्छेदेऽपि द्रुतं बत न द्रुतम् ॥

(अ) Naiṣ 19. 19.
(*b*) दृष्टो ताभ्यां (tr.) Naiṣ (HSS).
(*d*) मृतं [द्रुतं (first)] Naiṣ (HSS).

Hariṇī metre.

It is not right for the assembly of stars, nor proper for the night that they now refrain from looking at their consort, the Moon, whose rays now wane? But, the Moon's heart is clearly made of stone, its dark petrified look coming into view. For, alas! the heart was not quickly rent asunder even when they were separated from him. (K. K. Handiqui's translation).

6395*

उडुराजमुखी मृगराजकटिर्
गजराजविराजितमन्दगतिः ।
यदि सा वनिता हृदये निहिता
क्व जपः क्व तपः क्व समाधिरतिः ॥

(आ) SR 251. 39, SSB 58. 44, Regnaud I 36.
(*a*) °कटी Regnaud.
(*b*) °गती Regnaud.
(*d*) विधिः [°रतिः] Regnaud.

Toṭaka metre.

The moon-faced one, with the waist of a lion, with her gait majestic like that of a lordly elephant, if that young lady were implanted in his heart, where is prayer, where penance and where the interest in concentration? (A. A. R).

6396*

उड्डायितः पूर्वदिशा क्रमेण
प्रकाशरङ्कः पृथुलः पतङ्गः ।
पारे वियद्विच्युतरश्मिरर्वाक्
पतन्निदानीं क्षपितोऽस्तशैले ॥

(आ) SSB 139. 8 (a. Rāmakṛṣṇa).
Upajāti metre (Indravajrā and Upendravajrā).

Flying up along the eastern quarter gradually, the big bird of the sun illuminating the region, having traversed the sky, with all lustre extinct [exhausted] comes down now on the setting mountain. (A. A. R.).

उड्डीतं विहगैर्मृतं see No. 6397.

6397*

उड्डीनं विहगैर्मृतं जलचरैः क्ष्मान्तर्गतं कच्छपैः
पाठीनैः पृथुपङ्कपीठलुठनाद्यस्मिन् मुहुर्मूच्छितम् ।
तस्मिन्नेव सरस्यकालजलदेनागत्य तच्चेष्टितं
येनाकुम्भनिमग्नवन्यकरिणां यूथैः पयः पीयते ॥

(आ) SR 119. 18, SSSB 605. 21.
(*a*) उड्डीतं SR (printer's error).
(*b*) मूर्छितम् SSB.

Śārdūlavikrīḍita metre.

The (aquatic) birds have flown away, other aquatic creatures are dead, the tortoises have sheltered themselves under the mud, the *pāṭhīna*-fish, wallowing in the thick mud, have swooned away; now, in that very lake, due to an untimely heavy downpour, herds of wild elephants drink water immersing themselves up to their foreheads. (A. A. R.).

6398

उड्डीना गुणपत्रिणः सुखफलान्याराद् विकीर्णान्यधः
पर्यस्ताः परितो यशस्तबकिताः संपल्लतापल्लवाः ।
प्रागेवापसृतः प्रमोदहरिणश्छाया कथान्तं गता
दैवारण्यमतङ्गजेन बलिना भग्नेऽभिमानद्रुमे ॥

(आ) JS 442. 8, ŚP 395, SH 984 *bis* and 187*, SRK 60. 12 (a. ŚP), SR 74. 37, SSB 345. 39.

(*a*) उद्गीना गु° SH 187*; °द्विशीर्णा° SH.

(*b*) यशः स्त° ŚP, SR, SSB, SRK, SH; संपल्लवाः प° SH.

(*c*) °प्रसृतप्र° SR; °पसृतप्र° SSB, SRK; °प्रसृतः प्र° SH.

(*d*) दैन्या° ŚP, SR, SSB, SRK, SH; महता [ब°] ŚP, SR, SSB; सहसा [ब°] SRK; भस्तेपि [भ°] SH 984 *bis*; भस्नेभि° SH 187*.

Śārdūlavikrīḍita metre.

Birds of virtue have flown away, the fruit of happiness has all been scattered, the tendrils of prosperity resulting in bunches of fame have been thrown about on all sides; the deer of joy has taken to flight long ago, all talk of shade has come to an end; thus things are when the tree of self-respect is broken by the wild elephant of (adverse) fate. (A. A. R.).

6399*

उड्डीनानामेषां
प्रासादात् तरुणि पक्षिणां पङ्क्तिः।
विस्फुरति वैजयन्ती
पवनच्छिन्नापविद्धेव ॥

(अ) ĀrS 2. 122.

Āryā metre.

A flock of birds has flown up in a line, young lady, from the terrace of the mansion; they look like a banner that has been torn and blown away by the wind. (A. A. R.).

6400*

उड्डीयागतमिन्दुमण्डलमिदं किं खञ्जरीटद्वयं
हित्वा कोरकतां विकस्वरतरे याते किमिन्दीवरे।
इन्दोर्बिम्बमवाप्य जातरभसौ किं वा चकोराविमाव्
आं ज्ञातं शफरीविलासपटुनी नेत्रे कुरङ्गीदृशः॥

(आ) PV 235 (a. Śaṅkaramiśra).

(*a*) उन्डुीया (*sic!*) PV (MS).

(*b*) °न्दीवीरे° PV (MS).

(*d*) आज्ञातं PV (MS).

Śārdūlavikrīḍita metre.

Have two wagtails flown up and settled themselves on this moon's orb? Or have two blue lilies, leaving the condition of buds, reached the state of full bloom?. Or are these two *cakora*-birds, hilarious on reaching the moon's disc? Ah! I understand: These two are the eyes of the gazelle-eyed one darting cleverly like a pair of glittering *śapharī*-fish. (A. A. R.).

6401**

उड्डीयाणं तु सहजं कथितं गुरुणा सदा।
अभ्यसेदस्ततन्द्रस् तु वृद्धोऽपि तरुणो भवेत् ॥

(आ) ŚP 4414.

The *uddīyāṇa*-form of yogic exercise is quite natural, the preceptor has said so repeatedly, that one should practise it without indolence; then even an old man becomes quite youthful again (as a result thereof). (A. A. R.).

6402**

उड्डीयोर्ध्वं गमने
निपत्यवचना वधोन्मुखी शकुनिः।
वामे यातुर्निधनं
दिशति विपक्षे विपक्षस्य ॥

(आ) ŚP 2709.

Āryā metre.

If a bird flying upwards suddenly comes down silently eager to kill (its prey) it foretells death to the traveller if it is on his left; if on the other side, it applies to his enemy. (A. A. R.).

6402 A

उत वा तृणवान् मार्गः समो गम्यः प्रशस्यते ।
सुशोध्यस् त्रिविधो मार्गः षड्विधं च स्वकं बलम् ॥

(आ) SSSN 123. 7.
(*c*) त्रिविधं मार्गं SSSN ; (Suggestion : त्रिविधो मार्गः).

That path is good which, though grassy, is even and easy to walk along. The three sorts of path and the six constituents of one's own force should be carefully considered (before one sets out on a military expedition). (S. Bhaskaran Nair's translation).

6403*

उत्कटकण्टककोटी-
घर्षणघृष्टानि हृदि न चिन्तयति ।
असदृशरसविवशमतिर्
विशत्यलिः केतकीकुसुमम् ॥

(आ) Any 127. 156.

Āryā metre.

The bee does not mind the pricks from the bristling thorns when it strains itself in forcing an entry into the *ketakī*-flower, as it is beside itself with pleasure of an extraordinary kind. (A. A. R.).

6404

उत्कण्ठयति मेघानां माला वृन्दं कलापिनाम् ।
यूनां चोत्कण्ठयत्येष मानसं मकरध्वजः ॥

(अ) KāD 2. 118.
(आ) SR 340. 8 (a. Kuv), SSB 212. 4, Kuv *ad* 16. 50 (p. 54), Sar 4. 200.
(*b*) वर्गं [वृन्दं] Kuv, SR, SSB.
(*c*) यूनामुत्कण्ठयत्यद्य Sar.; °यत्यद्य (°यद्य) Kuv, SR, SSB ; °यद्येव KāD (var.).

The line of clouds brings about deep longing in the flocks of peacocks, while the fish-bannered god Cupid fills the minds of young men with deep longing. (A. A. R.),

6405*

उत्कण्ठाकुलचक्रवाकयुवतीनिःश्वासदण्डाहतः
पीयूषद्युतिरच्छदर्पणतुलामारोहति प्रस्थितः ।
कोकानां कृपयेव कुक्कुटरवैराहूयमाने रवौ
दिग् जाता नवधौतविद्रुममणिच्छाया च सौत्रामणी ॥

(आ) Skm (Skm [B] 1183, Skm [POS] 2. 142. 3) (a. Śubhaṅka or Śubhaṅga), Kav p. 114.
(*a*) °तीनिश्वास° Skm (POS) ; °दण्डाद्दृत: Skm.

Śārdūlavikrīḍita metre.

Struck by the deep sighs of the young female *cakravāka*-birds that are full of deep longing (to be united with their lovers), the nectar-rayed moon attains the state of a clean mirror (covered with mist); when the sun was called in by the crowing of cocks as if out of compassion for the ruddy geese, the eastern quarter has become possessed of a ruddy splendour like that of a coral when freshly polished. (A. A. R.).

6406*

उत्कण्ठाकुलमस्तु कण्टककुले संजायतां ते मनः
सानन्दं पिचुमन्दकन्दलदलास्वादेषु का वा क्षतिः ।
एतत् किं तु तव क्रमेलक कथंकारं सहे दुःसहं
तस्मिन् पुण्ड्रककन्दलीकिसलये येनासि निन्दापरः ॥

(अ) Anymuk 18.

Śārdūlavikrīḍita metre.

Let your mind have deep longing for a mass of thorny shrubs; there is no impediment in your joyfully tasting the (bitter) leaves of the *picumanda*- [margosa] tree ; but, oh ! camel, how am I to bear this unbearable censorious attitude of yours towards the tender sprouts of the sugar-cane and the banana ? (A. A. R.).

6407*

उत्कण्ठितं मनो बाला सुदूरस्था नवं वयः ।
विधिर्वामो रिपुः कामो हा हा दुःखपरम्परा ।।

(आ) VS 1204 (a. Rairupaka or Rupaka).

Deep is the longing in the mind, but the girl is far away; youthful is the age, adverse is fate, and Cupid inimical; alas! alas! the series of painful situations! (A. A. R.).

6408*

उत्कण्ठितस्य हृदयानुगुणा वयस्या
संकेतके चिरयति प्रवरो विनोदः ।
संस्थापना प्रियतमा विरहातुराणां
रक्तस्य रागपरिवृद्धिकरः प्रमोदः ।।

(अ) Mṛcch 3. 3. Cf. No. 6409.

Vasantatilakā metre.

[The lute] Gently the anxious lover's heart befriending, / consoling when true lovers may not meet, / to love-lorn souls the dearest comforts sending, / it adds to sweetest love its more of sweet. (A. W. Ryder's translation).

6409*

उत्कण्ठितस्य हृदयानुगता सखीव
संकीर्णदोषरहिता विषयेषु गोष्ठी ।
क्रीडारसेषु मदनव्यसनेषु कान्ता
स्त्रीणां तु कान्तरतिविघ्नकरी सपत्नी ।।

(अ) Cār 3. 1. Cf. No. 6408.

Vasantatilakā metre.

[The lute] Like a friend, it follows the lover's heart; it is a discourse of flawless melody on the objects of his love; a beloved companion in the passionate delight of love-dalliance; a co-wife to ladies that comes between them and their loves. (C. R. Devadhar's translation).

उत्कण्ठिता च वास° see तासामष्टौ भेदाः.

6410*

उत्कम्पघर्मपिच्छिल-
दोःसाधिकहस्तविच्युतश् चौरः ।
शिवमाशास्ते सुतनु
स्तनयोस्तव चञ्चलाञ्चलयोः ।।

(अ) ĀrS 2. 133.

Āryā metre.

The thief has slipped away from the hold of the watchman as he was trembling and his hand slippery by sweat; he wishes well, charming one, to your bosom with the covering garment in a flutter. (A. A. R.).

6411*

उत्कम्पिनी भयपरिस्खलितांशुकान्ता
ते लोचने प्रतिदिशं विधुरे क्षिपन्ती ।
क्रूरेण दारुणतया सहसैव दग्धा
धूमान्धितेन दहनेन न वीक्षितासि ।।

(अ) Tāpasavatsarāja 2. 16.

(आ) Kpr 7. 187 (a. Ratnāvalī [?]), VyVi *ad* 3. 28 (p. 504), KāP 194. 16–195. 2 a. Ratnāvalī), DhV *ad* 3. 60 (p. 250), KHpk 83. 81.

(*c*) तीक्ष्णेति KHpk.

(*d*) धूमाग्नितेन VyVi; धूमाञ्चितेन KāP.

Vasantatilakā metre.

Trembling and having the clothing gliding off through fear, and casting those timid glances all round, thou wert burnt by the cruel fire blinded by smoke, and wert no longer seen. (G. Jhā's translation [revised version]).

6412

उत्कम्पोऽपि सकम्प एव हृदये चिन्तापि चिन्तान्विता
निःश्वासा अपि निःश्वसन्त्यनिभृतं बाष्पोऽपि बाष्पायते ।
कान्तां संस्मरतो विदेशवसतेर्नक्तंदिवं कामिनः
प्रारोहा इव निष्पतन्ति मनसो दुःखानि दुःखान्वितात् ।।

(आ) Skm (Skm [B] 919, Skm [POS] 2. 89. 4), VS 1152 (a. Śarvaṭa). Cf. प्रयासि प्रणय°.

(*a*) उत्क° Skm (B) (printer's error).

(*b*) निश्वासा Skm (POS) ; निश्वस° Skm (POS) ; निःश्वसन्ति नि° VS.

(*c*) कान्तस्य स्मरणे स्मराहितमतेः कष्टं हि रक्तात्मनः VS.

(*d*) निःसरन्ति हृदये दुःखस्य धिग्वल्लभम् VS.

Śārdūlavikrīḍita metre.

Even a tremor in the heart is in a tremble, anxiety is full of worry, even sighs are sighing and even tears are full of tears—thus to the lover thinking of his beloved, residing far away, day and night, agonies drop out like shoots from the mind which is full of pain. (A. A. R.).

6413*

उत्कम्पो हृदये स्खलन्ति वचनान्यावेगलोलं मनो
गात्रं सीदति चक्षुरश्रुकलुषं चिन्ता मुखं शुष्यति ।
यस्यैषा सखि पूर्वरङ्गरचना मानः स मुक्तो मया
वन्द्यास्ता अपि योषितः क्षितितले यासामयं संमतः ।।

(अ) Amar (NSP) 156 (doubtful).

(आ) VS 1158 (a. Amaruka).

(*d*) यासमय Amar (printer's error).

Śārdūlavikrīḍita metre.

There is a tremor in the heart (out of longing), words falter, the mind is unsteady due to the force of desire, the body languishes, the eyes get filled with tears, anxiety dries up the face,—that jealous anger whose preliminaries are these, oh ! friend, I have abandoned ; those young ladies of the earth who approve of this (painful experience) are to be bowed to. (A. A. R.).

6414*

उत्कर्णं करिणां गणेन विकसन्मोदं चिराद् बर्हिभिः
क्रीडाकेशरिभिश्च पञ्जरगतैः कोपस्फुरल्लोचनम् ।
कुञ्जोत्सङ्गभुवि प्रकम्पतरलं सीमन्तिनीभिः क्षणात्
पीतः श्रोत्रपुटेन देव परितः प्रातर्मृदङ्गध्वनिः ।।

(आ) Skm (Skm [B] 1535, Skm [POS] 3. 33. 5) (a. Sāñcadhara).

(*b*) °ल्लीचनम् Skm (B) (printer's error).

(*d*) श्रीत्रपुटेन Skm (B) (printer's error).

Śārdūlavikrīḍita metre.

With ears erect by the herd of elephants, blooming with joy by the peacocks for a long time, with eyes throbbing with anger by the pet lions in their cages, with the tremor of agitation by the women (who had spent the night) in the arbours,—thus, oh ! king, the sound of your drums beaten in the early morning are taken in by the ears on all sides. (A. A. R.).

6415*

उत्कर्णोऽयमकाण्डचण्डिमपटुः स्फारस्फुरत्केसरः
क्रूराकारकरालवक्त्रविकटस्तब्धोर्ध्वलाङ्गूलभृत् ।
चित्रेणापि न शक्यतेऽभिलिखितुं सर्वाङ्गसंकोचनाच्
चीत्कुर्वद्गिरिकुञ्जकुञ्जरशिरःकुम्भस्थलस्थो हरिः ।।

(आ) SR 207. 4, SSB 571. 5.

(*b*) °स्तब्धोर्ध्वलालङ्गूभृत् SSB (*sic !*).

Śārdūlavikrīḍita metre.

Holding his ears erect, with unexpected fierceness, with his bushy mane shining, with his cruel and terrifying mouth gaping, and bearing aloft his tail steadily, the lion seated on the broad head of an elephant which emits cries of terror in the mountain valley presents a spectacle which could not be (adequately) painted even in a picture as all his limbs are contracted in steady alertness (of killing the elephant). (A. A. R.).

6416

उत्कर्तितुं समर्थोऽपि गन्तुं चैव सपक्षकः ।
द्विरेफो गन्धलोभेन कमले याति बन्धनम् ॥

(अ) Śukranīti 1. 107.

Though clever enough to pierce through and fly out using its wings, the bee, due to his greed of the smell (of honey) gets himself imprisoned in a lotus.[1] (A. A. R.).

1. Though a king might be able to penetrate through (his foes) and come out with the aid of his allies, he gets himself imprisoned by his foes due to his greed for excessive booty.

6417

उत्कर्षवान् निजगुणो
यथा यथा याति कर्णमन्यस्य ।
धनुरिव सुवंशजन्मा
तथा तथा सज्जनो नमति ॥

(आ) SMH 11. 30, SR 48. 119, SSB 305. 121.

Āryā metre.

Whenever his qualities of eminence reach the ears of another, a good person of noble birth bows his head (in humility) as does a bow of excellent bamboo when its string is drawn to the ears by archers. (A. A. R.).

6418

उत्कर्षो नैव नित्यः स्यान्नापकर्षस् तथैव च ।
प्राक् कर्मवशतो नित्यं सधनो निर्धनो भवेत् ॥

(अ) Śukranīti 3. 66.

Elevation to prosperity is never permanent nor is a period of depression (to human beings): as the result of the deeds done previously a rich man may any time become poor. (A. A. R.).

6419

उत्कलिकाबाहुल्यं
तत् तत् स्वाभाविकं द्रवत्वं च ।
स च निरुपाधिस्नेहस्
तेनेशस्य प्रिया गङ्गा ॥

(आ) JS 369. 1 (a. Mālatīmādhava).

(*a*) उद्वेचिकाबाहुल्यं JS (var.).

Āryā metre.

There is a profusion of deep longing and a natural melting quality (of the heart), that is the affection which seeks not a cause, as Gaṅgā, with a profusion of rising waves, and naturally melting condition of the water, to Lord Śiva. (A. A. R.).

6420*

उत्कल्लोलस्य लक्ष्मीं लवणजलनिधिर्लम्भितः क्षीरसिन्धोः
को विन्ध्यः कश्च गौरीगुरुरिति मरुतामभ्युदस्तो विवेकः ।
नीताः कर्कत्वमर्कप्रवहणहरयो हारितोत्सङ्गलक्ष्मा
राजन्नुद्दामगौरैरजनि च रजनीवल्लभस्त्वद्यशोभिः ॥

(आ) SkV 1001 (a. Abhinanda), Prasanna 76 *a*.

(*a*) लक्ष्मी° SkV (var.); °निधिर्लंघितः Prasanna.

(*d*) त्वद्‌शोभिः SkV (var.).

Sragdharā metre.

The water of the ocean has taken the appearance / of foaming billows from the sea of milk ; / the gods cannot distinguish / black Vindhya from the Snowy Mount. / The chestnut steeds of Phoebus are turned white / and Luna's orb has lost its mark. / All this, oh ! monarch, has been brought to pass / by your bright fame. (D. H. H. Ingalls's translation).

6421*

उत्कामुन्मनयन्त्येते बालां तदलकत्विषः ।
अम्भोधरास् तडित्वन्तो गम्भीराः स्तनयित्नवः ॥

(अ) KāD 3. 136.

(*d*) गम्भीरास्त° KāD (var.).

The rumbling clouds that have lightning within and are deep black as well imitating the glow of her tresses of locks of hair are making the girl anxious (for her beloved). (K. Ray's translation).

6422*

उत्कीर्णा इव वासयष्टिषु निशानिद्रालसा बर्हिणो
धूपैर्जालविनिःसृतैर् वलभयः संदिग्धपारावताः ।
आचारप्रयतः सपुष्पबलिषु स्थानेषु चार्चिष्मतीः
संध्यामङ्गलदीपिका विभजते शुद्धान्तवृद्धो जनः ॥

(ग्र) Vik 3. 2. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 : p. 86).
(*b*) वडभयः Vik (var.).
(*d*) °वर्तिका [°दी°] Vik (var.) ; वृद्धाजनः Vik (var.).

Śārdūlavikrīḍita metre.

The peacocks drowsing at the approach of night look like sculptured (figures) on their perches ; the pigeons on the terrace-tops are scarcely distinguishable from the incense that flows through the lattices ; and the old matrons of the inner apartment ready to perform the customary acts (of the hour) are distributing in places adorned with flower-offerings the auspicious lights of evening that are burning brightly. (C. R. Devadhar's translation).

6423*

उत्कूजति भ्रमति रोदिति रारटीति
पद्मानि चोत्क्षिपति चञ्चुपुटेन दूरम् ।
तोये निमज्जति शशाङ्कमुदीक्षते च
कष्टं प्रियाविरहितो निशि चक्रवाकः ॥

(ग्रा) VS 1991. Cf. No. 6424.

Vasantatilakā metre.

It cries out in distress, wanders listlessly, weeps, shrieks aloud frequently, pecks at and throws away the lotuses with its beak, plunges into the water (for coolness) and looks at the moon (in disgust) ; alas ! so does the ruddy goose [*cakravāka*] separated from its mate at night. (A. A. R.).

6424*

उत्कूजति श्वसिति मुह्यति याति तीरं
तीरात् तरुं तरुतलात् पुनरेति वापीम् ।
वाप्यां न तिष्ठति न चास्ति मृणालखण्डं
चक्रः क्षपासु विरहे खलु चक्रवाक्याः ॥

(ग्रा) Any 71. 153, AAS 2. 8, Sar 5. 118, Vidy 168. Cf. No. 6423.
(*a*) उत्कूजित AAS (MS) ; श्वसति Any.
(*b*) तीरान्तरं AAS; तरुवरात् Vidy.
(*c*) रज्यति [ति°] Sar; मज्जति Vidy; मृडाल° Vidy.
(*d*) क्षिपासु AAS.

Vasantatilakā metre.

It shrieks aloud, sighs (deeply), falls into a swoon, goes to the bank (of the lake), moves near the root of a tree, from the tree plunges once again into the lake ; thus the ruddy goose [*cakravāka*] spends the nights separated from the female *cakravāka*. (A. A. R.).

6425*

उत्कूजन्तु वटे वटे बत बकाः काका वराका अपि
क्रांकुर्वन्तु सदा निनादपटवस्ते पिप्पले पिप्पले ।
सोऽन्यः कोऽपि रसालपल्लवलवग्रासोल्लसत्पाटव-
क्रीडत्कोकिलकण्ठकूजनकलालीलाविलासक्रमः ॥

(ग्रा) JS 72. 12, Any 64. 102, RJ 377, SR 226. 147 (a. JS), SSB 616. 24.
(*b*) काङ्कुर्वन्तु JS (var.).
(*c*) °पाटवः Any.

Śārdūlavikrīḍita metre.

Let the cranes and the poor crows shriek (with all their might) in every banyan tree, let them be painfully noisy, clever as they are in shouting, in every holy fig tree ; but there is another, the sweet and pleasure-giving music of the cuckoos that sport in the mango-trees and have their throats rendered sweet by tasting the mango sprouts. (A. A. R.).

6426*

उत्कृत्य ज्वलितात् शवात् कथमपि प्रेताशनः पैशितीं
पेशीमग्निमयीं निगीर्य सहसा दन्दह्यमानोदरः।
धावत्युत्प्लवते मुहुर्निपतति प्रोत्तिष्ठति प्रेक्षते
विष्वक्क्रोशति संपिनष्टि जठरं मुष्ट्या हते मस्तकम् ॥

(आ) JS 329. 7, ŚP 4077, SR 366. 4 (a. ŚP), SSB 259. 8.
(*a*) ज्वलितां ŚP, SR, SSB.
(*d*) चलन्मस्तकः [हते म°] ŚP, SR, SSB.

Śārdūlavikrīḍita metre.

Tearing off pieces of fleshy muscles somehow from burning corpses and swallowing the same very hot, the devil has a burning sensation in his belly and he runs, leaps, falls down frequently, jumps up, looks all around, shrieks aloud, pounds his belly with his closed fist and strikes his head. (A. A. R.).

6427*

उत्कृत्योत्कृत्य कृत्तिं प्रथममथ पृथूच्छोफभूयांसि मांसान्य्
अंसस्फिक्पृष्ठपिण्डाद्यवयवसुलभान्युग्रपूतीनि जग्ध्वा।
आत्तस्नाय्वन्त्रनेत्रः प्रकटितदशनः प्रेतरङ्कः करङ्काद्
अङ्कस्थादस्थिसंस्थं स्थपुटगतमपि क्रव्यमव्यग्रमत्ति ॥

(अ) Mālatī 5. 16.
(आ) SkV 1530, JS 328. 1 (a. Bhavabhūti), ŚP 4075 (a. Bhavabhūti), PdT 178, SU 999 (a. Bhavabhūti), RJ 1361, SRK 293. 1 (a. RJ), RA 6. 69, SR 366. 7 (a. Mālatī), SSB 259. 11 (a. Bhavabhūti), Daś *ad* 4. 73 (a. Mālatī), Kpr 4. 42, KāP 83. 9-12, Amd 67. 22, Kāvyān 31. 1-4, KH 95. 8-11, Sāh 3 *ad* 236 (p. 90-91), Alkeś *ad* 20. 24, RK *ad* 7. 33, KāRu *ad* 7. 33, AIR 598.
(*a*) पृथूत्सेधभूयांसि Mālatī (NSP), SRK, Kpr, KāP, PdT; पृथूच्छोभ° JS, SkV (var.).
(*b*) अङ्गस्फि° SkV; °पीठा° [पिण्डा°] Mālatī (NSP), SRK; °पिडान्यव° SkV (var.); पिण्डद्याद्य° Amd, Kpr, KH, KāP; °भान्यन्त्रपू° Amd (but some texts as above); अग्रपूतीनि SkV.
(*c*) आर्त्तः पर्यस्तनेत्रः Kpr, Daś, KāP, KāRu, RK; अत्तस्नाय्वान्त्र° JS; अन्तः पर्यस्त° PdT, Sāh, RA; °नेत्रात् (°त्र) SRK, KH, Kāvyān, Amd.
(*d*) °सस्थस्थपु° SkV; स्थघटगतमपि JS (var.).

Sragdharā metre.

Having repeatedly torn off the skin first, and then having devoured the lumps of flesh, made big owing to great swelling, easy to be obtained from limbs like shoulders, hinder parts, back, and thighs, (and) stinking horribly, appropriating sinews, entrails and eyes (and) exhibiting (his) teeth, a famished ghost is eating up without caring for anything else, raw flesh remaining in the bones, even though found in irregular places, from a skeleton placed on (his) lap. (R. D. Karmarkar's translation).

6428*

उत्कृत्योत्कृत्य गर्भानपि शकलयतः क्षत्रसंतानरोषाद्
उद्दामस्यैकविंशत्यवधि विधसतः सर्वतो राजवंश्यान्।
पित्र्यं तद्रक्तपूर्णह्रदसवनमहानन्दमन्दायमान-
क्रोधाग्नेः कुर्वतो मे न खलु न विदितः सर्वभूतैः स्वभावः ॥

(अ) Mahāvīra 2. 48.
(आ) Daś *ad* 4. 15 (p. 197), RA 4. 53, KHpk 135. 139.
(*b*) विशसतः Daś, RA, KHpk.

Sragdharā metre.

Known indeed by all creatures is my[1] nature, who am ever tearing from the womb and cutting into pieces even unborn babes, from my anger towards the descendants of Kṣatriya-s; and who am filled with pride, and subdue on every hand the families of Kṣatriya-s, even to twenty-one times, and make the fire-like anger of my sire burn lower by reason of his great delight arising from death-offerings of pools filled with their blood. (J. Pickford's translation).

1. Jāmadagnya's.

6429

उत्कृष्टबलवीर्यस्य विजिगीषोर्जयैषिणः ।
गुणानुरक्तप्रकृतेर् यात्रा यानमिति स्मृतम् ॥

(अ) KN (KN [ĀnSS] 11. 1, KN [TSS] 11. 1).

(आ) SRHt 158. 2 (a. KN), SSSN 123. 2 (a. KN).

The expedition which an eminently powerful and energetic sovereign whose subjects are loyally attached to him through his many excellent qualities, sets out upon, in order to obtain victory, is called *yāna*. (M. N. Dutt's translation).

6430

उत्कृष्टमध्यमनिकृष्टजनेषु मैत्री
यद्वच्छिलासु सिकतासु जलेषु रेखा ।
वैरं क्रमादधममध्यमसज्जनेषु
यद्वच्छिलासु सिकतासु जलेषु रेखा ॥

(आ) NBh 63, SRM 2. 2. 53.

(इ) PrŚ (C) 5.

(*a*) मित्रं [मै°] PrŚ (C).

Vasantatilakā metre.

Friendship with the best of people, middlings and the low, is like lines drawn on rocks, sand, and water, respectively; enmity, similarly, with the worthless, the middlings and the good people is like lines drawn on rocks, sand, and water, in that order. (A. A. R.).

6431

उत्कोचं प्रीतिदानं च द्यूतद्रव्यं सुभाषितम् ।
कामिनीं प्रथमावस्थां सद्यो गृह्णाति बुद्धिमान् ॥

(अ) Śto Intr. 47 (326. 28-29).

(आ) SSNL 19.

(*c*) चोरद्रव्यविभागं च SSNL.

The wise one grabs immediately at bribes, gifts, stakes (in gambling), wise sayings and a sweetheart in her first youth.

6432-34

उत्कोचकाश्चौपधिका वञ्चकाः कितवास् तथा ।
मङ्गलादेशवृत्ताश्च भद्रप्रेक्षणिकैः सह ॥
असम्यक्कारिणश्चैव महामात्राश्चिकित्सकाः ।
शिल्पोपचारयुक्ताश्च निपुणाः पण्ययोषितः ॥
एवमाद्यान् विजानीयात् प्रकाशाँल्लोककण्टकान् ।
विगूढचारिणश्चान्यान् अनार्यानार्यलिङ्गिनः ॥

(अ) Mn 9. 258-260.

(आ) Vivādaratnākara 906.

(*ab*) उत्कोचकांश्चोपधिकान् वञ्चकान् कितवांस् तथा Medhātithi's commentary.

(*a*) °सोपधिकाः [°श्चौप°] Mn (var.).

(*c*) °वृत्तान् Mn (var.).

(*d*) भद्राश्चेक्षणिकैः Govindrāja's, Kallūka's, Rāghavānanda's and anonymous Kaśmīrian's commentaries, Vulgata; भद्राश्चेक्षणिकास् (मद्रा°) तथा Nandana's commentary.

(*e*) शिल्पोपकार° Mn (var.).

(*g*) शिल्पोपकार° Nārāyaṇa's and Nandana's commentaries.

(*i*) एवमादीन् Vulgata; विजातीयान् Nārāyaṇa's and Nandana's commentaries.

Those who take bribes, cheats and rogues, gamblers, those who live by teaching [the performance of] auspicious ceremonies, sanctimonious hypocrites, and fortune-tellers,

Officials of high rank and physicians, who act improperly, men living by showing their proficiency in arts, and clever harlots,

These and the like who show themselves openly, as well as others who walk in disguise (such as) non-Āryans who wear the marks of Āryans, he[1] should know to be thorns (in the side of his people). (G. Bühler's translation).

1. The king.

6435

उत्कोचपारितोषक-
भाटसुभाषिततरार्थचौर्यांशाः ।
तत्क्षणमेव ग्राह्याः
षडन्यकाले न लभ्यन्ते ॥

(आ) VS 2349 and 2889, SSSN 83. 94.
(*ab*) पारितोषकभार्या VS 2349 (var.).
(*b*) भागसु° SSSN; °परार्थचौर्य VS (var.); °कथार्थ° [°तरार्थ°] SSSN.

Āryā metre.

There be six things a man should take the moment they are offered, lest he get no second chance of taking them: a bribe, a reward for good tidings, rent, a good saying [*subhāṣita*], stolen goods, and one's share of a heritage. (P. Peterson's translation in VS *ad* 2349).

उत्क्रम्पो° see उत्कम्पो°.

6436*

उत्क्रान्तं गिरिकूटलङ्घनसहं ते वज्रसारा नखास्
तत्तेजश्च तदूर्जितं स च नगोन्माथी निनादो महान् ।
आलस्यादविमुञ्चता गिरिगुहां सिंहेन निद्रालुना
सर्वं विश्वजयैकसाधनमिदं लब्धं न किंचित् कृतम् ॥

(आ) SkV 1035, Skm (Skm [B] 1818, Skm [POS] 4. 36. 3), Prasanna 198*b*.
(*a*) तत्क्रांतं SkV (var.).
(*b*) नख...माथी विनादो महा Prasanna.
(*d*) कुतः [कृ°] Prasanna.

Śārdūlavikrīḍita metre.

His leap might clear the peaks of mountains; / his claws are diamond sharp; / he has courage, pride, and his roaring splits the hills. / Yet this lazy lion, who sleeps and will not quit his cave, / though he possess the perfect instruments of conquest, / accomplishes but nothing. (D. H. H. Ingalls's translation).

6437*

उत्क्रान्तानामामिषायोपरिष्टाद्
अध्याकाशं बभ्रमुः पत्रवाहाः ।
मूर्ताः प्राणा नूनमद्याप्यवेक्षा-
मासुः कायं त्याजिता दारुणास्त्रैः ॥

(अ) Śiś 18. 73.
(आ) SR 130. 102 (a. Śiś), SSB 441. 102 (a. Māgha).

Śālinī metre.

The birds hovered in the sky over the bodies of those who had lost their lives, in order to eat their flesh; surely they are the lives in embodied form of those who were separated (from their bodies) by cruel arrows, viewing their former bodies even now (out of former attachment). (A. A. R.).

6438

उत्क्रामद्भिश्च यः प्राणैः प्रयतः शिष्टसंमतः ।
चिन्तयेन् मनसा गङ्गां स गतिं परमां लभेत् ॥

(अ) MBh (MBh [Bh] 13. 27. 69, MBh [R] 13. 26. 70, MBh [C] 13. 1828).
(आ) IS 1169.
(*a*) यत् [यः] MBh (var.).
(*b*) °संमतैः MBh (var.).
(*d*) सद्गतिं MBh (var.).

The man of righteous conduct who, with rapt soul, thinks of Gaṅgā at the time when his life-breaths are about to leave his body, succeeds in attaining to the highest end. (P. C. Roy's translation).

6439*

उत्क्षिप्तं करकङ्कणद्वयमिदं बद्धा दृढं मेखला
यत्नेन प्रतिपादिता मुखरयोर्मञ्जीरयोर्मूकता ।
आरब्धे रभसान् मया प्रियसखि क्रीडाभिसारोत्सवे
चण्डालस्तिमिरावगुण्ठनपटक्षेपं विधत्ते विधुः ॥

(आ) Sāh *ad* 3. 115 (p. 47), SR 356. 30 (a. Sāh), SSB 241. 9.

Śārdūlavikrīḍita metre.

I have laid aside this my pair of bracelets, I have fastened my girdle tight; with much pains I have produced dumbness in my chattering anklets;—and, oh my dear friend, just when I had begun to be eagerly impatient to set out on Love's errand, this wretch of a moon throws aside the protecting mantle of the dark! (J. R. Ballantyne's translation).

6440*

उत्क्षिप्तं सखि वर्तिपूरितमुखं मूकीकृतं नूपुरं
काञ्चीदाम निवृत्तघर्घररवं क्षिप्तं दुकूलान्तरे।
सुप्ताः पञ्जरसारिकाः परिजनोऽप्याघूर्णितो निद्रया
शून्यो राजपथस्तमांसि निविडान्येह्येहि निर्गम्यताम्॥

(आ) Skm (Skm [B] 778, Skm [POS] 2. 61. 3) (a. Yogeśvara), Kav p. 77.

(*a*) मूकीकृतं Skm (POS); नू पुरं Skm (B) (printer's error).

(*c*) सुप्ता Skm (POS); आधूर्णितो Skm (B) (corrected to °घू°).

Śārdūlavikrīḍita metre.

Throwing a pad (of threads) into their mouths, the anklets, oh! friend, have been silenced; the girdle, with its petty bells quiet, has been covered over by a silken garment; the she-parrots in cages are asleep; the servants are reeling under the influence of slumber; the main road is deserted and the darkness is dense: Come, come, let us go. (A. A. R.).

6441*

उत्क्षिप्तं सह कौशिकस्य पुलकैः साकं मुखैर्नामितं
भूपानां जनकस्य संशयधिया सार्धं समास्फालितम्।
वैदेहीमनसा समं च सहसा कृष्टं ततो भार्गव-
प्रौढाहंकृतिकन्दलेन च समं भग्नं तदैशं धनुः॥

(अ) Mahān 1. 23.

(आ) Skm (Skm [B] 2095, Skm [POS] 5. 19. 5) (a. Gadādharanātha or Gadādhara in Skm [POS]), Amd 233. 632, AR 105. 10-14, AlK 330. 220-24, AIR 214.

(*a*) सार्धं [सा°] Mahān, Skm, AR, AlK, (see *b*); तुल्यं [सा°] Skm (var.).

(*b*) साकं [सा°] Mahān, Skm, AR, AlK, (see *a*).

(*c*) वैदेह्या AR.

(*d*) °दुर्मदेन सहितं (सदृशं Skm [B]) तद्भग्नमैशं धनुः Mahān, Skm; तद्भग्नमैशं AR, AlK.

Śārdūlavikrīḍita metre.

The bow of Lord Śiva has been lifted along with the thrills of the sage Viśvāmitra; bent along with [down cast] faces of (unsuccessful) princes; it was stringed and twanged along with doubts in the mind of king Janaka; it [the string] was drawn quickly along with the (eager) mind of Sītā and it was broken (into two) along with the sprout of pride of the sage Paraśurāma. (A. A. R.).

6442*

उत्क्षिप्तबाहुदर्शित-
भुजमूलं चूतमुकुल मम सख्या।
आकृष्यमाण राजति
भवतः परमुच्चपदलाभः॥

(अ) ĀrS 2. 134.

Āryā metre.

When my friend raises her hand disclosing the root of her arms [her bosom] to you, oh! mango bud, and when she pulls you near her the height (of pleasure) is resplendent in you. (A. A. R.).

6443*

उत्क्षिप्तमुच्छ्रितसितांशुकरावलम्बैर्
उत्तम्भितोडुभिरतीवतरां शिरोभिः ।
श्रद्धेयनिर्झरजलव्यपदेशमस्य
विष्वक्तटेषु पतति स्फुटमन्तरीक्षम् ॥

(अ) Śiś 4. 25.
(आ) SSB 455. 6 (a. Māgha).
(d) °मन्तरिक्षम् SSB.

Vasantatilakā metre.

Evidently the sky (itself) held up mostly by the heads[1] which have for their support the raised hands[2] of the moon, and which have propped themselves on the stars, is falling all around on the slopes of this (mountain) under the credible title of the water of the mountain-torrents. (M. S. Bhandare's translation).

1. Peaks of the mountain.
2. Rays.

6444*

उत्क्षिप्ता अपि दन्तीन्द्रैः कोपनैः पत्तयः परम् ।
तदसूनहरन् खड्ग- घातैः स्वस्य पुरः प्रभोः ॥

(अ) Kum 16. 33. Cf. No. 6445.
(आ) SR 128. 14, SSB 437. 14.
(a) आक्षिप्ता Kum (NSP), but Kum (var.), SR, SSB as above ; हस्ती° [दन्ती°] Kum (var.), SR, SSB.
(b) करैः [परम्] Kum (var.), SR, SSB.
(c) ते रिपूनहनन् Kum (var.), SR, SSB ; तद्रिपूनहरन् Kum (var.).
(d) -पातैः [-घा°] Kum (var.), SR, SSB.

Though the foot-soldiers were caught and tossed up by the enraged lordly elephants, (as they came down), they took the lives of those elephants by striking with their swords in the presence of their master. (S. Bhaskaran Nair's translation).

6445*

उत्क्षिप्य करिभिर्दूरान् मुक्तानां योधिनां दिवि ।
प्रापि जीवात्मभिर्दिव्या गतिर्वा विग्रहैर्मही ॥

(अ) Kum 16. 34. Cf. No. 6444.
(आ) SR 128. 15 (a. Kum), SSB 437. 15.
(b) दिवः Kum (var.).
(d) (अ)ङ्गनैषां [ग°] Kum (SK) ; (अ)ङ्गनाकण्ठ-परिग्रहः Kum (var.), SR, SSB.

Of the soldiers who were caught by the elephants in their trunks and thrown up high in the sky, the souls took a heavenly route upwards and the bodies fell on the earth[1]. (S. Bhaskaran Nair's translation).

1. Accepting the reading in *pāda d* as (अ)ङ्गनाकण्ठपरिग्रहः H. H. Wilson translates this verse : "The elephants caught the warriors and threw them at a distance. As soon as they were dead their souls held the celestial damsels by the neck [*embraced*]".

6446

उत्क्षिप्य टिट्टिभः पादाव् आस्ते भङ्गभयाद् दिवः ।
स्वचित्तकल्पितो गर्वः कस्य नात्रापि विद्यते ॥

(आ) SLPr 47. 10-11.

The *ṭiṭṭibha*-bird throws up its legs (to support) the sky, as it is afraid of the sky's falling on it ; Who has not that kind of conceit even here, a pride that is imagined in his own mind ? (A. A. R.).

उत्क्षिप्य टिट्टिभः पादौ see स्वचित्तकल्पितो गर्वः.

6447*

उत्क्षिप्यालकमालिकां विलुलितामापाण्डुगण्डस्थलाद्
विश्लिष्यद्वलयप्रपातभयतः प्रोल्लास्य किंचित् करौ ।
द्वारस्तम्भनिषण्णगात्रलतिका केनापि पुण्यात्मना
मार्गालोकनदत्तदृष्टिरबला तत्कालमालिङ्ग्यते ॥

(अ) RŚ 1. 148.
(आ) Skm (Skm [B] 763, Skm [POS] 2. 58. 3) (a. Rudraṭa), SG 774 (a. Rudra).
(b) प्रोन्नम्य Skm (var.).
(d) °गत° [°दत्त°] Skm (var.).

Śārdūlavikrīḍita metre.

Tossing up her disordered tresses falling on the cheeks which are pale (by separation from the lover) and raising the hands a little as she is afraid of the slipping of the bracelets that have become loose (by emaciation) and supporting her creeper-like body against the door-frame, the young wife casts her glances at the road (by which the husband should return); fortunate is the lover who comes then and embraces her. (A. A. R.).

6448*

उत्क्षिप्योच्चैः प्रस्फुरन्तं रदाभ्याम्
ईषादन्तः कुञ्जरं शात्रवीयम् ।
शृङ्गप्रोतप्रावृषेण्याम्बुदस्य
स्पष्टं प्रापत् साम्यमुर्वीधरस्य ।।

(अ) Śiś 18. 38.

(आ) SR 129. 76 (a. Śiś), SSB 440. 76 (a. Māgha).

Śālinī metre.

The mighty tusked elephant threw up high the enemy's elephant in convulsion with his tusks; it clearly bore resemblance to a peak of a mountain with a cloud of the rainy season clinging to it. (A. A. R.).

6449*

उत्खातं निधिशङ्कया क्षितितलं ध्माता गिरेर्धातवो
निस्तीर्णः सरितांपतिर्नृपतयो यत्नेन संसेविताः ।
मन्त्राराधनतत्परेण मनसा नीताः श्मशाने निशाः
प्राप्तः काणवराटकोऽपि न मया तृष्णेऽधुना मा भव ।।

(अ) BhŚ 149.

(आ) SRHt 227. 28 (a. BhŚ), SSSN 175. 14 (a. BhŚ), SH 1061 (a. BhŚ), SR 77. 49 (a. BhŚ), SSB 350. 52, SPR 293. 2 (a. BhŚ), SRK 66. 4 (a. BhŚ), Pad 89. 42 (a. BhŚ), SSJ 35. 4, SK 2. 201; 7. 24, SU 1040 (a. BhŚ), SN 334, SSD 4. f 7*a*, SSV 1094, JSub 140. 2, IS 1170, Subh 287, A Code of Gentoo Laws ... London 1776, p. XXVIII.

(*a*) उत्सवातं IS ; क्षितितले or क्षिततितं BhŚ (var.) ; ध्याता or ध्मता or धौता [ध्मा°] BhŚ (var.) ; गिरेर्धात्वो or गिरिधा° IS.

(*b*) विस्तीर्णः or निस्तिर्णस् BhŚ (var.) ; युद्धेन or यांतेन BhŚ (var.) ; यत्ने BhŚ (var.) ; संतोषिताः BhŚ (var.), SRHt, SSSN, SH, SR, SRK, Pad; युद्धे समाराधिताः BhŚ (var.) ; संतोषितः (°ताः) SPR, IS.

(*c*) नीता BhŚ (var.) ; स्मशाने BhŚ (var.) ; क्षपाः or निशा (°शां) or निषा BhŚ (var.); वने BhŚ (var.).

(*d*) प्राप्तः काणकपर्दकोऽपि or संप्राप्तो (°प्तश्च) वराटको हि or लब्धः काणवराटकोऽपि or प्राप्ता कापि वराटिका न च मया BhŚ (var.) ; प्राप्तं काण BhŚ (var.) ; तया [म°] BhŚ (var.); ऽधुना मुंच मां BhŚ (var.), SSB, Pad, SR, SRK; ऽधुना मां त्यज or ऽधुना मुंचति or ह्यकामा भव BhŚ (var.); सकामा भव BhŚ (var.), SRHt, SSSN ; सकमा भव IS ; मंच मां (*sic !*) SH ; मुचं माम् (*sic !*) [मा भ°] SPR.

Śārdūlavikrīḍita metre.

I mined the earth in search of treasure, / smelted iron mountains' rocky boards, / crossed treacherous oceans' expanses, / placated kings with devoted care; / bent on evoking the powers occult, / by night I roamed the burning grounds. / Yet ne'er a broken cowry shell did I obtain— / cursed greed, grant me at least some reprieve! (Barbara Stoler Miller's translation).

6450*

उत्खातच्छिन्नसंध्यारुणकमलवनो व्योमकासारमध्यं
मन्ये मत्तो निशीथाह्वयवनमहिषो मङ्क्ष्वविक्षन्निमङ्क्षुः ।
तत्कालोद्भिद्यमानः सह तनुपृथुभिस् तारकाबुद्बुदौघैस्
तस्मादेवोज्जिहीते कलुषितभुवनं भीषणो ध्वान्तपङ्कः ॥

(आ) SR 298. 39, SSB 142. 42. Cf. No. 6632.
(*b*) °मक्षु: SR.

Sragdharā metre.

An intoxicated wild buffalo called night, methinks, wishing to plunge into the midst of the lake of the sky rushed into the water uprooting and scattering the clusters of red lotuses in the form of the ruddiness of twilight; then arose small and big bubbles in the form of groups of stars and the frightful mud of darkness also arose rendering the water of the world all muddy (dark) in colour. (A. A. R.).

6451*

उत्खातदैवतमिवायतनं पुरारेर्
अस्ताचलान्तरितसूर्यमिवान्तरिक्षम् ।
हम्मीरभूभुजि गते सुरवेश्म विश्वं
पश्यामि हारमिव नायकरत्नशून्यम् ॥

(आ) ŚP 4004 (a. Deveśvara), AP 39, PV 795 (a. Deveśvara), SR 362. 21 (a. ŚP), SSB 250. 21 (a. Deveśvara), (cf. ZDMG 27. 632).
(*a*) उत्पात° PV (MS) ; मुरारेर् SR, SSB.
(*b*) °चन्द्र° [°सूर्य°] ŚP.

Vasantatilakā metre.

Like a temple of Lord Śiva from which the idol has been removed, like the sky from which the sun has been screened by the setting hill, and like a pearl-necklace from which the central gem has been lost, I view the world when king Hammīra has gone to his heavenly abode. (A. A. R.).

6452

उत्खातान् प्रतिरोपयन् कुसुमितांश्चिन्वँल्लघून् वर्धयन्
अत्युच्चान् नमयन् पृथून् विदलयन् विश्लेषयन् संहतान् ।
तीक्ष्णान् कण्टकिनो बहिर्नियमयन् स्वारोपितान् पालयन्
मालाकार इव प्रयोगकुशलो राज्ये चिरं तिष्ठति ॥

(अ) Cr 165 (CR IV 31, CPS 89. 20), BhŚ 420 *ac/bd*, Nav 9, Mahān 9. 34. Cf. Crn. 19.
(आ) ŚP 1294, VS 2947, SuM 20. 14 *ac/bd* and B after 32 (Appendix IV. 11), SH 1082 ; 1381 ; 1403, SR 142. 15 (a. Han), SSB 460. 18, SRK 124. 24 (a. ŚP), IS 1171, Subh 222 *ac/bd*, JSub 119. 1.
(इ) Nav (C) 11.
(*a*) उतखातान् CR (var.) ; उत्पातान् IS ; मतिरो° SH (var.) ; कुसुमित्रश् CR (var.) ; भिन्वान् [चि°] IS ; लधून् CR (var.) (scribe's error) ; शिशून् [ल°] Nav, SuM B IV 11.
(*b*) अत्युश्चान् CR (var.) ; उत्तुङ्गान् IS , पृथूंश्च लघयन्विदलयन् ŚP, SH ; प्रोत्तुंगान्नयन् Nav, Sum B IV. 11 ; नमयन्नतान्समुदयन् SRK ; नत्तान्समुदयम् (समुवदन् IS) Nav, SuM B IV 11, SR, SSB ; म्लालान्मुहुः सेवयन् SuM 20, 14 (see *c*) ; शनैरवनतान्संवर्धयन्भूतले [वि°] BhŚ ; तत्सहतान् CR (var.) (scribe's error) ; शनैश्च नमितानुन्नामयन्भूतले SuM 20. 14 ; संततान् IS.
(*c*) कुञ्चात् [ती°] BhŚ ; कुब्जान् [ती°] SH, SuM 20. 14 ; क्षुद्रान् SR, SSB ; कुञ्जान् ŚP, Subh ; क्रूरान् SRK ; तीव्रान् Nav, SuM B IV. 11 ; अन्तः IS ; ताक्ष्यान् CR (var.) ; कटकिनो CR (var.); शनैरवत्वतान्न नामयन्भूतले Subh (see *b*) ; निगमयन् CR (var.) ; विदलयन् [नि°] CR (var.) ; विरचयन् BhŚ ; निर्गमन् IS ; निरसयन् CR (var.), ŚP, SRK, SR, SSB ; विगमयन् then follows *b* SuM 20. 14 ; स्वात्रोपितान् CR (but CRB, VS as above) ; संरोपितान् SH, IS ; म्लानान् मुहुः (पुनः ŚP, SR, SSB, SRK, BhŚ ; then follows *b* वि°) सेचयन् (सिञ्च° or सेव° IS) [स्व°] Nav, SR, SSB, SRK ; स्वाश्रोपितान् CR (var.) ; संस्थितान् Subh.

(*d*) प्रपञ्चचतुरो राजा चिरं नन्दति BhŚ, SRK, SuM 20. 14 ; प्रयोगनिपुणो CR (var.), CPS, Nav, ŚP, SuM 20. 14, SR, SSB ; प्रयं स चतुरो राचारिजं (राजा चिरं) दन्ति (नन्दति) SH ; राजा CR (var.), Nav, ŚP, SR, SSB ; तिष्ठतु (°वतु) CR (var.) ; नन्दति (°तु Nav) ŚP, SR, SSB SuM, Nav.

Śārdūlavikrīḍita metre.

Replanting [reinstating] those uprooted, gathering flowers from those in bloom, helping to grow those that are weak, bending those that are too high, pruning those that are too thickly grown, separating those that are too close, setting outside those that have sharp thorns, protecting those nourished by himself, a king, like a gardener, efficient in doing the right things, remains long in his kingdom. (A. A. R.).

6453

उत्खाय चित्तोपवनात् सुमेधो-
माला कृता पुस्तकनिष्कुटेषु ।
काव्यद्रुमाणामधिरोपितानां
फलं परां निर्वृतिमुन्नयामः ॥

(आ) PV 816 (a. Cintāmaṇi).
(*a*) °पनायत् (*sic !*) PV (MS).
(*b*) °निष्क्रटेषु PV (suggested change to : °निष्कुटेषु).

Upajāti metre (Indravajrā and Upendravajrā).

Having dug deep into the pleasure-grove of books, a garland of fine thoughts has been made from the garden of the mind ; of the trees of poetical compositions that have nurtured, we look forward for the fruit of great satisfaction. (A. A. R.).

6454*

उत्खेलत्त्रिवलीतरङ्गतरला रोमावलीशैवल-
स्रग्वल्लिर्युवती ध्रुवं जनमनोनिर्वाणवाराणसी ।
एतस्या यदुरस्तटीपरिसरे यद्बाल्यचापल्ययोः
स्थाने यौवनशिल्पिकल्पितचितार्चैत्यद्वयं दृश्यते ॥

(आ) SkV 363 (a. Bhava).

Śārdūlavikrīḍita metre.

This maiden undulent with shimmering triple fold / on which like river-moss floats the *romavalī* : / surely she is Benares of salvation / for the hearts of men ; / since here are seen on the banks of her upper body / two funerary mounds constructed / by Youth, the architect, in loving memory / of her past childhood and its childishness. (D. H. H. Ingalls's translation).

6455*

उत्तंसः केकिपिच्छैर्मरकतवलयश्यामले दोःप्रकाण्डे
हारः सान्द्रेन्द्रनीलैर्मृगमदरचितो वक्त्रपत्रप्रपञ्चः ।
नीलाब्जैः शेखरश्रीरसितवसनता चेत्यभीकाभिसारे
संप्रत्येणेक्षणानां तिमिरभरसखी वर्तते वेषलीला ॥

(अ) Viddhaśālabhañjikā 37.
(आ) SkV 896 (a. Rājaśekhara), Sab 3. 70 (a. Rājaśekhara), SR 299. 22, SSB 143. 22.
(*a*) °वलयैः श्यामलैः (°ले SR, SSB) Viddha° (var.), SR, SSB; °मलैर्दोःप्रकाण्डैः Viddha° (var.).
(*b*) सारेन्द्र° SkV.
(*c*) नीलाब्जे: Vidha° (var.).
(*d*) एणीक्षणानां Vidha° (var.) ; वेशलीला SkV.

Sragdharā metre.

Lo, now, enrobed in dusty hues of night / with peacock-plumes adorning tiny ears, / and emerald bracelets twining round their arms, / their bosoms all bedecked with sapphires blue, / and musky fragrance resting on their cheeks, / yea, garlanded with azure lotuses, / and clad in garments black as midnight's hour, / fair India's daughters [*fawn-eyed damsels*] seek their lover's arms. (L.H. Gray's translation).

6456*

उत्तंसकौतुकरसेन विलासिनीनां
लूनानि यस्य न नखैरपि पल्लवानि ।
उद्यानमण्डनतरो सहकार स त्वम्
अङ्गारकारकरगोचरतां गतोऽसि ॥

(आ) JS 109. 16, ŚP 1017 (a. Utpalarāja), AP 12, Any 119. 98, RJ 582, SR 239. 109 (a. ŚP), SSB 639. 16 (a. Utpalarāja), SRK 208. 2 (a. ŚP), (cf. ZDMG 27. 628).

(*a*) °सिनीभिर् SR, SSB, SRK.

(*b*) नखरैरपि Any.

Vasantatilakā metre.

Even your tender sprouts were not plucked by the nails of sporting damsels though they were very eager to adorn their tresses with them; but now, oh! mango tree that adorn the garden, you are sighted by the charcoal-maker. (A. A. R.).

6457*

उत्तंसितं भाति मुखप्रभाभिर्
न किंचिदब्जं यदहो तदस्याः ।
युक्तं दृशावेव विधिर्विधिज्ञः
कर्णद्वयालंकरणं चकार ॥

(आ) SH 1618 (a. Amara).

(*ab*) मुखप्रभाभिते SH; (suggested change to °प्रभाभिर् न).

Upajāti metre (Indravajrā and Upendravajrā).

The lotus that adorns her ear does not shine, oh! wonder, even a little by the splendour of her face; it is but meet that the Creator, who knows his work, has made the two eyes the decoration for her ears. (A. A. R.).

6458*

उत्तंसीकृतचन्द्रमाः सभुजगान् वीचीन् परावर्तयन्
ज्योत्स्नाभस्मविलेपने निरवधिस्फीते महिम्नि स्थितः ।
प्रेङ्खच्छङ्खकरोटिकोटिहननैः स्वःसिन्धुमुद्घोषयन्न्
अत्यन्तं पथि गर्जिताट्टहसितो रुद्रं हसत्यर्णवः ॥

(आ) JS 367. 5 (a. Sūktisahasra).

Śārdūlavikrīḍita metre.

Having the (rising) moon for his crest gem, rolling the waves with snakes, with his limitless expanse fully smeared over with ashes in the form of (bright) moonlight, proclaiming himself as having the aerial Gaṅgā with a large number of moving conch-shells resembling skulls, with a loud laughter in the form of the roar of his foaming breakers, the sea indeed laughs at Lord Śiva himself. (A. A. R.).

6459*

उत्तंसेषु ननर्त न क्षितिभुजां न प्रेक्षकैर्लक्षितः
साकाङ्क्षं लुठितो न च स्तनतटे लीलावतीनां क्वचित् ।
कष्टं भोश्चिरमन्तरेव जलधेर्दैवाद् विशीर्णोऽभवत्
खेलद्व्यालकुलाङ्गघर्षणपरिक्षीणप्रमाणो मणिः ॥

(आ) ŚP 1107, Any 90. 41, SR 217. 59, SSB 601. 13.

(*a*) न नर्तितः SR, SSB.

(*c*) °मन्तरेण SR, SSB.

(*d*) खेलब्या° ŚP; खेलव्या° SR, SSB.

Śārdūlavikrīḍita metre.

It did not dangle in the diadems of kings, was not seen (with admiration) longingly by onlookers, nor did it playfully rest in the high bosom of cultured sporting damsels; alas! the gem remained in the sea by fate and became worn out gradually by the rubbings of monstrous aquatic creatures in their sports. (A. A. R.).

6460*

उत्तप्तोऽयमुरंगमः शिखितलच्छायां समालम्बते
वैरं साहजिकं विहाय च शिखी मूलं तरोर्गच्छति ।
याचन्ते च जलं निकुञ्जभवने तृष्णातुराः सारिकास्
तप्ते वारिणि पङ्कजानि मधुपास्त्यक्त्वा श्रयन्ते लताः ॥

(आ) SR 337. 54, SSB 207. 55.

Śārdūlavikrīḍita metre.

This snake scorched by the sun's heat resorts to the shade of a peacock's tail; abandoning his natural animosity, he too goes to the root of a tree (for shade); the she-parrots in bowers of creepers, afflicted by thirst, beg for water; as the water (of the lake) has been rendered hot, the bees, abandoning the lotuses, take shelter in creepers. (A. A. R.).

उत्तमं पाटलीक्षेत्रं see No. 6461.

6461

उत्तमं पुष्करक्षेत्रं तारक्षेत्रं न मध्यमम् ।
अधमं च कुरुक्षेत्रं प्रभासं त्वधमाधमम् ॥

(अ) Cr 2122 (CNP II 6 ; corrupt and reconstructed, CM 202).

(*a*) पाहलीक्षेत्रं CNP II.

(*c*) चिहिडीक्षेत्रं CNP II.

(*d*) कासक्षेत्रं धर्माधमम् CNP II.

E. Monseur suggests on the basis of BṛhSaṁ 14. 21-26 (CM 40-41) to reconstruct the text as follows :

उत्तमं पाटलीक्षेत्रं तालक्षेत्रं च मध्यमम् ।
अधमं चिपिटक्षेत्रं काशिकमधमाधमम् ॥

The best of holy places is the Puṣkarakṣetra, the middling one is the Tārākṣetra and low is the Kurukṣetra but the worst of holy places of pilgrimage is the Prabhāsa !

6462

उत्तमं प्रणिपातेन शूरं भेदेन योजयेत् ।
नीचमल्पप्रदानेन समशक्तिं पराक्रमैः ॥

(अ) P (PP 4. 61, Pts 4. 109 and 114, PtsK 4. 74 and 4. 80, PM 4. 68 [cf. PD 302. 37]), Cr 166 (Cv VII 7, CS II 6, CR II 18, CNP I 6, CNG 24, CNI I 256, CNT IV 5, CNM 5, CNMN 5, CnT II 17. 3, CnT III 7*b* 11, CPS 38. 35), GP 1. 109. 12. (Cf. MBh [R] 1. 142. 48-49 and 12. 140. 62, Navaratna 1 and लुब्धमर्थेन गृह्णीयात्, Crn 152).

(आ) SPR 1414. 95 (a. Upadeśaprasāda 2.7), SR 158. 246 (a. P), SSB 488. 253, Sama 2 इ 4, SRM 2. 2. 526, IS 1174.

(इ) LN (P) 60, DhN (P) 223, MhN (P) 149.

(*a*) उत्तमः CR (var.), CPS ; प्रणिपातन CNM.

(*b*) क्षर भेदेत CNM ; शूरो CR (var.), CS (var.), CPS ; शूर (°ल) CS (var.) ; शठं [शू°] GP ; भेदेनि CNI I ; भेद्यन CS (var.); अंजयेत् Cv (var.) ; वैजयेत् Cv (var.) ; योज्यते CPS ; योजयम् CS (var.) ; युज्यते (यो°) CR (var.).

(*c*) नीचं (नच ; नीचः CPS) स्वल्पप्रदानेन CR, CPS, GP ; लुब्धम् (°द्धम् ; °र्द्धम्) अर्थप्रदानेत (°देन) CS ; नीचं दानप्रसं दान Cv (var.) ; नवम् [नी°] PP (var.).

(*d*) इष्टं धर्मेण योजयेत् Sama; समं (°मस् ; °म°) तुल्य° (°ल्ये ; °ले ; °ल्यं) पराक्रमैः (°मै ; °मे; °मः) CS, CR, Cv (var.), CPS, CNM, CNMN, Pts 4. 109 ; आत्मतुल्यं राक्रमैः Cv (var.) ; आत्मतुल्यं प° Cv (var.) ; शत्रुं तुल्यप° CNP I ; इष्टं (स्वेष्टं SSB) धर्मेण योजयेद् SPR, SR, SSB ; अल्पं दमेण नियहेत् Cv (var.) ; वाक्यदानेन पण्डितः Cv (var.) ; पराक्रमम् Cv (var.).

Sway patrons with obeisance; in heroes raise a doubt; / fling, petty bribes to flunkeys; with equals fight it out. (A. W. Ryder's translation).

6463

उत्तमं सुचिरं नैव विपदोऽभिभवन्त्यलम् ।
राहुग्रसनसंभूतिः क्षणं विच्छाययेद् विधुम् ॥

(अ) Cr 1258 (CNG 60), Dṛṣṭāntaśataka 79 (KSH p. 224).
(आ) VS 303 (a. Kusumadeva), SR 46. 64 (a. VS), SSB 303. 66, IS 1172.
(*c*) °भूतं CNG, IS ; °भूता VS ; °भूत° Dṛ°.
(*d*) क्षणो CNG, Dṛ°, IS ; विधा° GNG, Dṛ°; °यता विधो: VS ; °च्छादयेद् IS.

Calamities do not become competent to overcome the best of people for a long period of time; the state of being swallowed up by the demon Rāhu deprives the moon of his brilliance only for a short period. (A. A. R.).

6464

उत्तमं स्वार्जितं वित्तं मध्यमं पितुरर्जितम् ।
अधमं भ्रातृवित्तं च स्त्रीवित्तमधमाधमम् ॥

(आ) SR 160. 319, SSB 490. 326, NT 26, TP 386, IS 7476. Cf. Nos. 6480, 6481, 6491.
(इ) Cf. NŚ (OJ) 2. 2.
(*a*) भूक्तं [वि°] SR, SSB.
(*b*) आर्जितम् NT, TP.
(*c*) कनिष्ठं [अ°] SR, SSB.

The best is the wealth acquired by oneself; middlemost that acquired by one's father; the lowest that acquired by one's brother; but still lower is that acquired by one's woman [wife].

6465

उत्तमः क्लेशविक्षोभं क्षमः सोढुं न हीतरः ।
मणिरेव महाशाण- घर्षणं न तु मृत्कणः ॥

(अ) Dṛṣṭāntaśataka 10 (KSH 218).
(आ) VS 291 (a. Kusumadeva), SR 46. 55 (a. Dṛṣṭā°), SSB 302. 57, GSL 41, IS 1173, cf. M. Winternitz: *Geschichte der indischen Literatur* 3. 147.

Only the noble can bear the pangs of sorrow; the jewel resist the pressure of the grindstone, not the lime. (A. B. Keith's translation in his *The History of Sanskrit Literature*, p. 234).

6466**

उत्तमः षट्पदः प्रोक्तो मध्यमः पञ्चभिस् तथा ।
कनिष्ठस्तु चतुर्भिः स्याद् एवं स्युर्ध्रुवकास् त्रिधा ॥

(आ) ŚP 1966.

In the introductory stanza of a song (Dhruvaka) the best [*uttama*] should consist of six words; similarly the middling one [*madhyama*] should have five, and the shortest (*kaniṣṭha*) should have four words: thus the Dhruvaka-s should be of three kinds. (A. A. R.).

6467

उत्तमकुलेऽपि जातः
सेवां विदधाति नीचलोकस्य ।
वदति च वाचं नीचाम्
उदरेश्वरपीडितो मर्त्यः ॥

(अ) AS 390.
(*c*) न [च] AS (KM).

Āryā metre.

Though born in the nobblest of families a person takes up service with the low people (who are well-to-do); and a person speaks low (and unbecoming words) when he is afflicted by hunger the lord of the belly. (A. A. R.).

6468

उत्तमतरुणप्रकृतिः
पुलकादिकसूचितान्यतनुसक्तिः ।
स्फुटसंनिहितविभावो
निवार्यते केन शृङ्गारः ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 505, Kuṭṭ [KM] 494).
(*b*) °तरशक्तिः Kuṭṭ (KM).

Āryā metre.

Who has ever checked that love which is the magnificent fruit of youth, which betrays its inclination by a sudden pricking of the hairs, whose object cannot be mistaken since the effect of its simple presence is so swift and evident? (E. Powys Mather's translation).

6469*

उत्तमपदार्थरसिकाः
सुलभा लोके भवन्ति सर्वेऽपि ।
दूषितपदार्थरसिकस्
त्वमिव मतस् त्वं पुनः करट ॥

(आ) SSB 612. 9 (a. Saṅgrahītṛ).

Āryā metre.

Beings who appreciate the taste of the best of things are easily available in this world: all are such; but to enjoy with relish things that are condemned, you alone, oh! crow, are competent: you are yourself alone [incomparable]. (A. A. R.).

6470*

उत्तमभुजंगसंगम-
निस्पन्दनितम्बचापलस्तस्याः ।
मन्दरगिरिरिव विबुधैर्
इतस्ततः कृष्यते कायः ॥

(आ) ĀrS 2. 129.

Āryā metre.

Her frequent dalliance with all kinds of men has come to an end by her association with a noble lover; still she is being courted here and there by knowing people. [*Or*: The undesirable movements of the mountain's lower regions have been stilled by its being wound by the best of serpents; the Mandara mountain is now whirled to and fro by the gods]. (A. A. R.).

6471

उत्तमर्णधनदानशङ्कया
पावकोत्थशिखया हृदिस्थया ।
देव दग्धवसना सरस्वती
नास्यतो बहिरुपैति लज्जया ॥

(आ) SR 73. 28, SSB 344. 28, Vidy 329; SSS 16 (a. Kṛṣṇa-paṇḍita), SuMañ 89.

(*c*) दैवदग्धवदना Vidy.

Rathoddhatā metre.

The creditors [rich men] are apprehensive that they may be asked to give gifts; this fire [worry] burning in their hearts, oh! king, sets fire to the clothes of the (goddess) of speech; and hence, (out of shame), she [speech] does not come out of their mouths! (A. A. R.).

6472

उत्तमर्णमुखं पश्यन् अधमर्णो ह्रिया नमन् ।
मृत्युजीवितयोर्युद्ध- संभ्रमं परिलोकते ॥

(आ) SSB 384. 1.

Seeing the face of his creditors, the man owing money bends his head in shame; he sees all around him the hurry of one who is battling with life and death. (A. A. R.).

6473*

उत्तमवनितैकगतिः
करीव सरसीपयः सखीधैर्यम् ।
आस्कन्दितोरुणा त्वं
हस्तेनैव स्पृशन् हरसि ॥

(आ) ĀrS 2. 138.

Āryā metre.

Attached as you are the best of young women alone you merely touch the region of her thighs with your hand and you break down the firmness of my friend like an elephant, having only a fine she-elephant for his pleasure, takes up the water of a lake by touching with his trunk and having his legs resting in the close vicinity on the bank. (A. A. R.).

6474

उत्तमश् चिन्तितं कुर्यात् प्रोक्तकारी तु मध्यमः ।
अधमोऽश्रद्धया कुर्याद् अकर्तोच्चरितं पितुः ॥

(अ) BhPṇ 9. 18. 44.

He, who acts up to the innermost desire of his father, is the best of sons; he who carries out the orders of his father, is next to that in merit; and he who disobeys the orders of his father is worst, refractory and like the excretion of his father. (J. M. Sanyal's translation).

उत्तमसाहसं धैर्यं see No. 6882.

6475

उत्तमस्तोषमायाति तदङ्गं पोष्यते यदि ।
वृक्षः प्रसीदति प्रायः पादाभ्यङ्गेन न स्वयम् ॥

(अ) Dṛṣṭāntaśataka 77 (KSH 224).
(आ) SR 169. 708, SSB 503. 708, IS 1175.
(*b*) तदङ्गो Dṛṣṭā° ; पोष्पते Dṛṣṭā° (printer's error).

A high standing person is satisfied if his person is cherished and protected; a tree, as a rule, does not show its graciousness (of its own accord); it does show it, however, if his [its] feet [roots] are washed [watered].

6476

उत्तमस्य क्षणं कोपो मध्यस्य प्रहरद्वयम् ।
अधमस्य त्वहोरात्रं पापिष्ठो नैव मुच्यते ॥

(आ) Subh 159, IS 1176, NT 28, TP 387. Variant of No. 6493.
(*a*) उत्तमे क्षणकोपः स्यान् NT ; उत्तमे च क्षणं TP ; कोपं Subh.
(*b*) मध्यमे घटिकाद्वयम् NT, TP; मध्यम Subh.
(*c*) अधमे स्यादहोरात्रं NT, TP ; अहोरात्रं [त्व°] Subh.
(*d*) पापिष्ठे मरणान्तकः (°तः) NT, TP ; मुञ्च्यते Subh.

With the highest one, anger will last for a moment only; with the middlemost for some six hours ; with the lowest for a day and a night; (but) an extremely wicked one will never give it up.

6477

उत्तमस्यापि वर्णस्य नीचोऽपि गृहमागतः ।
पूजनीयो यथायोग्यं सर्वदेवमयोऽतिथिः ॥

(अ) H (HJ 1. 65, HS 1. 57, HM 1.62, HK 1. 64, HH 16. 7-8, HC 22. 3-4 and 31. 3-4), Cr 167 (CS I 90, CvW 4. 19, CvGt 4. 7, CvL II 4. 7, CvLd 4. 18, CNW 50, CNI II 17, CnT II 5. 8, CnT III 4. 3, CnT VI 58, CM 23, Vet 19. 2, [cf. No. 6478=Cr. 1259]). Cf. No. 201 and ZDMG 61. 353.
(आ) Daṁp 17, Sama 1 उ 4, IS 1177. (Cf. JSAIL 24. 110).
(*a*) उत्तमस्यपि (°स्याथ Vet [var.]) CS (var.), Vet (var.); वर्णस्यः CvW.
(*b*) निचापि (नी°; °चोपी; वा CvTb) CS (var.), CvTb ; आगत (°त्) CS (var.).
(*c*) तस्य पूजो (°जा) विधातव्या CNW, Vet (var.); विप्रो वा यदि वा शूद्रः (शु°) Vet (var.) ; बालो वा यदि (वाथ CNP II ; तरुणो CvTb); वृद्ध (°द्धो ; °द्धः) CvTb, CvGt, CvW; CNG, CNP II ; स्वविरोपिवावायुवावापि (*sic !*) CvL II ; पूजनीया CS (var.) ; यथान्यय (°न्या° ; °यं) CS (var.) ; सर्वदेवमयोऽतिथिः H ; यथान्यायं Cr, Vet, Daṁp.
(*d*) सर्वत्राभ्यागतो CS (var.), CNW; सर्वस्याभ्यगतो गुरुः (गुरु CS [var.], CvW ; ऽतिथिः CNW) Cr, Vet, Daṁp.

Even one of low caste, when come to the house of one of high caste, ought to be suitably entertained. A guest is an impersonation of all the deities. (F. Johnson's translation).

6478

उत्तमस्यापि वर्णस्य नीचोऽपि गृहमागतः ।
बालो वा यदि वा वृद्धः सर्वस्याभ्यागतो गुरुः ॥

(अ) Cr 1259 (CNG 114, CNI I 34, CNP II 54, CvP V 4. 18, CvTb 4. 8, CM 23). (Variant of No. 6477). (Cf. HJ 1. 62).

(*b*) वा [ऽपि] CvTb.

(*c*) बालो वा तरुणो वृद्ध CvTb ; वाथ [वा य°] CNP II ; वृद्धो CNG.

A guest, young or old, from an inferior caste, who comes into the house of a person of the highest caste, has the right to be respected.

6479

उत्तमाः स्वगुणैः ख्याता मध्यमाश्च पितुर्गुणैः ।
अधमा मातुलस्यापि श्वशुरस्याधमाधमाः ॥

(अ) Cr 1260 (CNP I 7, CNP II 7. CNI I 45, CNT IV 6, CNM 6, CNMN 6, CnT II 16. 2, CnT III 7. 86, CnT V 127), Śts 32. 1, Śto 332. 29.

(आ) Sama 1 उ 18, IS 1182, Subh 119, Eu 52. (Cf. ŚP 1487).

(*a*) उत्तमा: CNM ; स्वागुणा CNM ; स्वाधनैः Śto ; ख्याताः Sama.

(*b*) मध्यमापि (°मा च IS) CNI I ; मध्यमा-पितृबान्धवैः A in Śts ; मध्यमाः स्वपितुर् Eu ; पितृद्रव्येण मध्यमाः Śto ; पितृ° CNP II ; पितृपैतृकैः CNI I ; °गुताः CNM.

(*c*) स्वकुलैरधमा ख्याताः Sama; मातुलैः (°ज्ञैः IS ; °लै CNI I ; °लैर् CNM) ख्याता (°ताः Śto) CNI I, CNM, Śto, Śts (MM_1 H in Śts as above), Eu.

(*d*) श्वशुरैश्चा° (स्वसु CNI, A in Śts, Śto ; श्वसु° CC_1 in Śts ; °श्च IS) CNM, CNI I, Śto, Śts (MM_1 H in Śts as above), Sama.

Those who are distinguished because of their own good qualities are of the highest standing ; those who are distinguished because of the good qualities of their father are the middlemost ; those who are distinguished because of the good qualities of their uncle on the mother's side are the lowest ; but still of lower standing are those who are distinguished because of the good qualities of their father-in-law.

6480

उत्तमाः स्वार्जितैर्द्रव्यैः पितुर्वित्तेन मध्यमाः ।
अधमा मातृवित्तेन स्त्रीवित्तेनाधमाधमाः ॥

(आ) SuB 8. 10. Cf. Nos. 6464, 6481, 6491 and स्वनामा पुरुषो धन्यः.

(*a*) °तैः द्र° SuB.

Those who acquired wealth themselves are the highest ; those who acquired it due to their father are the middlemost ; those who acquired it due to their mother are the lowest ; but still lower are those who acquired it due to their woman [wife].

6481

उत्तमा आत्मनः ख्याताः पितुः ख्याताश्च मध्यमाः ।
अधमा मातुलात् ख्याताः श्वशुराच् चाधमाधमः ॥

(आ) ŚP, 1487, SR 154. 56, SSB 482. 56, SRS 1. 2. 6, Sama 2 उ 5, SRM 2. 1. 81, IS 1178, Cf. Nos. 6464, 6480, 6491 and स्वनामा पुरुषो धन्यः.

(*a*) आत्मना ŚP, SR, SSB, SRM ; आत्मन° SRS.

(*b*) पित्रा [पि°] Sama, SRM.

(*c*) मातुलैः ख्याताः ŚP ; मातुल° SRS, IS ; मातुलेनाचमाः (°धमाः) ख्या° Sama, SRM.

(*d*) श्वशुरेणाधमाधमाः Sama, SRM ; श्वशुरैश् ŚP.

Those who are famous thanks to their own (merits) are the highest ; those who are famous thanks to their father are the middlemost ; those who are famous thanks to their maternal uncle are the lowest, but still lower are those who are famous thanks to their father-in-law.

6482

उत्तमाङ्गोद्भवाज् ज्यैष्ठ्याद् ब्रह्मणश्चैव धारणात् ।
सर्वस्यैवास्य सर्गस्य धर्मतो ब्राह्मणः प्रभुः ॥

(अ) Mn 1. 93. Cf. Bhaviṣya-Purāṇa 1. 2. 226.

As the Brāhmaṇa sprang from (Brahman's) mouth, as he was the first-born, and as he possesses the Veda, he is by right the lord of this whole creation. (G. Bühler's translation).

6483

उत्तमाधममध्यानां श्रोतव्यं वचनं बुधैः ।
तत्र चात्महितं ग्राह्यं वस्तवाक्यं यथा नृपः ॥

(अ) P (PTu 33. 28-29 and 85. 44).
(इ) Tantri (OJ) 75.
(*b*) रोतव्यं Tantri (OJ).

Wise people should listen to the words of men who may be the best, the middling or the inferior; they should grasp what is beneficial therein, just as the king did of the words of a goat. (A. A. R.).

6484

उत्तमाधममध्यानि बुद्ध्वा कार्याणि पार्थिवः ।
उत्तमाधममध्येषु पुरुषेषु नियोजयेत् ॥

(आ) ŚKDr *ad* मध्यः (a. Matsya-purāṇa), IS 1179.

A king should understand well the actions of the best of men, the middlings and the inferior; he should then entrust the respective actions to the best, the middling and the inferior. (A. A. R.).

6485

उत्तमाधमसंसक्तौ जानन् सदृशवृत्तिताम् ।
नारीणां शुचिबाह्यानाम् अङ्गनाख्यां व्यधाद् विधिः ॥

(अ) RT (RT [VVRI] 6. 76, RT [S] 6. 76).
(आ) IS 1180.
(*b*) °वर्तिताम् RT (var.).
(*d*) अङ्गनात्वं RT (S) ; अङ्गनात्यं (°त्वे) RT (var.).

The Creator has made women who are pure in their outward (appearance), women, because he knew that their conduct was the same whether they attached themselves to the highest or the lowest. (M. A. Stein's translation).

उत्तमानां प्रसङ्गेन see गुणवज्जनसंसर्गाद्.

6486

उत्तमानां स्वभावोऽयं परदुःखासहिष्णुता ।
स्वयं दुःखं च संप्राप्तं मन्यतेऽन्यस्य वार्यते ॥

(अ) SkP, Māheśvara 9. 24.

It is the nature of the best of people that they do not put up with [ignore] the miseries of other people; they consider that miseries have befallen on themselves when others are afflicted and take remedial measures. (A. A. R.).

6487

उत्तमानामपि स्त्रीणां विश्वासो नैव विद्यते ।
राजप्रियाः कैरविण्यो रमन्ते मधुपैः सह ॥

(अ) BhV (additional verse in BhV [POS] Appendix 7. 1-2, BhV [PJKS] 1. 120).
(आ) Rasagaṅgā 516. 4-5, SR 349. 37 (a. Rasagaṅgādhara), SSB 227. 37. SRK 48 (a. Sphuṭaśloka), IS 7757.
(*c*) राजाप्रियाः कैरविण्यौ BhV.

Trust [true fidelity] is not seen even in the best of women; the white lilies, dear to the moon, enjoy with bees [*Or* : Women who are the beloved of kings enjoy with drunkards]. (A. A. R.).

6488

उत्तमानुत्तमानेव गच्छन् हीनांश्च वर्जयन् ।
ब्राह्मणः श्रेष्ठतामेति प्रत्यवायेन शूद्रताम् ॥

(अ) Mn 4. 245.

(*a*) उत्तमानुत्तमान् गच्छन् Mn (Vulgata).

(*b*) हीनांस्तु Mn (Jh), Medhātithi's commentary.

A Brāhmaṇa who always connects himself with the most excellent (ones), and shuns all inferior ones, (himself) becomes most distinguished; by an opposite conduct he becomes a Śūdra. (G. Bühler's translation).

6489

उत्तमानेव सेवेत प्राप्ते काले तु मध्यमान् ।
अधमांस्तु न सेवेत य इच्छेच् श्रेय आत्मनः ॥

(अ) MBh (MBh [Bh] 5. 36. 20, MBh [R] 5. 35. 20, MBh [C] 5. 1279).

(आ) IS 1181.

(*b*) प्रप्त° MBh (var.); प्रा° का° tr. MBh (var.).

(*c*) च [तु] MBh (var.); एव [तु न] MBh (var.).

(*d*) भूतिम् or गतिम् [श्रेय] MBh (var.).

He that desires prosperity to himself, should wait upon them that are good, and at times upon them that are indifferent, but never upon them that are bad. (P. C. Roy's translation).

6490

उत्तमाभिजनोपेतान् न नीचैः सह वर्धयेत् ।
कृशोऽपि हि विवेकज्ञो याति संश्रयणीयताम् ॥

(अ) KN (KN [ĀnSS] 5. 69, KN [TSS] 5. 69, KN [BI] 5.70).

A monarch should never promote the high-born equally with the low-born. A judicious monarch, though he may be weak, is resorted to as a refuge. (M. N. Dutt's translation).

उत्तमा मानमिच्छन्ति see No. 1043.

6491

उत्तमाश्चात्मना ख्याताः पित्रा ख्याताश्च मध्यमाः ।
अधमा मातुलैः ख्याताः श्वशुरैश्चाधमाधमाः ॥

(आ) SH 1210. Cf. Nos. 6464, 6480, 6481 and स्वनामा पुरुषो धन्यः.

(*d*) °श्चधमाधमाः SH; (suggested change to: °श्चाधमाधमाः).

The best people become famous by their own merits, the middling people by (the greatness of) their fathers; low people become known by their maternal uncles; the lowest of the low by their fathers-in-law. (A. A. R.).

6492**

उत्तमास् ताजिकाः प्रोक्ताः पारसीकाः समुद्रजाः ।
कोक्काणाखतलाणाश्च तथा सौराष्ट्रजा हयाः ॥

(अ) Cf. Aśva-vaidyaka of Jayadatta Sūri *Bibli-Ind.* 155) 6. 2.

(आ) ŚP 1675 (a. [?] Jayadatta).

(*b*) तथा पारसिकाश्च ये Aśva°.

(*c*) केक्कणाश्चैव ये वाहाः Aśva°.

(*d*) पृष्ठजा ये च कीर्तिताः Aśva°.

The best horses are said to be the Tājika-s, the excellent breed of Persia born of (beyond) the seas; those of Kokkāṇa [Koṅkaṇ in Mahārāṣṭra] and the Ākhata and Lāṇa, as well as those born in Saurāṣṭra are similarly good. (A. A. R.).

उत्तमे ऋणकोपः स्यात् see No. 6476.

उत्तमे क्षणकोपः स्यान् see No. 6476.

उत्तमे च क्षणं कोपो see No. 6476.

6493

उत्तमे तु क्षणं कोपो मध्यमे घटिकाद्वयम् ।
अधमे स्यादहोरात्रं चाण्डाले मरणान्तिकः ॥

(आ) Sama 2 उ 7, SRM 2. 1. 82, GSL 42. (Variant of No. 6476).

The anger of the magnanimous lasts only for a moment, that of the middling for an hour or two, that of the mean for a day and night, whereas the anger of the meanest lasts for life. (Dr. A. Sharma's translation).

6494

उत्तमेनोत्तमं सर्वं मनुष्याणां प्रयत्नतः ।
अदृष्टमीक्ष्य सर्वेषां वक्तव्यं सुविचक्षणैः ॥

(आ) Sama 2 अ 79.

The best people should find out all the best points of all people with effort, however unseen they may be, and speak the same in a clear manner (to all). (A. A. R.).

6495

उत्तमे विघ्नवत्तास्ति अधमो दुःखभाजनम् ।
तस्मात् सर्वत्र योग्यत्वाच् श्रेष्ठो वै मध्यमः स्मृतः ॥

(आ) Bahudarśana 145, IS 7478.

(*b*) ह्यधमो Bahud° ; °भाजनः Bahud°.

(*c*) योग्यत्वात् Bahud°.

The high one meets with obstacles; the low one is the receptacle of troubles; therefore the middle one is taken as the best, since he remains unafflicted at all times. (S. Bhaskaran Nair's translation).

6496

उत्तमैः सह सङ्गेन को न याति समुन्नतिम् ।
मूर्ध्ना तृणानि धार्यन्ते ग्रथितैः कुसुमैः सह ॥

(अ) Cr 168 (CS II 52, CKl 51). Cf. गुणवज्जनसंसर्गाद्.

(आ) VP 9. 96, IS 7479. Cf. Nos. 6497-98.

(*a*) उत्तमै CS (var.).

(*b*) यान्ति CS (var.) ; समुन्नति (°न्मतिः) CS (var.) ; समून्नतिम् CS (var.) ; ससुंजति CS (var.).

(*c*) मुर्ध्नि CS (var.).

(*d*) ग्रन्थितैः (°तै) CS (var.), CKl ; कुसूमैः (°सुमै) CS (var.).

Who is not exalted in the company of the good and great? Even the blades of grass are borne upon the head when wreathed with a garland of flowers. (B. C. Dutt's translation).

6497

उत्तमैः सह सांगत्यं पण्डितैः सह संकथाम् ।
अलुब्धैः सह मित्रत्वं कुर्वाणो नावसीदति ॥

(अ) Cr 169 (CS I. 6, CR I. 17 [in some texts *cb*/*ad*], CNP II 116, CNI I 20 *ba*/*cd*, CNG 12, CPS 4. 10), GP 1. 108. 12. Cf. Nos. 6496-97.

(आ) SuM 23. 41, IS 1183, Subh 117, ŚB 2. 617.

(*a*) गुणिभिः (°भि; °भी; °र्भिः) सह संपर्कः (°र्कं; °क) CS ; उत्तमै CR (var.); साहु CNI I; सङ्ग च [सां°] CR (but CRCa II as above); सांगत्वं CR (var.) ; संकथा CNI I, CPS, Subh ; संयोगं ŚB.

(*b*) पण्डितै CS (var.) , CR (var.) ; पण्डित्वै CS (var.) ; सत्कथाम् GP, CPS ; संकथा (स°) CS (var.) ; संकथाः CR, CS (var.), ŚB.

(*c*) कुलिभिः (°भीः; °भि) [अ°] CS; अनुब्धै[अ°] CR (var.); मित्रस्त्वं CS (var.).

(*d*) कुर्वानो CS (var.) ; नावसीदती CS (var.), CNI I ; न च (नैव CR [var.]) सीदति Subh, CR (var.).

Who consorts with the best; holds conversation with the learned; keeps friendship with the unselfish, will never be ruined.

6498

उत्तमैः सह सांगत्यं यत् प्राज्ञैः सत्यवादिभिः ।
बन्धनस्थोऽपि तिष्ठेत न तु राज्ये नराधमैः ॥

(अ) Cr 2123 (CNI I 21 ; partly illegible and corrupt ; reconstructed). Cf. No. 6496 and कुलीनैः सह संपर्क.

(*a*) साह् संगत्यं CNI I.

(*d*) ...रा...न CNI I.

Associating themselves with the best people who are wise and devoted to truth one should remain with them, though in captivity; one should never remain with worthless people even in kingship. (A. A. R.).

6499

उत्तमैः स्वीकृतो नीचो नीच एव न चोत्तमः ।
भैरवाधिष्ठितः श्वा तु कदाचिन् नैव केसरी ॥

(आ) NBh 45. Cf. No. 6321.

(*a*) नीचः NBh ; (suggested change to नीचो).

(*d*) न तु NBh; (suggested change to नैव).

A low person, though accepted [elevated] by the high and mighty, remains a low person only and not of the best kind; a dog may occupy a place in Bhairva[1] perchance, but will never become a lion. (A. A. R.).

I. A form of Śiva.

6500

उत्तमैरननुज्ञातं कार्यं नेच्छेच् च तैः सह ।
देवैः साकं सुधापानाद् राहोश् छिन्नं शिरो यतः ॥

(अ) Śukranīti 3. 144.

One should not desire to do any action in the company of superiors without their permission ; by his drinking the nectar along with the gods, the head of Rāhu [the demon] was severed into two. (A. A. R.).

6501

उत्तमैरुत्तमैर्नित्यं संबन्धानाचरेत् सह ।
निनीषुः कुलमुत्कर्षम् अधमानधमांस् त्यजेत् ॥

(अ) Mn 4. 244.

(आ) VīrS 587. 14-15.

(*a*) उत्तमैरुत्तमो VīrS.

(*b*) सदा VīrS.

Let him, who desires to raise his race, ever form connexions with the most excellent (men), and shun all low ones. (G. Bühler's translation).

6502

उत्तमो नातिवक्ता स्याद् अधमो बहुभाषकः ।
न हि स्वर्णे ध्वनिस् तादृग् यादृक् कांस्ये प्रजायते ॥

(आ) SRM 2. 2. 69, Subh 259, IS 1184. Cf. निःसारस्य पदार्थस्य.

(इ) Nālaḍiyār 250.

(*a*) अतिवक्ता Subh.

(*c*) ध्वनिर्यादृक् Subh.

(*d*) तादृक् [या°] Subh.

The high person does not talk very much[1], (but) the low one chatters a lot; gold does not give such a high clang as brass.

1. does not make many words.

6503

उत्तमोऽपि कुलजोऽपि मनुष्यः
सर्वलोकमहितोऽपि बुधोऽपि ।
दासतां भजति यां भजमानस्
तां भजन्ति गणिकां किमु सन्तः ॥

(अ) AS 603.

(आ) GVS 623.

Svāgatā metre.

How can the excellent one love this courtezan in whose service even the best man who comes from a good family becomes a slave, even if he is honoured by all men and even if he is (otherwise) sensible ?

6504

उत्तमोऽप्यधमस्य स्याद् याच्ञानम्रकरः क्वचित् ।
कौस्तुभादीनि रत्नानि ययाचे हरिरम्बुधिम् ॥

(अ) Dṛṣṭāntaśataka 70 (KSH 223)

(आ) SR 169. 701 (a. Dṛṣṭān°), SSB 503. 701, IS 1185.

Even a high person (sometimes) stretches out his hand supplicating a low one; Viṣṇu requested the ocean for Kaustubha and other jewels.

6505

उत्तमोऽप्रार्थितो दत्ते मध्यमः प्रार्थितः पुनः ।
याचकैर्याच्यमानोऽपि दत्ते न त्वधमाधमः ॥

(आ) Subh 292, IS 1186.

A high person gives even if not requested; the middlemost, however, when requested; but the very low does not give even if approached by a petitioner.

6506

उत्तमो मध्यमो नीचो- ऽधमो भ्रातृगुणैर्नरः ।
कन्यास्त्रीभगिनीभाग्यो नरोऽधमतमो मतः ॥

(अ) Śukranīti 3. 204.

A man may thus be the best, middling or low; but he is considered very low if he wishes to shine by the good qualities of his brother; that man is considered the lowest among the low if he depends on the good fortune of a maiden, on a woman [wife] or his sister. (A. A. R.).

6507

उत्तमो रसवादश्च धातुवादश्च मध्यमः ।
अधमो मन्त्रवादश्च मिथ्यावादोऽधमाधमः ॥

(आ) Subh 119, IS 1187.

(*a*) उत्तमं Subh.

(*b*) धातुर्वादश्च मध्यमं Subh.

(*c*) अधमं Subh.

(*d*) मिथ्यावादं धमाधमं Subh.

The best is dealing with chemical science [*rasavāda*[1]]; middling is mineralogy and metallurgy; low is dealing with the art of spells and magic; and the worst is indulging in heresy [*or* : atheism]. (A. A. R.).

1. It also means discussing sentiments in poetry.

6508*

उत्तरङ्गय कुरङ्गलोचने
लोचने कमलगर्वमोचने ।
अस्तु सुन्दरि कलिन्दनन्दिनी-
वीचिडम्बरगभीरमम्बरम् ॥

(आ) ŚP 3557, SSSN 231. 5, SR 305. 16 (a. ŚP), SSB 155. 18 and 73. 39.

(*b*) हरिणगर्वमोचने SSB 73. 39.

(*c*) °कन्यका- [°न°] SSSN.

(*d*) ‘विडम्बनं वरम् [°गभी°] SSSN.

Rathoddhatā metre.

Let your eyes, which have put down the pride of lotuses, play the role of tremulous surging waves, oh! gazelle-eyed one; let the sky, charming lady, have the display of the waves of the dark-watered Yamunā. (A. A. R.).

6509**

उत्तरतश्च मधूकाद्
अहिनिलयः पश्चिमोत्तरे तोयम् ।
परिहृत्य पञ्चहस्तान्
अर्धाष्टमपौरुषं वाच्यम् ॥

(आ) ŚP 2192. Cf. No. 5553.

Āryā metre.

If there is a snakes' lair [ant-hill] to the north of a Madhūka-tree, then water will be found at the north-west, (if dug) avoiding a distance of five hands, it will be at a depth of four men's height. (A. A. R.).

6510*

उत्तरन्ति विनिकीर्य पल्वलं
गाढपङ्कमतिवाहितातपाः ।
दंष्ट्रिणो वनवराहयूथपा
दष्टभङ्गुरबिसाङ्कुरा इव ॥

(अ) Kum 8. 35. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 124).
(आ) SR 294. 14, SSB 134. 16.

Rathoddhatā metre.

Having spent the day in the lake, the leaders of the boar-herd are coming out with lily-stalks in their tusks. (H. H. Wilson's translation).

6511

उत्तरादुत्तरं वाक्यम् उत्तरादेव जायते ।
सुवृष्टिगुणसंपन्नाद् बीजाद् बीजमिवापरम् ॥

(अ) P (PT 1. 20, PTem 1. 17, PS 1. 23, PP 1. 46, Pts 1. 60, PtsK 1. 69, PRE 1. 22, PM 1. 39). Cf. Ru 24.
(आ) IS 1188.
(b) वदतां संप्रजायते Pts, PtsK.
(c) °संपर्काद् PS.

From response springs an answering speech ; from that very response (speech is produced) ; just as another seed grows out of a seed upon which plenteous rain has bestowed its blessing. (F. Edgerton's translation).

6512*

उत्तरापथकान्तानां किं ब्रूमो रामणीयकम् ।
यासां तुषारसंभेदे न म्लायति मुखाम्बुजम् ।

(आ) Skm (Skm [B] 573, Skm [POS] 1. 20. 3) (a. Amṛtadatta), AB 510.

What can we say about the charm of women from the North, whose lotus-face does not whither with the severity of cold ?

6513*

उत्तरीयविनयात् त्रपमाणा
रुन्धती किल तदीक्षणमार्गम् ।
आवरिष्ट विकटेन विवोढुर्
वक्षसैव कुचमण्डलमन्या ॥

(अ) Śiś 10. 42.
(आ) SR 316. 2 (a. Śiś), SSB 173. 7.

Svāgatā metre.

When her upper garment was snatched away, another young lady, feeling ashamed, avoided the path of his glance by covering her rounded bosom at the broad chest of her husband. (A. A. R.).

6514*

उत्तरेण किमात्मैव पञ्चबाणाग्निसाक्षिकम् ।
तव सख्यै मया दत्तो न सेव्यः सेविता रहः ॥

(अ) Māl 4. 12. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 ; p. 44).

What is the use of making any answer ? For in the very presence of the fire of love have I[1] given myself over to your friend. I am not her master, but her servant in secret. (C. R. Devadhar's translation).

1. The king.

6515**

उत्तरेण सदा कार्यं प्राणस्य न विरोधकम् ।
संग्रामेण विना कार्यं न लक्ष्यं दक्षिणामुखम् ॥

(आ) ŚP 1818.

(When practising archery) the target should always be placed on the northern side and care should be taken that no living being is injured ; one should never aim at a target in the south except in a battle. (A. A. R.).

उत्तस् ते रुधिरेणाहं see No. 6290.

6516

उत्तानफललुब्धानां वरं राजोपजीविनः ।
न तु तत्स्वामिनस्तीव्र- परिक्लेशैः फलन्ति ये ॥

(अ) RT (RT [VVRI] 3. 198, RT [S] 3. 198, RT [T] 3. 198, RT [Calc. ed.] 3. 202).

(आ) IS 1189.

For those who are eager for readily attainable fruit, the king's servants are better than their masters, as the latter yield fruit (only) after severe exertion. (M. A. Stein's translation).

6517*

उत्तानाः कति वेल्लिताः कति रयादाभुग्नमध्याः कति
क्षिप्तोत्क्षिप्तविकुञ्चिताः कति भुजास्तौर्यत्रिकानुक्रमात् ।
कल्पान्तेषु महानटस्य झटिति प्रक्रान्तचक्रभ्रमि-
भ्रान्तौ केवलमग्निहासगरलैर्लेखात्रयं पातु वः ॥

(आ) Skm (Skm [B] 98, Skm [POS] 1. 20. 3) (a. Sāgaradhara).

Śārdūlavikrīḍita metre.

How many are the hands held upright, how many in curving position, how many with the middle portion bent by their speed, how many stretched out and held in a slanting position in the course of the cosmic dance of Lord Śiva, the great dancer ? May the regional streaks possessing fire[1], laughter[2] and poison[3] in the quick whirling movements protect you all. (A. A. R.).

1. In the third eye.
2. The well-known *aṭṭahāsa*.
3. In the neck of Nilakaṇṭha.

उत्तानामभिधाय बाहु° see No. 6518.

6518*

उत्तानामुपधाय बाहुलतिकामेकामपाङ्गश्रिताम्
अन्यामप्यलसां निधाय विपुलाभोगे नितम्बस्थले ।
नीवीं किंचिदवश्लथां विदधती निश्वासलोलालका
तल्पोत्पीडनतिर्यगुन्नतकुचं निद्राति शातोदरी ॥

(आ) SR 270, 429, SSB 92. 2, RJ 754 (=4. 29).

(*a*) उत्तानामभिधाय RJ ; °मेषामपांगश्रियाम् [°मेका°] RJ.

Śārdūlavikrīḍita metre.

With the palm of one creeper-like hand used as a pillow, having the corner of one eye resting on it and with the other hand resting loosely on her broad hip, with the knot of her dress slightly loosened and her tresses slightly disturbed by her breathing, the slim-waisted damsel sleeps, pressing her high bosom against the cushion of the couch. (A. A. R.).

6519*

उत्तानोच्छूनमण्डूक- पाटितोदरसंनिभे ।
क्लेदिनि स्त्रीव्रणे सक्तिर् अकृमेः कस्य जायते ॥

(अ) BhŚ 421 (doubtful).

(आ) ŚP 4144, VS 3341, SR 371. 119 (a. Kpr), SSB 268. 5 (a. Kpr), Kpr 7. 304, KāP 256. 11-12, KHpk 231. 306, Amd 173 (a. Kpr), AA 70 (a. Kpr).

(*c*) क्लेदिनी स्त्रीसमासक्तिः BhŚ ; क्लेदिने AA.

(*d*) किं मूढस्य न जा° BhŚ ; अक्रि मे: VS, AA.

Who but a worm will be attached to the wound-like part in a woman, which exudes pus and which resembles the belly of a frog slit in twain and which lies on its back and is bloated ? (A. A. R).

6520*

उत्तानोल्लपितप्रतारितनवश्रोत्रैः कथं भाव्यतां
वाक्प्रत्यंशनिवेशिताखिलजगत्तत्त्वा कवीनां कला ।
रथ्यागर्तविगाहनाद्भुतकृतैर्गाह्यः क्व रत्नाकरो
यस्यान्तःशफराधमाननतटीमज्जद्गिरीन्द्राः श्रियः ॥

(आ) SkV 1704 (a. Vallaṇa).

(*a*) उत्तालो° SkV (var.).

(*c*) °गाहनौद्भुत° SkV (var.), °र्ग्राह्य SkV (var.).

(*d*) शफरावमा° SkV; °मज्जज्झिरीन्द्रीः SkV (var.).

Śārdūlavikrīḍita metre.

How should young ears that have been led astray / by flattering shallowness / respect that art of poetry that would put / in every word the substance of the universe ? / How should the mine of gems, the ocean, / whose majesty was such that Mount Maināka / submerged within its smallest fish's mouth, / be plumbed by those whose great deed was no more / than fathoming a puddle by the road ? (D. H. H. Ingalls's translation).

6521**

उत्तानौ चरणौ कृत्वा ऊरुसंस्थौ प्रयत्नतः ।
ऊरुमध्ये तथोत्तानौ पाणी पद्मासनं त्विदम् ॥

(आ) ŚP 4376 and 4435.

With the feet having the soles upwards and resting on the thighs with effort, and the two palms upturned placed on the thighs such is the (yoga posture) *padmāsana*. (A. A. R.).

6522

उत्तारकमतिस्निग्धं भ्रूक्षेपवशवर्ति च ।
सदा मुखस्थं मित्रं चेन् नेत्रेण चपलेन किम् ॥

(आ) SRHt 109. 17 (a. Kavi-Vallabha), SSSN 131. 16.

(*b*) °वर्त्ति SRHt.

If there is always a friend (to guide) who is a rescuer, firmly attached, and who remains with contraction of eyebrows (in wrong doing), why worry with the glances (of designing girls) that have their pupils raised, very melting and having playful knitting of eyebrows ? (A. A. R.).

6523

उत्तारयति विपत्ताव्
इति धनवत्तामपेक्षते क्षितिपः ।
चेन्नेह तदुपयोगस्
तं नियतं वित्तसंचयो रोगः ॥

(आ) SMH 6. 16.

(*b*) अति SMH (var.); धनपत्ता° SMH (var.); °पक्षते SMH (var.).

Āryā-gīti metre.

With the consideration that it will rescue him from calamity, a king desires to amass wealth; if the same is not of that use, then surely, accumulated wealth is a disease. (A. A. R.).

6524*

उत्तालताटकोत्पात- दर्शनेऽप्यप्रकम्पितः ।
नियुक्तस्तत्प्रमाथाय स्त्रैणेन विचिकित्सति ॥

(अ) Mahāv 1. 37.

(आ) KHpk 407. 681, Daś *ad* 2. 10 (p 94).

(*a*) °ताड° KHpk, Daś.

(*c*) प्रयुक्त° KHpk.

(Rāma) who is fearless even in the face of danger arising from the fierce Tāṭakā; and, being appointed to destroy her, hopes to succeed by reason of her womanhood. (J. Pickford's translation).

6525*

उत्तालतालीवनसंप्रवृत्त-
समीरसीमन्तितकेतकीकाः ।
आसेविरे लावणसैन्धवीनां
चमूचरैः कच्छभुवां प्रदेशाः ॥

(अ) Śiś 3. 80.

(आ) Amd 20. 21.

(*c*) आसादिरे Amd.

(*d*) सेनाचरैः Amd ; कत्सभुवां Amd (var.).

Upajāti metre (Indravajrā and Upendravajrā).

The soldiers reached the regions of morasses of the briny ocean, the *ketakī* plants in which parted (like hair) by the wind arising in the groves of high palm-trees. (M. S. Bhandare's translation).

6526*

उत्तालापीतहालारसविवशमनोवृत्तितालाङ्कसीर-
प्रोत्खाताकृष्टकालागुरुरुचिररुचिः स्रोतसोन्मादशीला ।
अच्छण्डीद्वीपवन्दीभवदखिलचलत्कान्दिशीकोग्रनक्रा
कालिन्दी वोऽस्तु संदीपितसुकृतचयोद्रेकमन्दीकृतैनाः ॥

(आ) PV 875 (a. Harihara-bhaṭṭa).

Sragdharā metre.

The river Yamunā, having the pleasing brilliant colour of black *aguru,* which was dragged off its course by the plough-share of Balarāma whose mental state was helpless by the effect of wine drunk incessantly, which habitually overflowed its banks and whose terrible crocodiles and other aquatic creatures were helplessly stranded in islands therein—may this river be for increasing all your virtues and lessening [destroying] the sins. (A. A. R.).

6527*

उत्तालालकभञ्जनानि कबरीपाशेषु शिक्षारसो
दन्तानां परिकर्म नीविनहनं भ्रूलास्ययोग्याग्रहः ।
तिर्यग्लोचनचेष्टितानि वचसां छेकोक्तिसंक्रान्तयः
स्त्रीणां ग्लायति शैशवे प्रतिकलं कोऽप्येष केलिक्रमः ॥

(अ) Viddhaśālabhañjikā 2.5, Bālarāmāyaṇa 3. 23.

(आ) SkV 335 (a. Rājaśekhara), Kav 143 (a. Rājaśekhara), Prasanna 104*a*, SR 256. 55, SSB 67. 63.

(*a*) उन्नाला° SkV, Kav (var.) ; तन्वाला° Prasanna ; लाक्षा° Viddha° (var.).

(*b*) °वहनं [नहनं] Viddha° (var.) ; °योग्यो ग्र° SkV (var.) ; °हास्यग्र° Prasanna.

(*c*) °वर्ति° [°चेष्टि°] Bāla° ; वचसि SkV, Kav ; छेषोक्ति° Prasanna.

(*d*) तस्या [स्त्री°] Prasanna ; ग्लायति SkV, Prasanna ; प्रतिपलं Bāla°.

Śārdūlavikrīḍita metre.

The heavy parted locks, the tresses long, / all beauteously arrayed, the teeth of pearl, / the knots upon rich robes full featly tied, / the dancing brows and sidelong glances soft, / with artful words where twofold meanings lie— / such be the signs of dawning womanhood / as girlhood fades ; but what strange sport is this ! (L. H. Gray's translation).

उत्तालोल्लपितप्रतारित° see No. 6520.

उत्तिष्ठ क्षणमात्रमुद्वह° see No. 6528.

6528

उत्तिष्ठ क्षणमेकमुद्वह सखे दारिद्र्यभारं गुरुं
श्रान्तस् तावदहं चिरान् मरणजं सेवे त्वदीयं सुखम् ।
इत्युक्तो धनवर्जितेन विदुषा गत्वा श्मशानं शवो
दारिद्र्यान् मरणं वरं सुखमिति ज्ञात्वा स तूष्णीं स्थितः ॥

(अ) P (PT 2. 60, PP 5. 18, PtsK 5. 24), VCsr 12. 10, BhŚ 422 (doubtful), Cr 170 (CR 8. 106, CPS 262. 114), KR 6. 137. 1 and 3. 55. 3.

(आ) VS 3195, Skm (Skm [B] 2237, Skm [POS] 5. 48. 2) (a. Vasukalpa), SH 882; 78*, SR 67. 68 (a. P), SSB 335. 69, SRK 56. 6 (a. Kalpataru), Subh 25, IS 1190, ST 43. 15, SSD 2f. 140*b*, SuMañ 72.

(*a*) क्षणमात्रम् VC (but MNQ as above), Skm ; क्षणमुद्वहत्वियसखे VC (var.); क्षम् PP (var.) (scribe's error) ; एवम् [एकम्] VC (var.) ; दारिद्रभारं PP (var.), PtsK ; मम [गुरुं] BhŚ, PP, PtsK, VC, KR, Skm, SH, SR, SSB, SRK, SuMañ.

(*b*) क्लिष्टो यावदहं [श्रा°] PT ; प्रातस् [श्रा°] IS; चिरं [चिरान्] PT, VS, VC (but N as above), SRK ; क्षणान् [चि°] BhŚ ; भजामि-भरणाज्जतं (°मिम°) [चि° से°] CR (var.) ; विरहजं (°रहितं) [म°] VC (var.) ; मरण-मासेवे SRK; नोचे [से°] PP (var.) ; त्वदीथं PP (var.) ; पदम् [सु°] VC (var.) ; वपुः [सु°] VC (var.) ; वरम् [सु°] VC (var.).

(*c*) यद्युक्तो [इ°] PP (var.) ; इत्युक्तं (°क्ता SRK) VC, Skm, SRK, SuMañ ; घनवर्जितेन PP (var.) (scribe's error) ; धनवर्जितस्य (°निर्जि°) वचनं श्रुत्वा [ध° वि° ग°] VC, SR, SSB, SuMañ ; सहसा [वि°] PP, PtsK, BhŚ, SH, SRK ; बहुधा [वि°] Skm ; सुप्तः [ग°] CR (var.) ; सुधिया [वि°] KR ; स्मृत्वा VC (var.); श्मशाने CR (but CRP, CRBh I, VS, Skm as above), **BhŚ**, SuMañ, SH; शवं (°वः CPS) [श°] **SRK**, CPS, Skm (POS); वसेद् [श°] IS.

(*d*) दौर्गत्यान् KR; दारिद्रान् [°द्र्य°] PP (var.) ; परं [वरं] PP ; परम् [सुखम्] VC ; वरम् BhŚ, SRK, SuMañ ; सुखवहम् [सु°] CR (var.) ; सुखकरं [सु°] PT ; वरमिति ध्यात्वेव [सु° ज्ञा° स] KR ; ज्ञात्वेव PP (but Bh in PP as above) ; ध्यात्वेव [ज्ञा° स] Skm ; ज्ञात्वैव PtsK, PP (var.), VC, BhŚ, SH, SR, SSB, SuMañ SRK; तुष्णीं [तू°] IS ; तूष्णि° KR ; स्थितम् PP (var.), SRK.

Śārdūlavikrīḍita metre.

A beggar to the graveyard hide / and there "Friend corpse, arise," he cried ; / "One moment lift my heavy weight / of poverty ; for I of late / grow weary, and desire instead / your comfort : you are good and dead." / The corpse was silent. He was sure / 't was better to be dead than poor. (A. W. Ryder's translation of PP).

6529

उत्तिष्ठति नमति वणिक्
पृच्छति कुशलं ददाति च स्थानम् ।
निक्षेपपाणिमाप्तं
दृष्ट्वा धर्म्यां कथां कुरुते ॥

(अ) Kal 2. 10.

(आ) JS 311. 40 (a. Kṣemendra).

(*c*) निःक्षेपपणिपुरुषं Kal (*contra metrum*).

(*d*) धर्म्याः कथाः JS.

Āryā metre.

A merchant as soon as he sees some one who brings a deposit, gets up, makes a bow, asks about the well-being, offers a seat and carries an honest conversation.

6530*

उत्तिष्ठ दूति यामो
यामो यातस् तथापि नायातः ।
यातः परमपि जीवेज्
जीवितनाथो भवेत् तस्याः ॥

(आ) VS 1940, JS 259. 15, PG 215 (a. Kaṅka), SR 358. 69 (a. Sāh), SSB 243. 1 (a. Sāh), IS 1191, Sāh *ad* 3. 118 (p. 48), Daś *ad* 2. 26 (p. 117), AA *ad* 38 (p. 27. 19-20) *ab* only.

(*c*) मिथ्याप्रलापशीले AA; जीवति VS; तिष्ठेज् JS.

(*d*) विश्वासः कुत्र धूर्तेऽस्मिन् AA; जीवितनाशो JS; भवतु अस्याः VS.

Āryā metre.

Arise, my messenger—let us go! A watch (of three hours) has gone, and he is not come. He has gone elsewhere; —long life to him—may he be the life's lord of her (to whom I resign him). (J. R. Ballantyne's translation).

6531*

उत्तिष्ठन्त्या रतान्ते भरमुरगपतौ पाणिनैकेन कृत्वा
धृत्वा चान्येन वासो विगलितकबरीभारमंसे वहन्त्याः ।
भूयस् तत्कालकान्तिद्विगुणितसुरतप्रीतिना शौरिणा वः
शय्यामालिङ्ग्य नीतं वपुरलसलसद्बाहु लक्ष्म्याः पुनातु ॥

(अ) Veṇīsaṁhāra प 1. 3 (or 6), ABa in Vet instead of 14. 13, PrK 120.

(आ) SkV 125, Kav 37, Skm (Skm [B] 339, Skm [POS] 1. 68. 4) (a. Vararuci), ŚP 135 (a. Niśānārāyaṇa), VS 79 (a. Bhaṭṭanārāyaṇa), Prasanna 45*a* (a. Śrīvyāsadeva), SG 154 (a. Nārāyaṇa), Regnaud II 13, SK 1. 125, SU 186, SR 16. 14, SSB 28. 15 (a. Niśānārāyaṇa), Sar 2. 33 and 5. 165, ŚbB 2. 271; 3. 20; 3. 54; KH 210. 23-25 and 377. 4-7, Amd 193. 515, VyVi 231. 22-25.

(*a*) उपगतौ or उरगपति Vet (var.); रसान्ते Veṇī; धृत्वा [कृ°] Vet (var.).

(*b*) चाल्पेन [चान्ये°] Regnaud; विलुलित° [वि°] Vet; अंशं SkV; अत्स्ये [अंसे] Vet (var.); असं VS, KH, Amd; वहन्त्या ŚP.

(*c*) °सुरतः Vet (var.); कायका° Amd; °प्रीणितां SSB; सौरिणा Amd; इव [वः] Vet (var.).

(*d*) शय्यालिंगिनीत Vet (var.); °लम्ब्य SkV; वहु [वपुर्] Vet (var.); वपुरसविसविसद्बाहु Vet (var.); लक्ष्मया Vet (var.).

Sragdharā metre.

May Lakṣmī's body bless you / as after intercourse she rests / with one hand leaning on the serpent, a garment in the other, / her heavy hair fall'n loose upon her shoulder; / but then once more is forced back to the couch, / her graceful arms protesting not the god's embrace, / whose lustiness had doubled at the sight/ of beauty so revealed. (D. H. H. Ingalls's translation).

6532

उत्तिष्ठमानस्तु परो नोपेक्ष्यः पथ्यमिच्छता ।
समौ हि शिष्टैराम्नातौ वर्त्स्यन्तावामयः स च ॥

(अ) Śiś 2. 10, P (Pts 1. 234, PtsK 1. 408).

(आ) SR 149. 296 (a. Śiś), SSB 473. 202 (a. Māgha), SRM 2. 1. 190, IS 1192, Amd 275. 778.

(*b*) न पेक्ष्यः Amd (var.).

(*d*) वर्णितावामयः Amd (but अ in Amd as above).

But an enemy that is rising[1] should not be ignored by one wishing one's own good. For he[2] and a disease are regarded by the wise as the same (in their fatal effects). (M. S. Bhandare's translation).

1. Growing in power.
2. The enemy.

6533*

उत्तिष्ठ यदि जीवन्तीं मामिच्छसि तमानय ।
अहं नेतुमशक्यापि सुदूरमिदमन्तरम् ॥

(आ) Skm (Skm [B] 1021, Skm [POS] 2. 110. 1).

(*d*) इयम् [इदम्] Skm (var.).

'Please get up, bring him over here if you desire that I should live.' 'I am unable to bring him over here, for very great is the distance (between you two).' (A. A. R.).

6534*

उत्तिष्ठ वत्सेत्यमृतायमानं
वचो निशम्योत्थितमुत्थितः सन् ।
ददर्श राजा जननीमिव स्वां
गामग्रतः प्रस्रविणीं न सिंहम् ॥

(अ) Ragh 2. 61. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 42).

Upajāti metre (Indravajrā and Upendravajrā).

Hearing the mellifluous words : "rise my child" uttered there, the king arose (but only) to behold the cow, standing before him like his own mother, with milk dripping down from her udder, and not the lion. (M. R. Kale's translation).

6535*

उत्तिष्ठारात् तरौ मे तरुणि मम तरोः शक्तिरारोहणे का
साक्षादाख्यामि मुग्धे तरणिमिह रवेराख्यया का रतिर्मे ।
वार्तेयं नौप्रसङ्गे कथमपि भविता नावयोः संगमार्था
वार्तापीति स्मितास्यं जितगिरमजितं राधयाराधयामि ॥

(आ) PG 269 (a. Samāhartṛ = Rūpa Gosvāmīn), Ujjvalanīlamaṇi 265.

(*a*) उत्तिष्टान्तस्तरौ PG (var.).

(*b*) तरमहिमगुण्याख्यया PG (var.) ; रवेः शंसनात् PG (var.).

(*d*) स्मिताभ्यां PG (var.).

Sragdharā metre.

'Get into the boat [*tarau*] which is near by, young lady !' 'What strength have I to climb up a tree [*tarau*] ?' 'Innocent one, I am telling you of the boat [*taraṇi*] that is before your very eyes.' 'What pleasure have I by your mentioning the sun [*taraṇi*].' 'Let us somehow have a chat in the boat.' 'There is no talk of our being united.' I worship the lord Kṛṣṇa, who is invincible but who smiled when worsted by the words of Rādhā. (A. A. R.).

6536*

उत्तिष्ठोत्तिष्ठ किं शेषे प्राप्ते परिभवे नवे ।
अद्य वै निर्भया लङ्कां प्रविष्टाः सूर्यरश्मयः ॥

(अ) Cf. (R [Bar.] 2. 66, 18*a* and R [R] 5. 113. 81*c*).

(आ) SRHt 167. 7 (a. R), SSSN 153. 6 (a. [?] Rāmāyaṇa).

(*c*) लङ्का SSSN.

Get up, get up, why do you sleep when a fresh insult has been offered (to us) ? Today the rays of the sun have entered the city of Laṅkā without fear. (A. A. R.).

6537*

उत्तीर्णभारलघुनाप्यलघूलपौघ-
सौहित्यनिःसहतरेण तरोरधस्तात् ।
रोमन्थमन्थरचलद्गुरुसास्नमासां
चक्रे निमीलदलसेक्षणमौक्षकेण ॥

(अ) Śiś 5. 62.

(आ) Alm 105.

(*c*) रौमन्थ° Śiś (var.).

Vasantatilakā metre.

Though relieved of their burden, the herd of oxen lying in the shade of trees, were filled with soft grass in plenty; they remained chewing the cud at their ease with their big dewlaps moving and with their eyes half closed in the pleasure of indolence (being at rest). (A. A. R.).

6538**

उत्तीर्य दक्षिणे पूर्वं पश्चाद् वामेऽतिनिन्दिता: ।
केश्चित् कृष्णो मृगश्चैक: कैश्चित् सर्वेऽपि नादृता: ॥

(आ) ŚP 2747.

When a person sets out on a journey, if a deer crosses his path on the right side first and then on the left it is highly inauspicious; some say this with reference to one spotted deer [*kṛṣṇa-mṛga*]; others do not welcome it in all cases (of the deer). (A. A. R.).

6539**

उत्तीर्य पृष्ठतो याति वेष्टनं वा करोति चेत् ।
स्वस्थस्य वेष्टनप्राप्ति: सभयस्य भयं हरेत् ॥

(आ) ŚP 2750.

(When a man starts on a journey) if a deer, having crossed his path goes behind him or goes around him (in circumambulation), one who is well, gets a protective covering [*veṣṭana*], and one who is afraid becomes free of fear. (A. A. R.).

6540

उत्तुङ्गपीवरकुचद्वयपीडिताङ्गम्
आलिङ्गित: पुलकितेन भुजेन रत्या ।
श्रीमज् जगन्ति मदयन् नयनाभिराम:
कामोऽयमेति मदघूर्णितनेत्रपद्म: ॥

(अ) Prab 1. 10.

Vasantatilakā metre.

(Love) he who inflames the world, and fascinates the soul; whose eyes are red with desire; and whose body is pressed by the full breasts of Ratī, who encloses him in her arms trembling with delight. (J. Taylor's translation).

6541*

उत्तुङ्गमत्तमातङ्ग- मस्तकन्यस्तलोचन: ।
आसन्नेऽपि च सारङ्गे न वाञ्छां कुरुते हरि: ॥

(आ) SR 229. 9, SSB 622. 9, SRK 218. 20 (a. ŚP), Ava 183. 517, SRM 2. 2. 423, IS 7758.

(*d*) करोत्याशां मृगाधिप: Ava.

Directing his glance at the towering temple of an elephant intoxicated with pride, the lion takes no heed of a deer, though it is quite near him. (A. A. R.).

6542*

उत्तुङ्गवातायनगोपुराणि
गृहाणि वित्तानि दुरर्जितानि ।
क्षणादध:पातकराणि हन्त
चितातिथेरस्य निरर्थकानि ॥

(आ) SR 373. 169, SSB 270. 55.

Upajāti metre (Indravajrā and Upendravajrā)).

The mansions with ornamental gateways and towering windows, the various treasures acquired with great efforts, which are the cause of his downfall [from *dharma*], alas! have all become meaningless to him as he has become a guest at the funeral pyre. (A. A. R.).

6543

उत्तुङ्गशैलशिखरस्थितपादपस्य
काक: कृशोऽपि फलमालभते सपक्ष: ।
सिंह: प्रचण्डगजकुम्भविदारकोऽपि
उच्छिष्टमेव लभते खलु पक्षहीन: ॥

(आ) Subh 174 and 230, IS 1193. (Variant of No. 6545).

(*a*) शिखर:स्थित° Subh (var.); शिखर कृश Subh (var.); पादयस्य (*sic !*) Subh.

(*b*) काकेऽपि (°को°) पक्वफलमासभवेत् सुपक्ष: Subh (var.). (Cf. No. 6545).

(*c*) सिंहोऽपि मत्तकरिकुम्भभिदासपाथे Subh(var.).

(*d*) पक्षैर्विना खलु न सीदति विक्रमेण Subh (var.).

Vasantatilakā metre.

Remaining in a tree situated on the top of a high mountain a crow, though lean, gets fruit as he is *sapakṣa* [has wings]; a lion, though capable of tearing the foreheads of mighty elephants, gets, indeed, leavings [*ucchiṣṭa*] only for food as he is devoid of *pakṣa* [wings *or* allies]. (A. A. R.).

6544

उत्तुङ्गशैलशिखराश्रयणेन केचिद्
उद्दामवीचिवलिताः सरितो भवन्ति ।
अन्ये पुनर्जलकणास् तृणलोष्टपाताद्
अम्भोमुचां पयसि न क्षयमाप्नुवन्ति ॥

(आ) VS 837.
(*d*) क्षयमान्पुवन्ति VS (printer's error).

Vasantatilakā metre.

Some rain-drops by resorting to the peaks of high mountains become rivers with an abundance of huge waves; but other drops of water falling on grass and pebbles do not get lost in the waters released by the clouds. (A. A. R.).

6545*

उत्तुङ्गशैलशिखरे ननु पादपस्य
काकोऽपि पक्वफलमालभते सपक्षः ।
सिंहो बली गजविदारणदारुणोऽपि
सीदत्यहो तरुतले निजपक्षहीनः ॥

(अ) BhŚ 840 (Doubtful). (Variant of No. 6543).
(आ) SR 230. 26 (a. VS), SSB 622. 29, SRK 176. 14 (a. ŚP).
(*a*) °शिखरस्थितपा° SR, SSB, SRK. (Cf. No. 6543).
(*d*) खलु हीनपक्षः SR, SSB, SRK.

Vasantatilakā metre.

From a tree growing on the peak of a high mountain even a crow, indeed, gets ripe fruit as he is *sapakṣa* [winged]; a lion, though strong and cruel in tearing an elephant to pieces, languishes, alas! under a tree, as he is devoid of *pakṣa* [allies *or* wings]. (A. A. R.).

6546*

उत्तुङ्गस्तनपर्वतादवतरद्गङ्गेव हारावली
रोमाली नवनीलनीरजरुचिः सेयं कलिन्दात्मजा ।
जातं तीर्थमिदं सुपुण्यजनकं यत्रानयोः संगमश्
चन्द्रो मज्जति लाञ्छनापहृतये नूनं नखांकच्छलात् ॥

(आ) SR 268. 366, SSB 89. 28, SRK 281. 4 (a. Rasikajīvana), RJ 728, SuM 16. 18, Vidy 679, IS 7759. Variant of No. 6550.
(*a*) °वतिरूठा हा° SuM (*contra metrum*).
(*b*) °नीरदरुचिर्जाता क° SuM.
(*c*) तीर्थं जातमिदं Vidy ; पुण्यं [ता°] SuM ; संगमे SuM.
(*d*) लाञ्छनेन सहसा नू° Vidy.

Śārdūlavikrīḍita metre.

The pearl necklace resembles river Gaṅgā descending from the mountain of her towering bosom; the line of hair, having the lustre of a fresh dark cloud is surely the daughter of the Kalinda mountain [Yamunā]; by the confluence of these two, the holy place (of Prayāga), which produces great holy merit [*puṇya*], is formed; the moon, under the guise of nail-marks, surely plunges into it to get rid of the black spot. (A. A. R.).

6547*

उत्तुङ्गस्तनपर्वतैस्तनुरुहै रोमावलीभूरुहैः
काञ्चीकङ्कणनूपुरध्वनिपरैर्हारावलीवागुरैः ।
भ्रूचापेन कटाक्षविस्तरशरैः कन्दर्पदावानलैर्
बाला खेलति पारधं निजगुणैः कामीमृगो बध्यते ॥

(आ) SuM (after 17. 14).

Śārdūlavikrīḍita metre.

With mountains in the form of her towering bosom, trees in the form of her line of hair and (hunter's music in the form of) the jingling sounds of her girdle, bracelets and anklets, the damsel with the nets of her pearl necklace, aiming arrows of her glances from the bow of her curved eyebrows, and having forest fire in the form of love [fever], sports with the ropes of her good qualities; and the deer in the form of the lover is captured. (A. A. R.).

6548*

उत्तुङ्गस्तनभरतान्ततान्तमध्यं
विश्लिष्यद्घनकचवान्तवान्तसूनम् ।
वक्त्राब्जभ्रमदलिभीतभीतनेत्रं
मुग्धाक्षी मम धुरि मन्दमन्दमेति ।।

(आ) SR 253. 15, SSB 61. 27.

Praharṣiṇī metre.

With her waist greatly fatigued by the load of her high bosom, with flowers dropping out of her thick mass of tresses loosened, and with eyes highly timid due to the bees flying near her lotus-face, the charming one comes before me with her very gentle gait. (A. A. R.).

6549*

उत्तुङ्गस्तनभार एष तरले नेत्रे चले भ्रूलते
रागान्धेषु तदोष्ठपल्लवमिदं कुर्वन्तु नाम व्यथाम् ।
सौभाग्याक्षरपङ्क्तिरेव लिखिता पुष्पायुधेन स्वयं
मध्यस्थापि करोति तापमधिकं रोमावली केन सा ।।

(आ) SR 268. 367, SSB 89. 29.

Śārdūlavikrīḍita metre.

This highly developed bosom, the tremulous eyes, the playful eyebrows and sprout-like lip may indeed give pain to those who are blinded by passionate desire; but why does the line of hair which remains in the middle and which is the series of letters of conjugal happiness inscribed by the flower-weaponed god [Cupid], give far greater torment ? (A. A. R.).

6550*

उत्तुङ्गस्तनमण्डलाववतरद्गङ्गेव हारावली
रोमाली नवनालनीरदरुचिः सेयं कलिन्दात्मजा ।
जातं तीर्थमिदं सुपुण्यजनकं यत्रावयोः संगमश्
चन्द्रो मज्जति लाञ्छनापहृदये नूनं नखांकच्छलात् ।।

(आ) SH 1720. Variant of No. 6546.

(*d*) The text has लाञ्छ ... नहृदये.

Śārdūlavikrīḍita metre.

The pearl-necklace is similar to the Gangā that descends, as it hangs over your lofty bosom ; the line of hair possessing the sheen of fresh clouds is the river Yamunā ; our meeting together is the holy place of the sanctifying confluence ; the moon sinks in the heart free from stain surely in the guise of fresh nail-marks. (A. A. R.).

6551*

उत्तुङ्गस्तनमण्डलोपरिलसत्प्रालम्बमुक्तामणेर्
अन्तर्बिम्बितमिन्द्रनीलनिकरच्छायानुकारिद्युति ।
लज्जाव्याजमुपेत्य नम्रवदना स्पष्टं मुरारेर्वपुः
पश्यन्ती मुदिता मुदेऽस्तु भवतां लक्ष्मीर्विवाहोत्सवे ।।

(आ) SH 84, SR 16. 9, SSB 27, 10.

(*a*) °प्रालम्बि° SH.

(*b*) °शकन° [निकर°] SH.

Śārdūlavikrīḍita metre.

Looking intently at the form of Viṣṇu [the enemy of Mura] reflected on the pearl of her necklace adorning her high bosom and whose form resembled the lustre of a mass of sapphires, when she bent her head as if in shyness, and derived great pleasure ; may this goddess Lakṣmī who was thus happy during her marriage festival with Lord Viṣṇu be for your happiness. (A. A. R.).

6552*

उत्तुङ्गस्तनशैलदुस्तरमुरो निम्नातिनाभिस्थली
भीमं देहवनं स्फुरद्भुजलतं रोमालिजालाकुलम् ।
व्याधः पञ्चशरः किरत्यतितरांस्तीक्ष्णान् कटाक्षाशुगांस्
तन्मे ब्रूहि मनःकुरङ्ग शरणं कं सांप्रतं यास्यसि ॥

(आ) SR 274. 32.

Śārdūlavikrīḍita metre.

Difficult to penetrate is (the region of) her heart by the presence of mountains in the form of her high bosom ; the region of her navel is highly depressed [deep] ; awe-inspiring is the forest of her body with the shining creepers of her arms ; and full of trapping nets in the form of the line of hair ; the hunter is the five-arrowed (god) who discharges very sharp arrows of her side-glances — tell me, then, oh! deer of the mind, whom will you seek for refuge ? (A. A. R.).

उत्तुङ्गस्तरुभिः किम् see No. 6556.

6553*

उत्तुङ्गादनिलचलांशुकास्तटान्ताच्
चेतोभिः सह भयदर्शिनां प्रियाणाम् ।
श्रोणीभिर्गुरुभिरतूर्णमुत्पतन्त्यस्
तोयेषु द्रुततरमङ्गना निपेतुः ॥

(अ) Śiś 8. 31.
(आ) Alm 106.

Praharṣiṇī metre.

With their garments fluttering in the breeze, the young ladies mounted the high bank of the river with a gait slow due to the heaviness of their hips ; and they jumped into the water quickly, their lovers' minds being full of apprehension. (A. A. R.).

6554*

उत्तुङ्गे कृतसंश्रयस्य शिखरिण्युच्चावचग्रावणि
न्यग्रोधस्य किमङ्ग तस्य वचसा श्लाघासु पर्याप्यते ।
बन्धुर्वा स पुराकृतः किमथवा सत्कर्मणां संचयो
मार्गे रूक्षविपत्रशाखिनि जनो यं प्राप्य विश्राम्यति ॥

(आ) Amd 285. 814.

Śārdūlavikrīḍita metre.

Growing on the top of a high hill full of rocks, how is the praise of the fig tree, oh ! friend, ever sufficient ? Is he a friend of former times, or is it the accumulation of the results of their good deeds that people resort to him and take shelter on their way, (though) the tree itself is harshlooking and devoid of leaves ? (A. A. R.).

6555*

उत्तुङ्गे विभवद्रुमस्य शिखरे भुक्त्वा फलं स्वेच्छया
तस्मात् प्रस्खलितः पदाद्विधिवशाद् भ्रष्टो निरालम्बनः ।
पातालोदरभीषणे बहुविधक्लेशोरगाध्यासिते
दौर्गत्यावटगर्भके निपतितश्चित्रं यदि प्राणिति ॥

(आ) JS 442. 9.

Śārdūlavikrīḍita metre.

Having enjoyed at his will and pleasure the fruit of the tree of prosperity in the high peak (of the mountain of life), but slipping from it due to fate and falling helplessly into a deep chasm of poverty frightful like the interior of the nether-regions and full of snakes in the form of troubles, it would be a wonder if he remains alive ! (A. A. R.).

6556*

उत्तुङ्गैस्तरुभिः किमेभिरफलैराकाशसंस्पर्शिभिर्
धन्योऽसौ नितरामुलूपविटपो नद्यास्तटे तिष्ठति ।
एवं यः कृतबुद्धिरुत्थितजलव्यालोलवीचीवशान्
मज्जन्तं जनमुद्धरामि यदि वा तेनैव मज्जाम्यहम् ॥

(आ) JS 117. 61 (a. Rāṇaka), ŚP 1059 (a. Rāṇaka), Regnaud VI 180 (a. Rāṇaka), RJ 566 (a. Rāṇaphala), AP 78, Any 140. 250, SR 243. 195, SSB 646. 2.

(*a*) उत्तुङ्ग° ŚP ; अखिलैर् Any, Regnaud, SR, SSB, ŚP ; °स्पर्धिभिर् ŚP.

(*b*) °विटपो JS; ऽवस्थितः [ति°] Any, Regnaud, SR, SSB, ŚP.

(*c*) °रुद्धतज° Any, Regnaud ; °रुज्झित° SR, SSB ; °रुद्धिद्धत° ŚP.

(*d*) सहसा [य° वा] Any, SR, SSB, ŚP; मज्जामि (च Any) वा, ŚP, Any, Regnaud, SR, SSB.

Śārdūlavikrīḍita metre.

Of what use are the tall trees, touching the sky but remain fruitless ? Fortunate indeed is the *ulūpa*- creeper which grows on the river bank ; for it is good natured and resolves to rescue a person drowning in the river which is in floods and full of big waves, or itself will get drowned along with the sinking person. (A. A. R.).

उत्तुत्तमावरमध्यत्वं see पुरुषं चापराधं च.

उत्थापितः (°तैः) see No. 6568 A.

6557

See No. 6568 A

6558

उत्थातव्यं जागृतव्यं योक्तव्यं भूतिकर्मसु ।
भविष्यतीत्येव मनः कृत्वा सततमव्यथैः ॥

(अ) MBh (MBh [Bh] 5. 133. 27 *ab*/*cd*, MBh [R] 5. 134. 30, MBh [C] 5. 4610).

(आ) SSap 671, IS 1194.

(*a*) उद्धातव्यं MBh (var.) ; च गंतव्यं or जाग्रतव्यं MBh (var.).

(*b*) चोक्तव्यं (प्रो° or भो°) MBh (var.).

(*c*) भविष्यन्नेव मनसः MBh (var.).

(*d*) अव्ययं (°थः) MBh (var.).

One[1] should be active, be on guard and be prepared for acts which would bring prosperity. Having acted he should always be in good spirits.

1. The king.

उत्थानं च (हि) मनुष्याणां see No. 6559.

6559

उत्थानं तु मनुष्याणां दक्षाणां दैववर्जितम् ।
अफलं दृश्यते लोके सम्यगप्युपपादितम् ॥

(अ) MBh (MBh [Bh] 10. 2, 11, MBh [R] 10. 2. 11, MBh [C] 10. 80).

(आ) IS 1196.

(*a*) च or हि [तु] MBh (var.).

(*b*) प्रायो दैवं जितं (°वार्जितं or °वार्दितं) फलं MBh (var.) ; दक्षिणां MBh (var.); दैव-निर्जितं (°वर्तिनां) MBh (var.).

(*c*) विफलं or दृश्यते [अ°] MBh (var.) ; नियतं [दृ°] MBh (var.).

(*d*) अभ्युप° (अपुप°) MBh (var.) ; अभ्युपपादितः MBh (var.).

The exertion of even a competent man, even when well directed, is, without the concurrence of destiny, seen in the world to be unproductive of fruit. (P. C. Roy's translation).

6560

उत्थानं संयमो दाक्ष्यम् अप्रमादो धृतिः स्मृतिः ।
समीक्ष्य च समारम्भो विद्धि मूलं भवस्य तत् ॥

(अ) MBh (MBh [Bh] 5. 39. 54, MBh [R] 5. 38. 69*cd*-70 *ab*, MBh [C] 5. 1514-5).

(आ) IS 1195.

(*b*) क्षमा [स्मृ°] MBh (var.).

(*d*) वृद्धि [वि°] MBh (var.) ; फलस्य [भ°] MBh (var.) ; भविष्यतः [भ° तत्] MBh (var.), च or तु [तत्] MBh (var.).

Exertion, self-control, skill, carefulness, steadiness, memory, and commencement of acts after mature deliberation—know that these are the roots of prosperity. (P. C. Roy's translation).

6561

उत्थानं हि नरेन्द्राणां बृहस्पतिरभाषत ।
राजधर्मस्य यन् मूलं ... ... ॥

(अ) MBh (MBh [Bh] 12. 58. 13, MBh [R] 12. 58. 13, MBh [C] 12. 2104).

(*a*) च [हि] MBh (var.).

(*b*) अजायत [अभा°] MBh (var.).

(*c*) तन् or ये [यन्] MBh (var.).

A readiness for exertion in kings is the root of kingly duties. This has been said by Bṛhaspati ... . (P. C. Roy's translation).

6562

उत्थानधीरः पुरुषो वाग्धीरानधितिष्ठति ।
उत्थानधीरं वाग्धीरा रमयन्त उपासते ॥

(अ) MBh (MBh [Bh] 12. 58. 15, MBh [R] 12. 58. 15, MBh [C] 12. 2106).

(आ) IS 1199.

(*a*) उत्थानवीरपुरुषा MBh (var.) ; °वीरः or °हीनः [°धीरः] MBh (var.).

(*b*) वाग्मी राजा ह्यतिष्ठति MBh (var.) ; वाग्वीरान् (°ग्मी°) MBh (var,) ; अवतिष्ठति or अतिति° or अपि ति° MBh (var.).

(*c*) °वीरो or °वीरान् (°रा) or °धीरा or °वीरं MBh (var.); वाग्वीरा (°ग्मी°) MBh (var.).

(*d*) रमयंतम् (नम°) MBh (var.).

The hero of exertion is superior to the heroes of speech. The heroes of speech gratify and worship the heroes of exertion. (P. C. Roy's translation).

6563

उत्थानमभिजानन्ति सर्वभूतानि भारत ।
प्रत्यक्षं फलमश्नन्ति कर्मणां लोकसाक्षिकम् ॥

(अ) MBh (MBh [Bh] 3. 33. 6, MBh [R] 3. 32. 6, MBh [C] 3. 1207).

(आ) IS 1197.

(*a*) °नंदंति [°जा°] MBh (var.).

(*d*) कर्मिणां MBh (var.).

Impelled by the inspiration of a former life, all creatures visibly reap in this world the fruit of their acts. (P. C. Roy's translation).

उत्थानमामृतं लब्धम् see No. 6566.

6564

उत्थानयुक्तः सततं परेषामन्तरैषणे ।
आनृण्यमाप्नोति नरः परस्यात्मन एव च ॥

(अ) MBh (MBh [Bh] 3. 33. 58, MBh [R] 3. 32. 57, MBh [C] 3. 1258).

(अ) IS 1198.

(*b*) अंतरेक्षणे or अंतरेषणे or अंतरैषणः or अंतरेक्षणः or मंत्ररक्षणे MBh (var.).

(*c*) ततः [न°] MBh (var.).

(*d*) परेषामात्मनस्तथा MBh (var.) ; परमात्मन MBh (var.); वा [च] MBh (var.).

A person by his activity in searching for the holes of his enemies, dischargeth his debt to himself as also to his friends. (P. C. Roy's translation).

उत्थानवीरपुरुषा see No. 6562.

6565

उत्थानहीनो राजा हि बुद्धिमानपि नित्यशः ।
धर्षणीयो रिपूणां स्याद् भुजंग इव निर्विषः ॥

(अ) MBh (MBh [Bh] 12. 58. 19, MBh [R] 12. 58. 19, MBh [C] 12. 2107).
(आ) SRHt 159. 12 (a. MBh), SSSN 124. 12, IS 1200.
(*a*) °धीनो [°हीनो] MBh (var.) ; °हीनः पुरुषो SRHt, SSSN.
(*b*) बलवानपि SRHt, SSSN.
(*c*) प्रधर्षणीयः (सुध°) शत्रूणां MBh (var.) ; SRHt ; सुधर्षणीयः शत्रूणां SSSN ; दर्शनीयो MBh (var.).
(*d*) भुजंगा इव निर्विषाः MBh (var.).

The king that is destitute of exertion, even if possessed of intelligence, is always overcome by foes like a snake that is bereft of poison. (P. C. Roy's translation).

6566

उत्थानेनामृतं लब्धम् उत्थानेनासुरा हताः ।
उत्थानेन महेन्द्रेण श्रैष्ठ्यं प्राप्तं दिवीह च ॥

(अ) MBh (MBh [Bh] 12. 58. 14, MBh [R] 12. 58, 14, MBh [C] 12. 2105).
(आ) SRHt 158. 3 (a. MBh), SSSN 123. 3 (a. MBh), IS 1201.
(*a*) उत्थानमामृतं MBh (var.).
(*b*) उत्थाने च or उत्तारे च MBh (var.) ; [आ]हतसुराः or [आ]मृता हताः MBh (var.).
(*c*) सुरेंद्रेण (नरें°) MBh (var.).
(*d*) श्रेष्टं (°ठ्यं) or श्लिष्टं MBh (var.) or नराधिपा or दिवीह वा or विहंति च MBh (var.).

By exertion the *amṛta* was obtained ; by exertion the Asura-s were slain ; by exertion Indra himself obtained sovereignty in heaven and on Earth. (P. C. Roy's translation).

6567

उत्थानेनैधयेत् सत्त्वम् इन्धनेनेव पावकम् ।
श्रियो हि सततोत्थायी दुर्बलोऽपि समश्नुते ॥

(अ) KN (KN [ĀnSS] 14. 9, KN [TSS] 14. 9, KN [BI] 13. 9).
(आ) IS 1202.
(*a*) सर्वम् KN (BI).
(*c*) श्रियं KN (BI).

By constant activity he should add to his everything (i.e., prosperity, happiness, etc.), even as fire is added to by the putting of fuel in it. Even a weak king, if he is ever energetic, reaps nothing but prosperity. (M. N. Dutt's translation).

6568**

उत्थाने सभ्यानाम्
उत्तिष्ठति याति तेषु यातेषु ।
मतमन्तरापि राज्ञो
विज्ञायाशीःप्रदो बहिरुपैति ॥

(आ) SMH 6. 7.

Āryā-Gīti metre.

When the members of the assembly have risen he too rises and leaves the hall after their departure ; understanding the views of the king in the interval, he gives his blessings and goes out. (A. A. R.).

6568 A*

उत्थापितः संयति रेणुरश्वैः
सान्द्रीकृतः स्यन्दनवंशचक्रैः ।
विस्तारितः कुञ्जरकर्णतालैर्
नेत्रक्रमेणोपरुरोध सूर्यम् ॥

(अ) Ragh 7. 39. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 109).
(आ) SR 128. 26 (a. Ragh), SSB 438. 34 (a. Kālidāsa).
(*a*) उत्थापितः (°तैः) Ragh (var.).
(*b*) °वृन्द° [°वंश°] Ragh (var.) ; °तालैः [°च°] Ragh (var.).
(*d*) इतिक्र° or अनुक्त° Ragh (var.).

Indravajrā metre.

The dust that was raised on the field of battle by the horses, thickened by the wheels of chariots and spread out by the flappings of the ears of the elephants, screened the sun in the manner of an awning. (M. R. Kale's translation).

6569**

उत्थाप्य भुजगीं शक्तिं मूलवातैरध:स्थिताम् ।
सुषुम्णान्तर्गतां पञ्च- चक्राणां भेदिनीं शिवाम् ॥

(आ) ŚP 4604.

Having quickened, by means of the nether vital breaths, the serpent power which remains below in the *suṣumṇā* artery and which breaks the five *cakra-s* remains auspicious. (A. A. R.).

6570

उत्थाय पश्चिमे यामे कृतशौचः समाहितः ।
हुत्वाग्निं ब्राह्मणांश्चार्च्य प्रविशेच्च शुभां सभाम् ॥

(आ) SRHt 181. 1 (a. Saṅgraha).

Having risen (from sleep) at the end of the last *yāma*[1] and having purified himself, he[2] should attend to the fire ritual with reverence and, having honoured the Brāhmaṇa-s, he should make his appearance in the auspicious assembly. (A. A. R.).

1. Period of night.
2. The king.

उत्थाय हृदि लीयन्ते see No. 6575.

6571*

उत्थायोत्थाय पापेष्वभिरमति मतिर्मन्दबुद्धेर्यदा ते
नैवोद्वेगो न शान्तिर्न च भवति घृणा कुर्वत: कर्म निन्द्यम् ।
तत् किं नैव प्रभाते ज्वलदनलसमा रौरवी नाम रौद्री
तीक्ष्णाय:कीलचक्रक्रकचपटुरवा राजधानी यमस्य ॥

(आ) Skm (Skm [B] 2373, Skm [POS] 5. 75, 3) (a. Śrīmat-puruṣottama[deva]), VS 3331, Kav p. 53.
(*a*) पापे परिणमति VS ; °बुद्धे यथा VS.
(*b*) न त्रासो नैव लज्जा न VS ; पापम् [नि°] VS.
(*c*) नूनं सा न श्रुता ते ज्वलदनलशिखा रौरवाराव-रौद्रा (रौरवी रावरौद्रा) VS.
(*d*) First 3 *akṣara-s* missing in Skm (POS).

Sragdharā metre.

You, the dull-witted one, are rising everyday (in the morning) with your mind taking delight in sinful deeds, and experiencing no agitation, no peace, nor any pity in doing reprehensible acts. Is there not that capital city of Yama [the god of death] with its very efficient saws and wheels studded with sharp iron pikes and the fearful hell by the name of Raurava blazing like fire in the early morning? (A. A. R.).

6572

उत्थायोत्थाय बोद्धव्यं किमद्य सुकृतं कृतम् ।
आयुषः खण्डमादाय रविरस्तं गमिष्यति ॥

(अ) Cr 1261 (CNT IV 132, CnT V 132 *bis*.), PrC 2. 112. (Cf. No. 6573).
(आ) ŚP 668, IS 1204.
(*d*) प्रयास्यति [ग] PrC.

Everyday when one rises (in the morning) one should consider: What good deed will be achieved today. When the sun sets (in the evening) it takes away also with it a part of the life which has been apportioned to one.

6573

उत्थायोत्थाय बोद्धव्यं किमद्य सुकृतं कृतम् ।
दत्तं वा दापितं वापि वाक् सत्या वापि भाषिता ॥

(आ) PSDh 1. 1; 220. 14-5 (a. Viṣṇu), Smṛtimuktāphalam II 210. 16 (a. Viṣṇu). Cf. No. 6572.
(*c*) ऽपि हुतं [दा°] PSDh (var.).
(*d*) चापि [वा°] PSDh ; वाभिभाषिता Smṛti°.

Rising everyday (in the morning) one should think over what good deed had been done, what (help) had been given (to the needy) or caused to be given, and whether a true word had been uttered. (A. A. R.).

6574

उत्थायोत्थाय बोद्धव्यं महद्भयमुपस्थितम् ।
मरणव्याधिशोकानां किमद्य निपतिष्यति ॥

(अ) H (HJ 1. 3, HS 1. 3, HM 1. 3, HK 1. 4, HP 1. 3, HN 1. 3, HH 7. 2-3, HC 9. 11-2).
(आ) Viṣṇu in PSDh 1. 1 ; 220. 16-7 and Smṛtimuktāphalam II. 210. 17, VS 3290, SR 162. 432 (a. ŚP [wrongly]), SSB 494. 432, SPR 1105 (a. H), IS 1205, Bahudarśana 143, GSL 43, Sama 1 उ 3, cf. No. 6572.
(*c*) शोकानि IS.

Everyday we rise, a great danger is nigh : it behoves us to consider of death, sickness, or sorrow, which shall befall today ? (F. Johnson's translation).

6575

उत्थायोत्थाय लीयन्ते दरिद्राणां मनोरथाः ।
बालवैधव्यदग्धानां कुलस्त्रीणां कुचा इव ॥

(अ) Cr 1262 (CNN 66). Cf. No. 6946.
(आ) ŚP 401, VS 3435, Pad 113. 56, PV 757, SH 890; 86*, Vidy 301, SR 65. 1 (a. ŚP), SSB 332. 2, Sama 2, उ 6, SRM 2. 676, IS 1203.
(*a*) उत्थयोत्थय विलीयन्ते CNN ; उत्थाय (°त्पद्य) हृदि लीयन्ते ŚP, VS, Vidy, Pad; उत्पद्यन्ते विली° Sama, SRM, SH.
(*b*) निर्धनानां Pad, SH.
(*c*) बाल्ये वै° Sama, SRM ; °तप्तानां [द°] IS,
(*d*) कुचाविव CNN, Sama, Vidy ; स्तना इव VS.

Rising again and again, the desires of poor people melt away [come to nothing]; they are like the breasts of women of good families who are burnt by the fire of early widowhood. (A. A. R.).

6576*

उत्थायोन्नतवासयष्टिशिखरे विस्तारिताकुञ्चितं
बिभ्रत्पादमुदस्तकेसरसटः किंचिद् विनिद्रेक्षणः ।
दूरादञ्चितकन्धरः शमवशाद् व्याधूय पक्षद्वयं
मानम्लानिकरः कुरङ्गकदृशां कोकूयते कुक्कुटः ॥

(आ) JS 287. 7,

Śārdūlavikrīḍita metre.

Mounting the top of the high perching rod, spreading and bending its legs a little, giving a shake to the mane-like feathers round its neck and with eyes slightly open, raising its neck far and flapping its wings, the cock repeatedly crows putting an end to the jealous anger of deer-eyed damsels, [who had until then resisted the conciliatory advances of their lovers]. (A. A. R.).

6577

उत्थिता एव पूज्यन्ते जनाः कार्यार्थिभिर्नरैः ।
शत्रुवत् पतितं को नु वन्दते मानवं पुनः ॥

(अ) KN (KN [ĀnSS]) 5. 62 *ef/gh* in foot-note, KN [TSS] om., KN [BI] 5. 62).
(आ) IS 1206, SR 383. 246 (a. KN).
(*b*) कार्यार्थिभिर्नरैः KN (BI);
(*cd*) कोऽनुवन्दते KN (BI).

Only the prosperous and the exalted receive homage from men having ends to serve. Like to his enemies, what man ever pays his homage to one fallen. (M. N. Dutt's translation).

6577 A*

उत्थिताग्रचरणा पृथुस्तनी
पुष्पजालमपचिन्वती तरौ ।
मध्यभञ्जनभयापदेशतो
निस्त्रपा दयितकण्ठमग्रहीत् ॥

(आ) SSSN 223. 1.

Rathoddhatā metre.

As the plump-bosomed damsel placed her raised foot on the (flowering) tree to pluck flowers, she held unashamedly her lover's neck (in endearment), as if under the presumed fear that she would break her (slender) waist. (S. Bhaskaran Nair's translation).

6578*

उत्थितो निशि कलानिधिर्भवेद्
एतदीयमुखतुल्यताप्तये ।
प्रापितो मलिनभावमेतया
लज्जया नभसि यात्यदृश्यताम् ॥

(आ) SR 261. 145, SSB 69. 22.

Rathoddhatā metre.

The moon [the repository of digits] had risen at night in order to attain equality of brilliance with her face; but with the paleness of defeat sustained at her hands he disappears from the sky out of shame. (A. A. R.).

6579*

उत्पक्ष्मणोर्नयनयोरुपरुद्धवृत्तिं
बाष्पं कुरु स्थिरतया विरतानुबन्धम् ।
अस्मिन्नलक्षितनतोन्नतभूमिभागे
मार्गे पदानि खलु ते विषमीभवन्ति ॥

(अ) Śāk 4. 14 (in some editions 4. 15; 4. 16 or 4. 17). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1; p. 57).

(आ) Sar 5. 30 (p. 582), Amd 73. 149, KHpk 145. 171.

(*a*) उत्पक्षिणोर् Amd (var.); °वृत्ति Sar; °वृत्तिर् Śāk (var.).

(*b*) बाष्पांकुर° Amd (var.); स्थिरतरं Śāk (var.); शिथिलानु° Śāk (var.), Sar; विहृता° (°हि°; °र°) Śāk (var.).

(*c*) °भूविभागे Śāk (var.); °गमा° [°भागे] Amd (var.).

(*d*) °मीषलानि Amd (var.).

Vasantatilakā metre.

Weep not, my daughter, check the gathering tear/ that lurks beneath thine eyelid, ere it flow/ and weaken thy resolve; be firm and true—/true to thyself and me; the path of life/will lead o'er hill and plain, o'er rough and smooth,/and all must feel the steepness of the way; / though ragged be thy course, press boldly on.[1] (Sir M. Monier-Williams's translation).

1. Kāśyapa to Śakuntalā.

6580

उत्पततोऽप्यन्तरिक्षं गच्छतोऽपि महीतलम् ।
धावतः पृथिवीं सर्वां नादत्तमुपतिष्ठति ॥

(अ) P (PP 2, 184, PtsK 2. 186). Cf. No. 6581 and पिता रत्नकारो यस्य.

(आ) SR 383. 247 (a. P), IS 1207.

(*b*) ऽन्तरिक्षं वै PtsK, SR.

(*d*) उपतिष्ठते SR.

Nothing comes, of all that walks, / all that flies to heaven, / all that courses o'er the earth, / if it be not given. (A. W. Ryder's translation).

6581

उत्पतन्ति यदाकाशे निपतन्ति महीतले ।
पक्षिणस् तदपि प्राप्त्या नादत्तमुपतिष्ठते ॥

(अ) P (Pts 2. 123, PtsK 2. 132.). Cf. No. 6580.

(आ) IS 1208.

(*c*) पक्षिणां Pts.

(*d*) उपतिष्ठति Pts, PtsK.

Since so is fate, birds fly up in the air and then down to the earth; nothing will be given to us what fate did not ordain.

6582*

उत्पतन्ती भ्रमन्ती सा नमन्ती नलिनेक्षणा ।
शम्पाशतं वितन्वाना भ्रमरीव भ्रमं व्यधात् ॥

(आ) PV 541 (a. Veṇīdatta).

Coming up into view, moving about here and there and making obeisance, the lotus-eyed[1] one, casting glances like hundreds of lightning flashes, did whirl herself; as does a she-bee. (A. A. R.).

1. The bee with eyes directed towards lotuses.

6583

उत्पतन्त्वन्तरिक्षं वा पातालं प्रविशन्तु वा ।
चरन्तु वा दिशः सर्वा ह्यवृत्तं नोपलभ्यते ॥

(अ) Cr 171 (CR VI 14. CPS 140. 15).

(*a*) उत्पतत्व् CR (var.) ; अन्तरीक्षं CR (var.), CPS.

(*b*) प्रविशत्यपि CR (var.).

(*c*) च [वा] CR (var.) ; दिश CR (var.) ; सर्वाः CR (var.).

(*d*) अदत्तं CR (but CRBh II as above ; avoids *hiatus*), CPS.

Let one go far up in the sky or enter into the depths of the nether regions ; let one wander over all the quarters ; but one would never get what one is not destined to get. (A. A. R.).

6584

See No. 6588 A

6585

उत्पतेत् सरुजाद् देशाद् व्याधिदुर्भिक्षपीडितात् ।
अन्यत्र वस्तुं गच्छेद् वा वसेद् वा नित्यमानितः ॥

(अ) MBh (MBh [Bh] 12. 137. 87, MBh [R] 12. 139, 90, MBh [C] 12. 5224).

(आ) IS 1209.

(*a*) उत्पद्यते रुजा व्याधिर् or उत्पथाच्च विमानाच्च MBh (var.) ; उत्पातात् MBh (var.) ; सहजाद् or सरुताद् MBh (var.).

(*b*) दुर्भिक्षाच्चैच पीडितान् MBh (var.) ; देशाद् [व्या°] MBh (var.) ; °पीडितान् or °पीडनात् MBh (var.).

(*c*) अन्यत्र वसतिं (°सितुं) गच्छेद् MBh (var.) ; रोचेत् [ग°] MBh (var.).

(*d*) °मन्यतः (°ता) MBh (var.).

One should certainly leave the country of one's birth if it is afflicted by plague or famine. One should also leave his own country when one is not always respected in his own home[1]. (P. C. Roy's translation).

1. P. C. Roy's translates the second part: One should live in one's own country, respected by all, or repair to a foreign country for living there.

6586*

उत्पत्तिः पयसां निधेर्वपुरपि ख्यातं सुधामन्दिरं
स्पर्धन्ते विशदा लताभसरला हारावलीमंशवः ।
कान्ता कैरविणी तव प्रियसखः शृङ्गारसारः स्मरो
हंहो चन्द्र किमत्र तापजननं तापाय यन् मे भवान् ॥

(अ) Vet 20. 3.

(आ) Any 10. 85.

(*a*) उत्पन्नः Vet (var.) ; निधेः or निधिर् or निधौ Vet (var.) ; पुनरपि ख्यातं Vet (var.) ; ख्यातः सुधामदिरो Vet (var.) ; °मदिरं Vet (var.).

(*b*) वर्धन्ते (°न्तां or °न्तो) [स्प°] Vet (var.) ; विशना or विषवा or विशपा Vet (var.) ; विसबाल° Vet (var.), Any ; लताल° Vet (var.), Any; लनाल° Vet (var.) ; °सरलां Vet (var.).

(*c*) कैरविनी Vet (var.) ; ततः [त°] Vet (var.) ; प्रियमुखा Vet (var.) ; संसार° or सारस्मरो (°रा°) or सारास्वदो° Vet (var.).

(*d*) किमेव तापयसि मां त्यक्त्वा स्वहेतुं भवान् Vet (var.) ; तापजनने (°नकः or °नितं or °नये) Vet (var.) ; °तन् [°यन्] Vet (var.) ; ऽभवत् Vet (var.).

Śārdūlavikrīḍita metre.

Your birth is from the (cool) ocean, and your body is well known as the abode of nectar ; your rays, clear and pleasing like the shine of creepers, vie with a pearl string ; your beloved is the lily and your dear friend Cupid, the essence of love ; oh ! moon, what association have you with burning things that you cause torment to me ? (A. A. R.).

6587

उत्पत्तिपरिपूरितायाः किमस्याः पावनान्तरैः ।
तीर्थोदकं च वह्निश्च नान्यतः शुद्धिमर्हतः ॥

(अ) Uttara 1. 3.

(आ) Alm 110, Sama 1 उ 8.

(*b*) अन्यैः [अस्याः] Alm.

What need has she, who was purified by her birth, of other purifications ? The water of holy places and fire need no purification from other things. (C. N. Joshi's translation).

6588

उत्पत्तिरेव विप्रस्य मूर्तिर्धर्मस्य शाश्वती ।
स हि धर्मार्थमुत्पन्नो ब्रह्मभूयाय कल्पते ॥

(अ) Mn 1. 98, MBh (Bh) 14. App. 4 *l.* 418-9. (Cf. Bhaviṣya-purāṇa 1. 2. 231).

(*a*) उत्पत्तिरेष anonymous Kaśmīrian commentary.

The very birth of a Brāhmaṇa is an eternal incarnation of the sacred law ; for he is born to (fulfil) the sacred law, and becomes one with Brahman. (G. Bühler's translation).

उत्पत्तिरेष विप्रस्य see No. 6588.

6588 A*

उत्पत्तिर्जमदग्नितः स भगवान् देवः पिनाकी गुरुः
शौर्यं यत्तु न तद् गिरां पथि ननु व्यक्तं हि तत्कर्मभिः ।
त्यागः सप्तसमुद्रमुद्रितमहीनिर्व्याजदानावधिः
क्षत्त्रब्रह्मतपोनिधेर्भगवतः किं वा न लोकोत्तरम् ॥

(अ) Mahāvira 2. 36, Han 1. 53.

(आ) SkV 1203 *ac/bd*, JS 109. 43 (a. Bhavabhūti), SRHt 243. 1 (a. Bhavabhūti), KH 358. 15-18, Daś *ad* 2. 2 (p. 77), ŚbB 2. 535, SSB 410. 3.

(*b*) वीर्यं [शौ°] Han, JS, Daś, SRHt, SSB ; तत्र नृमद्गिरामनुपमं SSB ; यच्च SkV ; नयद्गिरामनुपथं Han ; यतः [हि तत्] KH.

(*d*) सत्य° (°त्यं SkV, JS, SRHt) [क्ष°] Han, SkV, JS, Daś, SRHt, KH, SSB ; °निधे Han; किं किं Han, JS, SSB; नाम [वा न] SkV; लोकान्तरम् SkV.

Śārdūlavikrīḍita metre.

Your birth is from the great sage Jamadagni, / your teaching from the blessed bowman Śiva, / your valour, going beyond the path of words, / is manifested only by its deeds. / Your generosity extends so far / that you have given outright all the sea-girt earth. / Truly, of you who concentrate the power of brahminhood / within yourself, which virtue is not superhuman ? (D. H. H. Ingalls's translation of SkV).

6589*

उत्पत्तिर्देवयजनाद् ब्रह्मवादी नृपः पिता ।
सुप्रसन्नोज्ज्वला मूर्तिर् अस्यां स्नेहं करोति मे ॥

(अ) Mahāvīra 1. 21.

Her[1] birth is from the altar of the gods; her sire is a king who repeats the Veda ; her form, pleasing and bright, excites my[2] love. (J. Pickford' translation).

1. Sītā's. 2. The king's.

6590

उत्पत्तिर्मरुतां प्रभोर्युगदिने प्रख्याप्य विश्वोत्सवे
पुण्याहश्रुतिषु प्रसिद्धिरधिका पूर्णं वयः पौरुषम् ।
काकुत्स्थेन समं सपत्नकलहो दैवज्ञता तादृशी
काकस्तेन गुणेन काञ्चनमये व्यापारितः पञ्जरे ॥

(आ) VS 775. Cf. किं केकीव शिख॰.

(*a*) प्रख्याप्यवि॰ VS (printer's error).

Śārdūlavikrīḍita metre.

Its birth is on the first day of the lord of gods heralding universal rejoicing; great is its fame on all auspicious days [as recipient of oblations]; it lives a full life, full of courage; and it quarrels with enemies (dreadful) like Śrī Rāma and has such an importance in astrology [science of omens]—because of these qualities, the crow finds a place in a golden cage. (A. A. R.).

6591

उत्पत्तिर्मलये समुद्रनिलये पन्था वृतो राक्षसैस्
तत्रत्यानपि हन्त चन्दनतरूंश्छिन्दन्ति सांयात्रिकाः ।
वर्तन्ते सविधस्थिताश्च सुखिनः शाखोटमुख्यद्रुमास्
तन्मन्ये कृतिनस्तु ते तरुकुले ये नोपयोगक्षमाः ॥

(अ) DikAny 59.

Śārdūlavikrīḍita metre.

Its birth is in the Malaya mountain (inaccessible) by being on the seashore and its paths lined with [theory] *rākṣasa*-plants; but sea-going people cut the sandal trees, alas! even though well guarded in that manner; but the worthless *śākhoṭa* and other trees are happily flourishing in palace grounds; methinks, therefore, that among trees fortunate are those that are of no use whatever. (A. A. R.).

6592

उत्पत्त्युत्पन्नशिष्टा विविधगुणगणा यत्र यान्ति प्रतिष्ठां
बाधेन प्राक्तनानां न च नियमविधिर्नापि संख्यार्थदाने ।
ऊहः सर्वत्र यस्य स्फुरति च सकलः सत्य एवार्थवादो
मीमांसाभावमञ्चत्यभिनवमधुना मूर्तिरेषा त्वदीया ॥

(आ) SR 113. 290, SSB 408. 308.

Sragdharā metre.

Where groups of good qualities that are characteristic of good birth have been well established, rules of conduct do not come into conflict with the ancient ones, there is no limit in giving *artha* [wealth *or*: meanings]; *ūha* [resourcefulness *or*: guessing] is resplendent everywhere, and all *artha-vāda-s* [promises of gift *or*: explanatory remarks] are true; thus, your form has taken up a new kind of appearance as the rules of the *mīmāṃsā* philosophy. (A. A. R.).

6593*

उत्पन्नेव दृशोर्ऽर्चिषा कुसुमितेवेन्दोः करैर्भोगिभिः
सारोहेव जटाटवी फलतु वः श्रेयो भवानीपतेः ।
यत्पर्यन्तविवर्तिनः सुरसरित्पूरस्य भूरिस्फुरत्-
फेनोण्डूकविलासमञ्चति विधेर्जीर्णा कपालावली ॥

(आ) Skm (Skm [B] 59, Skm [POS] 1. 12. 4) (a. Umāpatidhara).

(*d*) फेनोण्डूक॰ Skm (POS).

Śārdūlavikrīḍita metre.

May the matted hair of Lord Śiva, the lord of Pārvatī, result in [i.e., grant] welfare to you all—the hair, forest-like, possessing tender leaves as it were by the lustre of the eyes, blooming with flowers by the rays of the moon (on his forehead) and which seemed to possess shoots in the form of snakes; wherein the ancient skull of Lord Brahmā shines like a mass of brilliant foam on the surface of the divine Gaṅgā that whirls within it. (A. A. R.).

उत्पथाच्च विमानाच्च see No. 6585.

6594

उत्पथा दुर्नदा: केचिद् बहुभङ्गभ्रमाविला: ।
तटस्थानपि निघ्नन्ति तरसा भिन्नसेतव: ॥

(श्रा) SNi 3. 5.
(*a*) °दुन्नता: SNi (KM).
(*b*) °भ्रमाकुला: SNi (KM).

Some, transgressing decorum, take to evil paths, haughty in speech and rendered evil and confused by breaking many (righteous laws) and kill, in their impetuosity, even those that are neutral, like the flood of rivers which take different courses, roar in their flow, are muddy and full of whirlpools, break down dams in their speed, and uproot even huge trees on their banks. (A. A. R.).

6595

उत्पथेन क्वचिद् याति क्वचिन् मार्गेण गच्छति ।
मुहुरुष्णो मुहु: शीतश् चपलश्चपलायते ॥

(श्र) P (PT 2. 19, PTem 2. 19). Cf. Ru 93.

The unsteady one remains unsteady : one moment he takes one way, another moment he takes another ; one moment he is hot, another moment he is cold.

उत्पद्यते रुजा व्याधिर् see No. 6585.

6596

उत्पद्यन्ते विपद्यन्ते मद्विधा: क्षुद्रजन्तव: ।
परार्थबद्धकक्ष्याणां तादृशामुद्भव: कुत: ॥

(श्र) Cr 1263 (CNP II 261, CM 24), Vet 15. 11.
(*a*) विलीयन्ते Vet (g in Vet as above; म्रियंते च *bc* in Vet).
(*c*) परार्थे *dg* in Vet ; परार्थमुद्यतान हि D in Vet ; °बंध° CNP II.
(*d*) त्वादृशाम् Vet ; द्वादशानां भवं B in Vet ; अद्भवा कुर: CNP II (MS) ; कथं [कु°] *bc* in Vet.

Weak (selfish) creatures like me appear and disappear (everywhere). But wherefore will arise such persons who would work in the interest of others.

उत्पद्यन्ते विलीयन्ते see No. 6575.

उत्पद्य हृदि लीयन्ते see No. 6575.

6597*

उत्पन्नं सुधियां कुले यदखिलैस्त्यक्तं बुधैर्न क्षणं
यन् नो विस्मृतमेकदापि सुजनैर्यन्नच युक्तं खलै: ।
दौर्गत्यस्य तथाविधस्य महतस्तस्यापि केनापि नो
यद् दानाम्बुसरित्प्रवाहपतितस्याकारि हस्तार्पणम् ॥

(श्रा) JS 3. 18.

Śārdūlavikrīḍita metre.

Born in a family of scholars, never abandoned even for a moment by wise people, never forgotten at any time by good people and at no time associated with the wicked—(how is it that) to such a noble person, fallen into poverty, nobody offers a helping hand though remaining in the midst of a flood of water offered at the time of giving gifts. (A. A. R.).

6598

उत्पन्नपरितापस्य बुद्धिर्भवति यादृशी ।
तादृशी यदि पूर्वं स्यात् कस्य न स्यान्महोदय: ॥

(श्र) Cr 172 (CV 14. 7, CNP II 151, CNT IV 112, CNM 109, CPS 306. 44). Cf. धर्माख्याने श्मशाने.
(श्रा) VS 2678, IS 1210, Subh 283.
(*a*) उत्पन्नपश्चात्तापस्य CV ; पश्चादुत्पन्नतापस्य CV (var.).
(*b*) तादृशी [या°] IS.
(*c*) तस्य सौख्यं निरन्तरं CNM ; यदी CV (var.) ; पूर्वे (°व) CV (var.).
(*d*) कस्य तस्य फलो भवेत् CNP II; कस्य न स्यात्फलोदय: VS; स्यात्समीहितं Subh; स्यान्न [न स्यान्] CV (var.).

If a man should feel before, as he feels after repentence, who would not attain perfection ? (K. Raghunathji's translation).

उत्पन्नपश्चात्तापस्य see No. 6598.

6599

उत्पन्नपुत्रमात्रस्य पुंसः स्वर्गो भवेद् ध्रुवम् ।
टिट्टिभोत्पादनादेव मन्दपालो दिवं ययौ ॥

(अ) Purāṇārtha-saṃgraha (*Purāṇa* VII 2) 132.

As soon as a son is born to a person a place is assured for him in heaven; Mandapāla went to heaven just by the birth of Ṭiṭṭibha. (A. A. R.).

6600-1

उत्पन्नमिह लोके वै जन्मप्रभृति मानवम् ।
विविधान्युपवर्तन्ते दुःखानि च सुखानि च ॥
तयोरेकतरे मार्गे यद्येनमभिसंनयेत् ।
न सुखं प्राप्य संहृष्येत् न दुःखं प्राप्य संज्वरेत् ॥

(अ) MBh (MBh [Bh] 12. 170. 4-5, MBh [R] 12. 176. 4-5, MBh [C] 12. 6565-6). Cf. MBh (Bh) 12. 28. 5.
(आ) IS 1211-12.
(*b*) जन्मप्रभृति MBh (var.).
(*c*) विविधान्यपवर्तंते (°नि प्रवर्तते) MBh (var.).
(*e*) °तरो मार्गो MBh (var.).
(*f*) यदेनम् or यद्येकम् or सदैनम् or यदैवम् MBh (var.) ; अभिमंत्रयेत् or उपसंनयेत् or अनु° or उपसंनयेत (उत°) MBh (var.).
(*h*) दुःखं प्राप्य न संज्वरेत् MBh (var.) ; नासुखं MBh (var.) ; संहरेत् MBh (var.).

Diverse kinds of sorrow and happiness overtake, from the day of birth, the person that is born on the Earth.

If he could ascribe either of them to the action of destiny, he would not then feel glad when happiness came, or miserable when sorrow overtook him. (P. C. Roy's translation).

6602

उत्पन्नस्य रुरोः शृङ्गं वर्धमानस्य वर्धते ।
प्रार्थना पुरुषस्येव तस्य मात्रा न विद्यते ॥

(अ) MBh (MBh [Bh] 13. 94. 28, MBh [R] 13. 93. 46, MBh [C] 13. 4444). Cf. यथैव शृङ्गं गोः काले.

(आ) IS 1213.
(*c*) (ए)वं [(इ)व] MBh (var.).
(*d*) कस्य मात्रा विमुच्यते MBh (var.) ; कस्य or तस्या [त°] MBh (var.).

The horns of a Ruru after their first appearance, grow with the growth of the animal. The cupidity of man is even like this. It has no measure. (P. C. Roy's translation).

6603

उत्पन्नाः सरितां ह्रदेषु सुचिरं तत्रैव पुष्टास्ततः
प्राप्ताः प्रावृषि सागरं जलचरास्तासां मुखादेव ये ।
द्वित्रैरेव दिनैस्तिमिंगिलकुलस्यासाद्य कूटस्थतां
मृष्यन्त्यद्य न ते रहस्यपि कृतां नादेयतासंकथाम् ॥

(अ) DikAny 39.

Śārdūlavikrīḍita metre.

Born in the deep pools of rivers, getting well developed there alone and reaching the sea during the rains through the river mouths alone, small aquatic creatures, having become prominent in two or three days among the family of whales, do not like, even in private conversation, the mention of their previous association with a river ! (A. A. R.).

6604

उत्पन्ना बहवस्तलेषु सरसामम्भोरुहाणां चया
ये यामिन्यधिपानुकारिरमणीवक्त्रोपमानं गताः ।
नाभौ भौमरिपोरजायत महापद्मः स कोऽप्येकको
यस्त्रैलोक्यसमुद्भवप्रभवितुर्जन्मावनित्वं गतः ॥

(आ) VS 933.

Śārdūlavikrīḍita metre.

Many are the lotuses that grow on the banks of lakes, and resemble the faces of charming women, the faces that imitate the full moon ; but there is only one great lotus which sprang from the navel of Lord Viṣṇu, which became the birthplace of Lord Brahmā, the prime source of the creation of the three worlds. (A. A. R.).

6605

उत्पन्नामापदं यस्तु समाधत्ते स बुद्धिमान् ।
वणिजो भार्यया जारः प्रत्यक्षे निह्नुतो यथा ॥

(अ) H (HJ 4. 6, HS 4. 6, HM 4. 7, HK 4. 6, HP 4. 6, HN 4. 6, HH 99. 14-5, HC 133. 6-7).

(आ) SR 383. 248 (a. H), IS 1214.

(*c*) वणिकस्वभार्यया IS.

(*d*) गोपनं कृतः [नि° य°] IS.

He who can repair an accident (which has) happened, (is) a wise man ; as the gallant was *concealed*[1] by the merchant's wife before his face. (F. Johnson's translation).

1. F. Johnson has : 'disowned'.

6606

उत्पन्नेषु च कार्येषु मतिर्यस्य न हीयते ।
स निस्तरति दुर्गाणि गोपी जारद्वयं यथा ॥

(अ) P (PN 2. 96, PS 1. 119), H (HJ 2. 113, HS 2, 110, HM 2. 114, HK 2. 112, HP 2. 102, HN 2. 101, HH 59. 25-6, HC 79. 4-5, Boltz 44. 39). Cf. व्यसनेष्वेव सर्वेषु and समुत्पन्नेषु कार्येषु.

(आ) IS 1215.

(*a*) उत्पन्नेष्वपि most H texts ; कार्येषु HJ.

(*b*) यस्य बुद्धिर् PN.

(*c*) कार्याणि PS ; तथा [य°] IS.

He, whose (presence of) mind is not lost when unexpected occurrences arise gets through difficulties, like the farmer's wife (and) the two gallants. (F. Johnson's translation).

उत्पन्नेष्वपि कार्येषु see No. 6606.

6607*

उत्पन्नो घट चक्रवर्त्यसि पुनर्वह्निं प्रविश्य त्वया
प्रातः स्नानपरिश्रमेण पयसां पानेन तप्तं तपः ।
आक्रम्योन्नतजानु यन् मृगदृशां तिष्ठन्नितम्बस्थले
कण्ठालम्बितबाहुवल्लिकुचयोः सीमानमास्कन्दसि ॥

(आ) Vidy 611.

Śārdūlavikrīḍita metre,

When fashioned [born], you are, oh ! pot, a *cakravartin* [emperor *or* : remaining on the potter's wheel] and later having entered fire and bathed in the morning you drink water alone ; thus have you performed penance ; then reaching up the knees of deer-eyed damsels, you remain at the region of their hips ; being embraced by the neck by their creeper-like hands, you attack [are happily situated at] the borders of their breasts. (A. A. R.).

6608

उत्पलस्य च पद्मस्य मत्स्यस्य कुमुदस्य च ।
एकजातिप्रसूतानां रूपं गन्धः पृथक् पृथक् ॥

(अ) Cr 173 (CR VIII. 128, CNPh 148, CPS 325. 21).

(आ) SRHt 54. 40 (a. Pratāparudra), SSSN 44. 27 (a. Pratāparudra), Vyās 6*.

(इ) Śit (OJ) 73, Vyās (C) 96, Vyās (S) 94.

(*a*) उत्पलस्यारविन्दस्य CNPh, SRHt, SSSN, Vyās, Vyās (C), Vyās (S) ; उत्पत्तस्य CR (var.).

(*b*) कुसुमस्य [कु° च] CR (var.) (*contra metrum*) ; मौक्तिकस्य च [कु°] CPS.

(*c*) एकजातीप्रसूतानां CR (var.) ; एकयोनि° SRHt, SSSN, Vyās, Vyās (C), Vyās (S) ; भवेत्पेषां जलेन्म CNPh (*sic !*).

(*d*) तेषां रूपः [रू° ग°] SRHt, SSSN, Vyās, Vyās (C), Vyās (S) ; गन्धस्तेषां [रू° ग°] CNPh.

Of the lily and the red lotus, of fish and white lotus, though born of the same family [of the water of the lake], their form and smell are indeed different. (A. A. R.).

6609

उत्पलस्य हि रक्तिमा साधोः परोपकारिता ।
असाधोः करुणाभावः स्वभावास्त्रिविधा यथा ॥

(अ) Cr 1264 (CRT 8. 59).

The rosy tint of the *utpala* [red lotus], the nature of good people of helping others, the absence of compassion in the wicked—these three are different naturally. (A. A. R.).

उत्पलस्यारविन्दस्य see No. 6608.

6610*

उत्पल्लव इव किरणैः
कुसुमित इव तारकाभिरयमिन्दुः ।
उदयत्युदयतटान्ते
सुरतरुरिव शीतलच्छायः ॥

(आ) Skm (Skm [B] 416, Skm [POS] 1. 84. 1) (a. Janaka), AB 532.

Ārya metre.

Possessing tender sprouts in the form of his rays, having flowers in the form of stars, the moon rises at the top of the rising mountain like a divine tree giving cool *chāya* [shade *or* : brilliance]. (A. A. R.).

6611*

उत्पश्यामि द्रुतमपि सखे मत्प्रियार्थं यियासोः
कालक्षेपं ककुभसुरभौ पर्वते पर्वते ते ।
शुक्लापाङ्गैः सजलनयनैः स्वागतीकृत्य केकाः
प्रत्युद्यातः कथमपि भवान् गन्तुमाशु व्यवस्येत् ॥

(अ) Megh 22 (in some texts 1. 23). (Cf. A. Scharpé's Kālidasa-Lexicon I. 3; p. 147).
(आ) Sar 3. 68 (p. 343).
(*c*) मुक्ता° Sar ; सनयनजलैः Megh (var.).
(*d*) इव [अपि] Megh (var.); आशु गन्तुं Megh (var.).

Mandākrāntā metre.

Though quickly wouldst go for my beloved's sake, my friend, I fancy / thou mightst delay on this peak and that, fragrant with blooming *kakubhas* / as peacocks receiving thy visit utter loud cries of welcome / with love-moistened eyes. Still continue, oh ! cloud, and hasten on. (F. Edgerton's translation).

6612*

उत्पातकं तदिह देव विचारणीयं
नारायणो यदि पतेदथवा सुभद्रा ।
कादम्बरीमदविघूर्णितलोचनस्य
युक्तं हि लाङ्गलधृतः पतनं पृथिव्याम् ॥

(आ) SuM 22* (after 18. 13)).

Vasantatilakā metre.

It should be considered as a portent [boding calamity] if Kṛṣṇa were to fall (on the floor) or Subhadrā [his sister] ; with eyes rolling under the intoxication of wine it is but proper that Balarāma should fall on the ground. (A. A. R.).

6613*

उत्पातकेतुरिव मन्मथनायकस्य
वज्रप्रहार इव केलिलतावनस्य
संहारकाल इव पान्थवधूजनस्य
ग्रीष्मस्य भाति दिवसः सखि दूरिताशः ॥

(आ) PV 622 (a. Gaurī), SskṛP 14. 32.

Vasantatilakā metre.

Like the flag of portent of the army leader Cupid, and unto the fall of thunderbolt in the sporting garden, like the period of doomsday to the wives of travellers, the days of summer look, oh ! friend, with hope far away. (A. A. R.).

6614*

उत्पातजं छिद्रमसौ विवस्वान्
व्यादाय वक्त्राकृति लोकभीष्मम् ।
अत्तुं जनान् धूसररश्मिराशिः
सिंहो यथा कीर्णसटोऽभ्युदेति ॥

(अ) BhKā 11. 70 (1001).

Indravajrā metre.

Having opened wide a portentuous chasm which looks like a mouth—awful to the world—yonder sun with its mass of grey rays, like a lion with its mane erect, rises to devour the creation. (S. and K. Ray's translation).

उत्पातात् सरुजाद् see No. 6585.

6615**

उत्पाताय च काव्ये
दुरुपश्रुतिरभिनये च नाट्यानाम् ।
स्वस्थानामपि यद्वद्
ध्वस्ता धारा धरित्रीति ॥

(आ) ŚP 2578.

Āryā metre.

(When a person sets out on a journey), if he hears poems being recited wrongly and wrong time kept in the course of a dance, it forebodes calamity; just as, even to one happily situated, there is absence of rain and the land blighted. (A. A. R.).

6616

उत्पादकब्रह्मदात्रोर् गरीयान् ब्रह्मदः पिता ।
ब्रह्मजन्म हि विप्रस्य प्रेत्य चेह च शाश्वतम् ॥

(अ) Mn 2. 146, Vi 30. 44, Bhaviṣya-pur. 1. 4. 80. (Cf. G 6. 50, Vās 2. 3-5).

(आ) Madanapārijāta 32, VīrS 479, Pārāśara-mādhava (Ācārya) 305, Apar 97, Saṁskāra-mayūkha 93, Viv 3. 4. 7, IS 1216. Cf. No. 7159.

(*a*) उत्पादकब्रह्मपित्रोर् Nārāyaṇa's and Nandana's commentaries; °मात्रोर् Bhavi.-pur.

(*c*) ब्रह्मजन्मनि Madana°.

Of him who gives natural birth and him who gives (the knowledge of) the Veda, the giver of the Veda is the more venerable father; for the birth for the sake of the Veda (ensures) eternal (rewards) both in this (life) and after death. (G. Bühler's translation).

6617

उत्पादनमपत्यस्य जातस्य परिपालनम् ।
प्रत्यर्थं लोकयात्रायाः प्रत्यक्षं स्त्रीनिबन्धनम् ॥

(अ) Mn 9, 27, MBh (MBh [Bh] 13. 46. 10, MBh [R] 13. 46. 11, MBh [C] 13. 2494).

(*b*) परिरक्षणं Nandana's commentary.

(*c*) प्रीत्यर्थं MBh (but some texts as above), Govindarāja's commentary; प्रत्यहं Kullūka's, Rāghavānanda's and anonymous Kaśmīrian commentaries; प्रत्यर्धं Mn (var.); लोकयात्रा च MBh (but some texts as above).

(*d*) पश्यत (°श्यंति) MBh; न बंधनं MBh (var.).

The production of children, the nurture of those born, and the daily life of men[1]—(of these matters) woman is visibly the cause. (G. Bühler's translation).

1. or (the life of men) in all its details प्रत्यर्थं; the friendly intercourse of men (प्रीत्यर्थं).

6618

उत्पादयति लोकस्य प्रीतिं मलयमारुतः ।
ननु दाक्षिण्यसंपन्नः सर्वस्य भवति प्रियः ॥

(अ) KāD 2. 174.

(आ) IS 1217.

(*c*) दक्षिणमारुतः KāD (var.).

(*d*) आवहति प्रियम् KāD (var.) (*contra metrum*).

The wind coming from the Malaya mountain brings joy to this world. Is not the kind person [coming from the South *or* : politeness] dear to everybody ?

6619*

उत्पादयत्यलमिदं मनसो विषादं
सीदत्सरोरुहनिभं वदनं त्वदीयम् ।
ज्ञात्वा निदानमहमत्र समानदुःखा
प्राणैरपि प्रियतमे भवितुं समीहे ॥

(आ) SR 286. 9, SSB 119. 9.

Vasantatilakā metre.

This your face, resembling a lotus in blight produces great pain in my mind; knowing the cause thereof I am equally pained; I desire, oh! most beloved, to become one with you, even at the cost of my life. (A. A. R.).

6620*

उत्पादयन्तो सुरतस्य विघ्नं
परस्परालापसुखं हरन्ती ।
संरागिणः कामिजनस्य गाढम्
अक्ष्णोर्ललम्बे सहसैव निद्रा ॥

(आ) VS 2050 (a. [?]) Vāmanasvāmin).

Upajāti metre (Indravajrā and Upendravajrā).

Causing an obstacle to lovers' pleasures, depriving the joy of the lovers' sweet talk, to the lovers who are deeply attached, stealthily but suddenly sleep hung heavily on their eyes. (A. A. R.).

6621

उत्पादिता स्वयमियं यदि तत् तनूजा
तातेन वा यदि तदा भगिनी खलु श्रीः ।
यद्यन्यसंगमवती च तदा परस्त्री
तत्त्यागबद्धमनसः सुधियो भवन्ति ॥

(अ) VCjr VII 15 (MS; p. 235), BhŚ 423 (doubtful). Cf. No. 7099.

(आ) VS 523 (a. BhŚ), SR 70. 36 (a. BhŚ), SSB 340. 36 (a. BhŚ), SSJ 17. 42, SMJ 1175, SN 444, SSV 1161, SSH 2. 21, Any 16. 130.

(*a*) खलु स्वयं [स्व°] Any.

(*d*) तत्त्यागबद्धमतयः VS (var.); सुधियस्ततोऽमी Any.

Vasantatilakā metre.

If this fortune was produced by yourself, then she is a daughter; if by your father, she is evidently a sister; if she has the contact with others then she is not your wife; so the minds of the wise are bent on renouncing her. (F. Edgerton's translation, slightly changed).

6622

उत्पाद्य कृत्रिमान् दोषान् धनी सर्वत्र बाध्यते ।
कृतदोषसहस्रोऽपि निर्धनः परमेश्वरः ॥

(आ) SH 925; 118*.

(*b*) धनिनां SH 118* (*contra metrum*).

By the concoction of fabricated offences the wealthy man is adversely affected everywhere, while the poor man, even if he commits thousands of misdeeds ever remains (unaffected like) the great lord. (S. Bhaskaran Nair's translation).

6623

उत्पाद्य पुत्राननृणांश्च कृत्वा
वृत्तिं च तेभ्योऽनुविधाय कांचित् ।
स्थाने कुमारीः प्रतिपाद्य सर्वा
अरण्यसंस्थो मुनिवद् बुभूषेत् ॥

(अ) MBh (MBh [Bh] 5. 37. 33, MBh [C] 5. 36, 39, MBh [C] 5. 1372).

(*a*) अनृणश्च भूत्वा MBh (var.).

(*b*) अथ [अनु°] MBh (var.).

(*c*) कुमारीं MBh (var.); ऽपादयित्वा [°पा° स°] MBh (var.).

(*d*) ह्यरण्यसंस्थः (चार°) MBh (var.); तु मुनिः (च मु° or अपि मु° or अथ मु°) or नृपतिः [मु°] MBh (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Begetting sons and rendering them independent by making some provision for them, and bestowing maiden daughters on eligible persons, one should retire to the woods, and desire to live as a *muni*. (P. C. Roy's translation).

6624*

उत्पाद्य यत् स्वयमपि प्रबलानुराग-
भाजस् तथानुसरतोऽपि दिवाकरस्य ।
छाया प्रसर्पति सुदूरमनेन मन्ये
क्लृप्तं तया सदृशमेव कुलीनतायाः ॥

(आ) JS 63. 1 (a. Śrī-Bhojadeva), Kav p. 63.

Vasantatilakā metre.

Though produced by himself and deeply attached as he is and follows her, the shadow moves far away; this, I think, is the (right) conduct that is in consonance with ladies of noble birth. (A. A. R.).

6625*

उत्पुच्छः प्रमदोच्छ्वसद् वपुरधोविस्रंसिपक्षद्वयः
स्वैरोत्फालगतिक्रमेण परितो भ्रान्त्वा सलीलं मुहुः ।
उत्कण्ठालसकूजितः कलरुतां भूयो रिरंसारस-
न्यग्भूतां चटकः प्रियामभिसरत्युद्वेपमानः क्षणम् ॥

(आ) SkV 1183 (a. Sonnoka), Skm (Skm [B] 2035, Skm [POS] 5. 7. 5) (a. Sohnoka or Śolloka), Kav p. 116. Cf. दूरोत्पुच्छः सलयचरणौ.
(*a*) प्रमदोल्लसद् Skm.
(*b*) स्वैरालोक° Skm.
(*d*) प्रियामनुस° Skm; स्वयम् [क्ष°] Skm.

Śārdūlavikrīḍita metre.

With slow hops the sparrow circles gracefully about his hen, / tail up, wings lowered, body panting with desire. / His chirping ceases from his longing for his mate, / who crouches, calling softly in increasing eagerness, / until trembling and with suddenness he treads her. (D. H. H. Ingalls's translation).

6626*

उत्पुच्छानतधूतपक्षततयो झात्कारिणो विभ्रमैर्
उद्ग्रीव्यास्ततचञ्चवो लयवशादुत्क्षिप्तपादा मुहुः ।
पश्यन्तो निजकण्ठकाण्डमलिनां कादम्बिनीमुन्नत-
ग्रीवाभ्यर्णमिलत्कलापविटपा नृत्यन्ति केकाभृतः ॥

(आ) SkV 236.
(*b*) °प्त° added SkV.

Śārdūlavikrīḍita metre.

The peacocks spread and shake the rising feathers of their tails, / which rustle with the motion; then crying out with outstretched heads / they raise their feet to the measure of the song; / gazing at the mass of raincloud, / blue black as their throats, / they bring the wheels of their tails to their necks and dance. (D. H. H. Ingalls's translation).

6627

उत्प्रवालान्यरण्यानि वाप्यः संफुल्लपङ्कजाः ।
चन्द्रः पूर्णश्च कामेन पान्थदृष्टेर्विषं कृतम् ॥

(अ) KāD 2. 242.
(आ) IS 1218.
(*d*) पान्थदृष्टिविषं KāD (var.).

The god of love created poison for the eyes of the travellers of the forest with the sprouting foliage, lakes with the blooming water-roses and the full-moon.

6628*

उत्प्लुत्य दूरं परिधूय पक्षा-
वधो निरीक्ष्य क्षणबद्धलक्ष्यः ।
मध्येजलं बुडति दत्तझम्पः
समत्स्यमुत्सर्पति मत्स्यरङ्कः ॥

(आ) SkV 1155 (a. Vākpatirāja), Skm (Skm [B] 2031, Skm [POS] 5. 7. 1).
(*b*) °लक्ष: SkV (var.), Skm (var.).
(*c*) चञ्चति [बु:°] Skm.
(*d*) समत्स्य उत्स° Skm.

Upajāti metre (Indravajrā and Upendravajrā).

The kingfisher darts up high and shakes his wings. / Peering below, he takes quick aim. / Then in a flash, straight into the water, / he dives and rises with a fish. (D. H. H. Ingalls's translation).

6629*

उत्प्लुत्य यः शिखरिणं मदकुम्भिकुम्भम्
उद्भिद्य सानुशतमायतमुल्ललङ्घे ।
पञ्चाननो नियतया जरयाभिभूतः
सोऽयं करौ लिहति बृंहितलोहिताक्षः ॥

(आ) Ava 518, SR 230. 31, SSB 623. 34, RJ 435.
(*b*) लङ्घचे Ava.
(*c*) पञ्चानने Ava.

Vasantatilakā metre.

That lion who leaped into the tops of mountains and tearing the temples of intoxicated elephants used to jump over hundreds of high peaks, now, overcome by old age, that is inevitable, he (only) licks his paws with eyes red on hearing the roar of elephants. (A. A. R.).

6630*

उत्प्लुत्या गृहकोणतः प्रचलिताः स्तोकाग्रजङ्घं ततो
वक्रस्वैरपदक्रमैरुपगताः किंचिच् चलन्तो गले ।
भेकाः पूतिनिपातिनो मिचिमिचीत्युन्मीलितार्धेक्षणा
नक्राकारविदारिताननपुटैर्निर्मक्षिकं कुर्वते ॥

(आ) SkV 1177.
(*d*) लक्ककोरविदा° SkV (var.), निर्मस्थिकं SkV (var.).

Śārdūlavikrīḍita metre.

Jumping from the corner of the house, / the frogs hop a few tiptoes forward / and then proceed with slow, bent feet, / working at something in their throat; / until, leaping upon a piece of filth, / with half-eyes blazing and with mouths / wide open as a crocodile's, / they gobble up the flies. (D. H. H. Ingalls's translation).

6631*

उत्प्लुत्यारादर्धचन्द्रेण लूने
वक्त्रेऽन्यस्य क्रोधदष्टोष्ठदन्ते ।
सैन्यैः कण्ठच्छेदलीने कबन्धाद्
भूयो बिभ्ये वल्गतः सासिपाणेः ॥

(अ) Śiś 18. 53.
(आ) SR 130. 85 (a. Śiś), SSB 440. 85 (a. Kālidāsa [*sic !*]).

Śālinī metre.

Though the head of another warrior was cut off by a crescent-shaped arrow, his face with lip bit by his teeth in anger, having gone up, rested once again in the cut-neck; and when that body danced with sword in hand, the soldiers were frightened as though he were alive. (A. A. R.).

6632*

उत्फालं हेलयैव द्रुतमभिपततः पूर्वपृथ्वीधराग्राद्
उच्चैरर्चिश्चपेटाहतिभिरिव हरेर्ध्वान्तदन्ती विदीर्णः ।
रक्ताः कुम्भैर्विमुक्ता इव सकलदृशां विस्मयं संदधानाः
संध्याशोणत्विषस्ताः सपदि निपतितास्तारकास्ताः समस्ताः ॥

(आ) JS 289. 22 (a. Nācirāja). See No. 6450.

Sragdharā metre.

The elephant of darkness was torn asunder by the lion of the sun with blows from his paws in the form of his rays, and leaping quickly and sportively on his temples from the eastern mountain; all the stars fell down [disappeared] quickly having a reddish hue due to the morning twilight, as though they were the pearls torn from the elephants frontal globes, causing wonder to all that were witnessing. (A. A. R.).

6633*

उत्फुल्लकमलकेसर-
परागगौरद्युते मम हि गौरि ।
अभिवाञ्छितं प्रसिद्ध्यतु
भगवति युष्मत्प्रसादेन ॥

(अ) Nāgānanda 1. 13.
(आ) Kpr 7. 147, KāP 175. 7-8, KHpk 219. 268.

Āryā metre.

Oh! revered Gaurī, whose lustre is like that of the dust of the filaments of a full-blown lotus, may my desires be fulfilled through your kindness! (G. Jhā's translation).

6634*

उत्फुल्लगल्लपरिफुल्लमुखारविन्द-
सौगन्ध्यलुब्धमधुपाकुलया रतांते ।
संभुग्नपीनकुचचूचुकयातिगाढ-
मालिङ्गितो गिरिजया गिरिशः पुनातु ॥

(आ) PV 17 (a. Gaurī), SskṛP 8. 16.

(*b*) Last *akṣara* missing ; probably रतांते.

(*c*) First *akṣara* missing ; probably संभुग्न° ; °ग्न पीन° PV.

Vasantatilakā metre.

May that Lord Śiva purify all, who, at the end of the love-sports, was tightly embraced with the full pressure of the nipples of her plump bosom by Pārvatī who was followed by the swarm of bees attracted (towards her) on account of the fragrance of the lotus of her beaming face with its full-blown (flower-like) cheeks ! (S. Bhaskaran Nair's translation).

6635

उत्फुल्लगल्लैरालापाः क्रियन्ते दुर्मुखैः सुखम् ।
जानाति हि पुनः सम्यक् कविरेव कवेः श्रमम् ॥

(अ) Nalacampū 1. 23.

(आ) ŚP 162 (a. Trivikrama-bhaṭṭa), SH 471 (a. Trivikrama), Pad 117. 82 (a. Trivikrama), SR 32. 8 (a. ŚP), SSB 52. 12 (a. Trivikramabhaṭṭa), RJ 1409, SRK 40. 11 (a. Prasaṅga-ratnāvalī), Sama 2 उ 17, VP 3. 24, IS 1219.

(*a*) तत् [उत्] IS ; गल्लेशलाया: IS.

(*b*) दुर्मुखैर्मुखं IS ; स्फुटम् [सु°] SH.

(*d*) कविरेक: कवे or कवेरेव कवि: IS.

Malicious tongues can chatter easily, so that their cheeks burst ; but only the poet knows well the effort of a poet.

6636*

उत्फुल्लतापिच्छमनोरमश्रीर्
मातुः स्तनन्यस्तमुखारविन्दः ।
संचालयन् पादसरोरुहाग्रं
कृष्णः कदा यास्यति दृक्पथं मे ॥

(आ) PG 107.

Indravajrā metre.

Pleasingly beautiful like a palmyra in bloom, with his lotus-mouth suckling milk from his mother's breast, tossing (out of delight) the tips of his lotus-feet, when will the (baby) Kṛṣṇa come within the range of my sight ? (A. A. R.).

6637*

उत्फुल्लपङ्कजनिषक्तलसद्द्विरेफः
किंचिद्विनिद्रकुमुदोत्करसंभृतश्रीः ।
आमूलनद्धविविधाद्भुतमाल्यमालश्
चित्रं न कस्य तनुते ललितस्तमालः ॥

(आ) SR 333. 81, SSB 200. 86.

Vasantatilakā metre.

With his locks resembling a swarm of bees clinging to the blossoming lotus of his face, with the beauty of his eyes resembling a pair of half-blossomed blue lilies, and covered all over with wonderfully fine flower-garlands, whose wonder will not this Kṛṣṇa, dark like a palmyra, excite ? (A. A. R.).

6637 A*

उत्फुल्लपङ्कजवनं ददर्श विमलं सरः ।
स्फाटिकं वनदेवीनाम् इव विभ्रमदर्पणम् ॥

(आ) SSSN 224. 2.

He saw the clear pond filled with full-blown lotuses which appeared as if it were the sportive crystal mirror of the dryads (reflecting their lotus-like faces). (S. Bhaskaran Nair's translation).

6638–39*

उत्फुल्लपद्मवदनां दलत्कुवलयेक्षणाम् ।
बन्धूककमनीयौष्ठां मन्दारस्तबकस्तनीम् ॥
शिरीषसुकुमाराङ्गीं पञ्चपुष्पमयीमिव ।
एकामेव जगज्जैत्रीं स्मरेण विहितामिषुम् ॥

(आ) KSS 6. 34. 231-32.
(*c*) °नीयौष्ठीं KSS (NSP).
(*g*) जगज्जेत्रीं KSS (NSP).

(He)[1] amused himself by looking at her[2] in the garden all that day, with her face like a full-blown lotus, with her eyes like opening blue water-lilies, with lips lovely as the *bandhūka*, with breasts like clusters of *mandāra-s*, with body delicate as the *śirīṣa*, like a matchless arrow, composed of five flowers, appointed by the god of love for the conquest of the world. (C. H. Tawney's translation).

1. Naravāhanadatta.
2. Madanamañcukā.

6640*

उत्फुल्लमानसरसीरुहचारुमध्य-
निर्यन्मधुव्रतभरद्युतिहारिणीभिः ।
राधाविलोचनकटाक्षपरम्पराभिर्
दृष्टो हरिस्तव सुखानि तनोतु कामम् ॥

(आ) SR 22. 127, RJ 3 (a. Gadādhara).

Vasantatilakā metre.

Looked at by the glances from the corners of the eyes of Rādhā, which are captivating like a swarm of bees flying from the midst of a charming blossoming lotus, may the lord Kṛṣṇa grant you all happiness! (A. A. R.).

6641*

उत्फुल्लरम्य सहकार रसालबन्धो
कूजत्पिकावलिनिवास तथा विधेहि ।
गुञ्जद्भ्रमद्भ्रमरकस्त्वयि बद्धतृष्णो
नान्यान् प्रयाति पिचुमन्दकरीरवृक्षान् ॥

(आ) Ava 253, Any 119. 94, SR 239. 111, SSB 639. 18, VP 10. 73.

Vasantatilakā metre.

Oh! mango tree, charming in your blossomed state, friend of sugarcane (in sweetness), the residence of a flock of cooing cuckoos, may you so act that the wandering buzzing bees, fixing their interest in you alone, do not go to others such as the (worthless) *margosa* and *karīra* trees. (A. A. R.).

6642*

उत्फुल्लस्थलनलिनीवनादमुष्माद्
उद्धूतः सरसिजसंभवः परागः ।
वात्याभिर्वियति विवर्तितः समन्ताद्
आधत्ते कनकमयातपत्रलक्ष्मीम् ॥

(आ) Kir 5. 39.
(*b*) उद्भूतः Kir (var.).

Praharṣiṇī metre.

The pollen born of lotuses, rising from the cluster of land-lotuses that are in full bloom, being scattered all around by the breeze, possesses the beauty of a golden umbrella (held over it). (A. A. R.).

6643*

उत्फुल्ला नवमालिका मदयति घ्राणेन्द्रियाह्लादिनी
जातं धूसरमेव किंशुकतरोराश्यामलं जालकम् ।
आचिन्वन्ति कदम्बकानि मधुनः पाण्डूनि मत्तालयः
स्त्रीणां पीनघनस्तनेषु कणवान् स्वेदः करोत्यास्पदम् ॥

(आ) SkV 189 (a. Bhavabhūti).
(*a*) नवमल्लिका SkV (var.).
(*b*) यातं SkV (var.).
(*c*) पाडूनिमित्तालयः SkV (var.).

Śārdūlavikrīḍita metre.

The full-blown jasmine delights our sense of smell, / the flame-tree buds have turned from black to gray, / the bees are storing up pale hives of honey, / and drops of sweat now visit / the full and close-set breasts of women. (D. H. H. Ingalls's translation).

6644*

उत्फुल्लामलकोमलोत्पलदलश्यामाय रामामनः-
कामाय प्रथमाननिर्मलगुणग्रामाय रामात्मने ।
योगारूढमुनीन्द्रमानससरोहंसाय संसारवि-
ध्वंसाय स्फुरदोजसे रघुकुलोत्तंसाय पुंसे नमः ॥

(अ) Khaṇḍapraśasti 64.

(आ) RJ 99 (a. Khaṇḍapraśasti), Regnaud II (a. Khaṇḍapraśasti), SR 21. 81, SSB 34. 7.

(*b*) परात्मने [रा°] Regnaud.

Śārdūlavikrīḍita metre.

To that Supreme Being taking the form of Śrī-Rāma, who is dark in colour like a charming blooming pure lily, who is Cupid to the minds of Rāmā [Lakṣmī *or* women], who is the abode of innumerable, pure and well-known virtues, who is the swan in the Mānasa lake of sages in meditation, and who destroys the evils of worldly life, full of splendour and the best ornament of the family of the Raghu-s, this obeisance (is offered). (A. A. R.).

6645*

उत्फुल्लार्जुनसर्जवासितवहत्पौरस्त्यझंझामरुत्
प्रेङ्खोलस्खलितेन्द्रनीलशकलस्निग्धाम्बुदश्रेणयः ।
धारासिक्तवसुंधरासुरभयः प्राप्तास्त एवाधुना
घर्माम्भोविगमागमव्यतिकरश्रीवाहिनो वासराः ॥

(अ) Mālatī 9. 16 (in some editions 9. 17).

(आ) SkV 218 (a. Bhavabhūti), Kav 108 (a. Bhavabhūti), Prasanna 93*a*, SR 342. 65 (a. Mālatī), SSB 215. 61, RJ 1247 (a. Bhavabhūti).

(*a*) °वासितपयःपौलस्त्य° Prasanna ; °झञ्झानिलं Mālatī (var.), SR, SSB.

(*b*) प्रेङ्खोलत्स्ख° SR, SSB ; °वलय° [°श°] Mālatī (var.).

(*c*) एतेऽधुना SkV, Kav.

(*d*) °विशमा° Prasanna.

Śārdūlavikrīḍita metre.

Now here have arrived those days in which the rows of clouds glossy like the pieces of blue sapphires, displaced by the shaking due to the eastern gale wafting with it the fragrance of the full-blown *arjuna* and *sarja* (-flowers), which are fragrant on account of the earth sprinkled over with showers (of rain), and which bear the beauty of the mingling of the passing away of summer and the advent of the rains. (R. D. Karmarkar's translation).

6646

उत्फुल्लैर्बकुलैर्लवङ्गमुकुलैः शेफालिकाकुड्मलैर्
नीलाम्भोजकुलैस् तथा विचिकिलैः कान्तं च कान्तं च यत् ।
तस्मिन् सौरभधाम्नि दाम्नि किमिदं सौगन्धवन्ध्यं मुधा
मध्ये मुग्ध कुसुम्भमुम्भसि भवेन् नैवैष युक्तः क्रमः ॥

(आ) Anymuk 5.

(*d*) उम्भ पूरणे Anymuk (gloss).

Śārdūlavikrīḍita metre.

Where there are full-blown *bakula*-flowers, the buds of cloves, the fragrant *śephālikā*-buds, blue lotuses in bloom, all of which are charming in this fragrant garland, why do you, dull wit, attach in their midst, the odourless *kusumbha*[1] ? This is not at all proper to do. (A. A. R.).

1. *Kusumbha*-flowers *or* flowers made of gold.

6647*

उत्सङ्गे वा मलिनवसने सौम्य निक्षिप्य वीणां
मद्गोत्राङ्कं विरचितपदं गेयमुद्गातुकामा ।
तन्त्रीरार्द्रा नयनसलिलैः सारयित्वा कथंचिद्
भूयोभूयः स्वयमपि कृतां मूर्च्छनां विस्मरन्ती ॥

(अ) Megh 82 (in some texts 83 or 2. 25). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 161).
(आ) Daś *ad* 4. 65 (p. 280) (a. Megh), AA 28. 2-5 (a. Megh).
(*a*) सा [वा] AA.
(*c*) तन्त्रीम् Megh (var.), Daś (var.) ; आर्द्रां Megh (var.), Daś ; साधयित्वा AA.
(*d*) भूयो भुयः Daś ; स्वयमधिकृतां Megh (var.), AA ; मूर्छनां AA.

Mandākrāntā metre.

Or, my friend, setting the lute on the gray garment of her lap / she tries to sing a song, arranging the words to signify my name ; / she may contrive to tune the strings bedewed with her tears, / but forgets the melody again and again, though she herself composed it. (F. Edgerton's translation).

6648*

उत्सङ्गैः सैकतानां शकुनिशतपदन्यासरेखाङ्कितानां
जम्बूषण्डानि नद्यो दधति परिणमल्लम्बिलम्बालकानि ।
यत्तोयान्दोलदोलः पुलकयति तनुं तीरकस्तूरिकैण-
प्रक्रान्तग्रन्थिपर्णग्रसनपरिमलोत्कन्धरो गन्धवाहः ॥

(आ) JS 374. 29 (a. Madana).
(*a*) or उत्सङ्गे JS.

Sragdharā metre.

The rivers here have sandy regions marked with lines made by the legs of hundreds of aquatic birds ; their banks are lined with rose apple trees with clusters of their ripe fruit hanging like hanging tresses ; the breeze therein causing ripples in the waters are full of the fragrance of the sweet-smelling *granthi-parṇa*-trees whose leaves are being chewed by musk-deer, makes the hairs on the body stand on ends. (A. A. R.).

6649*

उत्सन्नच्छदिरुच्छ्वसद्वृति गलद्भित्ति स्खलन्मण्डलि
भ्राम्यत्कुण्डलि हिण्डदाखु खुरलिप्रक्रीडिभेकावलि ।
चञ्चच्चर्मचटौघपक्षतिपुटप्रारब्धभांभांकृति
श्रीमत्सेनकुलावतंस भवतः शत्रोरिवास्मद्गृहम् ॥

(आ) Skm (Skm [B] 2250, Skm [POS] 5. 50. 5) (a. Sonhoka or Solhoka), Kav p. 116.
(*a*) उच्छन्न° Skm (var.) ; °रुल्लसद् Skm (var.) ; वति Skm (B) corrected to वृ°.
(*c*) °प्राबद्ध° Skm (POS).
(*d*) °गहम् Skm (B) corrected to °गृ°.

Śārdūlavikrīḍita metre.

With the roof falling down, the fence full of gaps, the walls shaky, with turrets tumbling, snakes crawling about, with wandering rats and frogs sporting in the (depressed) grounds, with the flappings of the wings of a flock of bats that fly about, oh ! the best of the Sena royal family, my house is verily similar to the residence of your rival king. (A. A. R).

6650

उत्सन्नमापणममुं
द्रक्ष्यामो निर्मलैः कदा नयनैः ।
चिन्तामणिकाचकणौ
विपरीतगुणागुणौ यत्र ॥

(आ) VS 960 (a. Bhaṭṭa-Vāsudeva=Jhala-jjhala Vāsudeva ; [doubtful] ; cf. Kav p. 41).

Āryā metre.

When shall we see with our eyes free from error this market destroyed completely, wherein the Cintāmaṇi [valuable] gem and pieces of coloured glass have values attached in a contrary manner ? (A. A. R.).

6651*

उत्सन्नो मधुरस्ति कोकिलरवैरुत्सन्नमस्त्येतदप्यु
त्सन्नं मलयानिलैरिदमपि प्रागेव जानीमहे ।
पान्थास्तुष्यथ तावतैव किमिति भ्रान्ता यदि प्राणिति
स्तोकेनापि मनोभवो विगलतु प्राणेषु शुष्को ग्रहः ॥

(अ) DikAny 32.

Śārdūlavikrīḍita metre.

The spring season is all destroyed, gone are the songs of the cuckoos, and the Malaya breeze has ceased to exist—all these we know beforehand; oh ! travellers, be thankful [pleased] by this alone that love is just alive feebly; why are you confused ? Let the dry planet [or vain desire] move out of our lives. (A. A. R.).

6652*

उत्सरङ्कलितोरुकटारी-
भाजिरा उत भयंकरभालाः ।
सन्तु पायकगणा जय तैस्त्वं
गामगोहरमिलाप इलावी ॥

(आ) ŚP 549, SR 206. 1 (a. ŚP), SSB 568. 1.

(c) °मिलाव SR, SSB.

Svāgatā metre.

Let your soldiers, oh ! king, give battle gladly to the mighty elephants of rival kings, whose broad temples are well adorned ; may your fighting men knit their eyebrows frightfully ; may you who have vanquished Cupid and are the protector of the earth conquer the lands of the enemy so as to win all the wealth (in the form of cows). (A. A. R.).

6653*

उत्सर्पद्धूमलेखात्विषि तमसि मनाग्विस्फुलिङ्गायमानैर्
उद्भेदैस्तारकाणां वियति परिगते पश्चिमाशामुपेता ।
खेदेनेवानतासु स्खलदलिरसनास्वब्जिनीप्रेयसीषु
प्रायः संध्यातपाग्नि विशति दिनपतौ दह्यते वासरश्रीः ॥

(अ) Tāpasavatsarāja 1. 21.

(आ) SkV 867 (a. Malayarāja).

Sragdharā metre.

The darkness wears the guise of rising smoke / and the sky is filled with opening stars for sparks / as the sun descends into the sunset fire. / As his loves, the lotuses, bow down in grief, / lamenting with the cry of struggling bees, / the goddess of the day turns west and joins him in his death. (D. H. H. Ingalls's translation).

6654

उत्सवादपि नीचानां कलहोऽपि सुखायते ।
कपर्दकार्धलाभेन कुशलो बहु मन्यते ॥

(अ) BhŚ 424 (doubtful).

More than the celebration of festivities, quarrels give great pleasure to the low-minded people ; and by the acquisition of a very small coin he considers himself very fortunate and clever. (A. A. R.).

6655

उत्सवादुत्सवं यान्ति स्वर्गात् स्वर्गं सुखात् सुखम् ।
श्रद्धधानाश्च दान्ताश्च धनाढ्याः शुभकारिणः ॥

(अ) MBh (MBh [Bh] 12. 174. 4, MBh [R] 12. 181. 4 and 12. 322. 4, MBh [C] 12. 6748 and 12. 12141), Mārk.-pur 14. Cf. दुर्भिक्षादेव दुर्भिक्षम्.

(आ) IS 1220.

(a) उत्सवं दुर्बलं यांति MBh (var.).

(c) श्रद्° MBh ; शांताश् [दा°] MBh (var.), Mārk.-pur.

(d) धनस्थाः or वनस्थाः or सत्त्वस्थाः MBh (var.) ; धनदाः Mārk.-pur.

Those that are virtuous in their acts, and possessed of faith, and that have their senses under control, become born as affluent men and repeatedly sport in festivities and heaven and happiness. (P. C. Roy's translation).

6656

उत्सवे व्यसने प्राप्ते दुर्भिक्षे शत्रुसंकटे ।
राजद्वारे श्मशाने च यस्तिष्ठति स बान्धवः ॥

(अ) Cr 174 (CV 1. 12, Cv 1. 13, CN 15, CS 1. 84, CR 2. 27, CNSap 16, CnT II 2. 3, CnT III 1. 15, CnT VI 16, CPS 21. 58), P (Pts 5. 41, PD 302. 41), H (HJ 1. 75 and 4. 66, HS 1. 67, HM 1. 72 and 4. 62, HP 4. 66, HN 4. 66, HK 1. 74 and 4. 67, HH 18. 3-4, HC 24. 12-13 and 149. 3-4), VCbr 4. 0. 15 (p. 285*a*). (Cf. JSAIL 24. 100-100A and Crn 117).

(आ) SRHt 109. 12 (a. MBh), SSSN 131. 12, SPR 981. 2 (a. CV), SR 88. 5 (a. C), SSB 369. 8, SuM 23. 43, IS 1221, Subh 177, Sskṛ 54, GSL 44 (a. C), SSg 1. 62, Sama 1 उ 5, and 2 र 9, VP 9. 70.

(इ) LN (P) 92, DhN (P) 95, MhN (P) 143, NKy (B) 121, ShD (T) 56, Nālaḍiyār 209 ; Cf. Ēlāthi 80.

(a) आपत्काले (°लो) महानर्थे CR (but CRT as CV, Cv and CS); आतुरे [उ°] CV, Cv, CS, Pts, PD, VCbr, SRHt, SSSN, SPR, SuM ; आहवे HJ 4. 66, HN, HK (but Pā in HK as above) ; आहर सर्शने A in HP; व्याप्ते IS ; चैव [प्रा°] CN (CNP II, CNI I, CNM as above), H, SR, SSB, GSL, SSg, Sama ; युद्धे [प्रा°] HM 4. 62.

(b) शत्रुविग्रहे [°हं] Cv, CN (but CNŚL as above), CS, CR (but शत्रुसङ्ग्रहे CRC, CRT), PD, VC, SuM, GSL, SSg, Sama 2; राष्ट्रविप्लवे H ([but राजविग्रहे A in HP, Sama 1 ; शत्रुविग्रहे HJ 4. 66] °संप्ल° HS), SR, SSB ; शत्रुसंग्रहे IS ; शत्रुपीडने SRHt ; शत्रुनिग्रहे SSSN.

(c) राजद्रोहो CNSap ; वा [च] CR (but CRC, CRT as above).

(d) तिष्ठेयुस्ते HN ; तिष्ठयस्ते H in HP ; हि [स] HN, N in HP ; बन्धवाः HN, N in HP.

He only is a true friend, who does not forsake us in difficulty, misfortune, famine, or war, in a king's court, or a burning ground. (K. Raghunathji's translation).

6657

उत्सारणप्रियतया परिरुद्धसर्व-
द्वारे गृहे निरनुरोधतया वसन्तः ।
संपल्लघूकृतधियोऽप्रतिघप्रवृत्तेर्
धिग्जानते न रभसान्नियतेर् निपातम् ॥

(अ) RT (RT [VVRI] 8. 2000, RT [S] 8. 2000).

(b) द्वारं RT (S).

Vasantatilakā metre.

Alas, those whose minds are spoilt by luck, do not know that fate, irresistible in its course, will overtake them quickly, though they stop in their houses with all doors closed, hoping to keep it off and taking no notice of it. (M. A. Stein's translation).

6658*

उत्सारितो हसितदीधितिभिः कपोलाद्
एकावलीभिरवधूत इव स्तनेभ्यः ।
अङ्गेष्वलब्धपरिभोगसुखोऽन्धकारो
गृह्णाति केशरचनासु रुषेव नारीः ॥

(आ) SkV 892 (a. Bhaṭṭa-Gaṇapati), Skm (Skm [B] 1207, Skm [POS] 2. 147. 2) (a. Gaṇapati).

(c) अङ्गेष्वन्द्ध° Skm (var.).

(d) रुचेव Skm (var.).

Vasantatilakā metre.

Driven from their cheeks by the moonlight of their smiles / and by the pearl-necklaces shaken from their breasts, / the blackness of the night, unable to enjoy their limbs, / as if in anger seizes women by their hair. (D. H. H. Ingalls's translation).

6659*

उत्सार्य कुन्तलमपास्य दुकूलकूलम्
उन्नाम्य बाहुलतिकामलसास्तरुण्यः ।
स्वेदाम्बुसिक्ततनवः स्पृहयन्ति यस्मै
तस्मै नमः सुकृतिने मलयानिलाय ॥

(आ) Pad 60. 3, SR 325. 10, SSB 187. 10, Vidy 638, RJ 1210, SuSS 26.

(*a*) दुकूलमूल° Pad; दुकूलमीषद् Vidy.

(*b*) उल्लास्य Vidy.

Vasantatilakā metre.

Setting their tresses loose and removing their silks and raising their creeper-like arms, the young women, when tired and have their bodies wet with sweat, desire his presence; to that Malaya breeze, the fortunate one, let our obeisance be! (A. A. R.).

उत्साहः साहसं धैर्यं see No. 6882.

6660**

उत्साहः स्याद्रसे हास्ये ताले कन्दुकसंज्ञके ।
वंशाभिवृद्धिकृत्पादस् त्रयोदशमिताक्षरः ।
लघुद्वयं विरामान्तं ताले कन्दुकसंज्ञके ॥

(आ) ŚP 1982.

The *utsāha* variety of the introductory stanza of a song should develop the sentiment of humour with the musical time *kanduka*; the line should consist of thirteen syllables and indicate the ever-increasing prosperity of the *vaṁśa* [royal family]. Two taps and a pause is the *tāla* [musical time] called *kanduka*. (A. A. R.).

6661*

उत्साहकारकसखीवचनैर्विधाय
भूषाविधिं कनकगौरतराङ्गकेषु ।
प्राणेश्वरस्य सदनाय कृतप्रयाणा
मुग्धा तथापि हृदि कम्पभरं बिभर्ति ॥

(अ) Janśṛṅg 5.

Vasantatilakā metre.

Enthused by the words of her friend which caused her to exert herself, she put on ornaments on her person [limbs] which were superior to gold in colour; she then set out to the residence of the lord of her heart; the charming one, nevertheless, had a tremor in her heart. (A. A. R.).

6662

उत्साहप्रभुशक्तिभ्यां मन्त्रशक्त्या च भारत ।
उपपन्नो नृपो यायाद् विपरीतमतोऽन्यथा ॥

(अ) MBh (MBh [Bh] 15. 2. 6, MBh [R] 15. 2. 6, MBh [C] 15. 240).

(आ) SRHt 158. 1 (a. MBh), SSSN 123. 1 (a. MBh).

(*b*) मंत्रि° or मित्र° MBh (var.); °शक्ति MBh (var.).

(*c*) तमापन्नो MBh (var.); नरो [नृ°] MBh (but some texts as above); यावद् MBh (var.).

(*d*) च वर्जयेत् [अतो°] MBh (var.); (ऽ)नुगः MBh (var.).

The king should go (to fight with the enemies) fully equipped with the three-fold powers of the ruler, the power of energy, pre-eminence as king and the power of good counsel; if otherwise he would meet with reverses, oh! descendant of Bharata. (A. A. R.).

6663

उत्साहवन्तः पुरुषा दुर्बला बलिनं रिपुम् ।
हनिष्यन्ति हि संयाता तथैते पञ्च कुञ्जरम् ॥

(अ) P (PTu 28. 13-14 and 85. 3-7).

Persons full of energy, when they are combined, though themselves weak, can indeed kill a powerful enemy; thus have these five done the elephant. (A. A. R.).

6664

उत्साहवन्तो हि नरा न लोके
सीदन्ति कर्मस्वतिदुष्करेषु ॥
... ...

(अ) R (R [Bar.] Araṇyakāṇḍa App. I No. 13, *l.* 117-8, R [B] 3. 63. 19*cd*, R [Kumbh] 3. 63. 19*cd*).

(*a*) सोत्साहयुक्ता R (var.).

(*b*) अतिदुष्क° R (var.).

Upendravajrā metre.

The courageous are never upset by the failures in their undertakings, difficult though they may be. (T. S. Raghavacharya's translation).

6665

उत्साहशक्तियुतविक्रमधैर्यराशिर्
यो वेत्ति गोष्पदमिवाल्पतरं समुद्रम् ।
वल्मीकशृङ्गसदृशं च सदा नगेन्द्रं
लक्ष्मीः स्वयं तमुपयाति न दीनसत्त्वम् ॥

(अ) P (PT 2. 100, PTem 2. 89, PS 2. 62, PN 1. 58, PP 2. 122, PRE 2. 64). Cf. Ru 112.

(*a*) °गत° [°युत°] PT, PTem, °रपरि° [°युतवि°] PS, °रपरिविश्रय° PN.

(*b*) यो वित्त गोष्पदसुखाल्पतरं स° PN (var.); जानाति यस्तनुनिपातसमं स° PN; ये [यो] PTem (var.); उखायतनं PT, PTem.

(*c*) °शिखरं [°स°] PT, PTem; महानगेन्द्रं PS.

(*d*) सदा [स्व°] PT, PTem; अनुयति PN; हीन° [दी°] PS, PN.

Vasantatilakā metre.

Some men compacted of self-rigour / with valour, enterprise and vigour / indifferently view the muddle / of ocean and the petty puddle; / as at some wretched ant-hill, frown / at Himalaya's highest crown: / to these, not those who wait and see, / comes fortune, tripping eagerly. (A. W. Ryder's translation).

उत्साहशक्तिसंपन्नो see स्वशक्त्युत्साहमुद्वीक्ष्य.

6666

उत्साहशक्तिहीनत्वाद् वृद्धो दीर्घामयस् तथा ।
स्वैरेव परिभूयेते द्वावप्येतावसंशयम् ॥

(अ) KN (KN [ĀnSS] 9. 30, KN [TSS] 9. 30, KN [BI] 9. 29), H (HJ 4. 40, HP 4. 39, HN 4. 39, HS 4. 36, HM 4. 36, HK 4. 41, HH 106. 21-22, HC 142. 16-17). Cf. बालो वृद्धो दीर्घरोगः.

(आ) IS 1223.

(*d*) °शय KN (BI).

Through want of the power of exertion, an old man, and likewise one long sick; these two without doubt are despised even by their own people. (F. Johnson's translation).

6667

उत्साहसंपन्नमदीर्घसूत्रं
क्रियाविधिज्ञं व्यसनेष्वसक्तम् ।
शूरं कृतज्ञं दृढसौहृदं च
लक्ष्मीः स्वयं वाञ्छति वासहेतोः ॥

(अ) P (PT 2. 85, PTem 2. 85, PS 2. 59, PN 1. 55, PP 2. 113, PtsK 2. 130, PRE 2. 60, PM 2. 40), H (HJ 1. 186, HS 1. 166, HM 1. 173, HK 1. 175, HP 1. 135, HN 1. 136, HH 31. 14-15, HC 42. 13-14), VCsr 3. 4, cf. Ru 111,

(आ) VS 315 and 2912 (latter a. P), SRHt 180. 101 (a. Rājaśekhara), SSSN 82. 79, SH 1295, SR 63. 25 (a. P), SRK 86. 8 (a. Kalpataru), SSB 328. 25 (a. P), Kt 55, KtR 55, IS 1224, Bahudarśana 107, GSL 45, NBh 102, AAS 9. 2, VP 7. 9; Sama 1 उ 11, SRM 2. 2. 196.

(इ) Arabic 3. 161.

(*a*) °दीनसत्त्वं NBh, VP; °सूत्रिणं AAS (*contra metrum*).

(*b*) व्यवसायिनं च NBh; अशक्तम् PTem; अयुक्तम् IS.

(*c*) कृत्याद्° SH; दृढनिश्चयं VCsr, SRHt, SSSN.

(*d*) याति निवासहेतो: (विलास°) PN, H, SH, SR, SSB, Kt, KtR, Sama, SRK; विन्दति [वा°] PS (var.); मार्गति [वा°] PtsK, PP, GSL.

Upajāti metre (Indravajrā and Upendravajrā).

Be a man energetic, prompt to act, skilful in performance, free from vices, bold, grateful for favours, firm in friendship,—then fortune herself seeks him out to dwell with him. (F. Edgerton's translation).

उत्साहसत्त्वाध्यवसाय° see शौर्यं सुदाक्ष्यं.

6668

उत्साहस्य प्रभोर्मन्त्र- स्यैवं शक्तित्रयं जगु: ।
आत्मन: सुहृदश्चैव तन्मित्रस्योदयास् त्रय: ॥

(आ) ŚP 1409, SR 150. 319, SSB 474. 225.

(*b*) मतम् [ज°] SR, SSB.

The three powers of a king, they say, are the power of energy, the innate power as king and the power of wise counsel; the three advancements are those of himself, his friend and the friend of his friend. (A. A. R.).

6669*

उत्साहातिशयं वत्स तव बाल्यं च पश्यत: ।
मम हर्षविषादाभ्याम् आक्रान्तं युगपन्मन: ॥

(आ) Sāh *ad* 6. 346 (p. 148) (a. Bālacarita), Nāṭaka-lakṣa° 612-3 (a. Bālacarita). Cf. A. D. Pusalkar in *A Volume of Studies in Indology presented to Prof. P. V. Kane*, p. 339.

When I consider thy great enthusiasm and thy tender age, dear child, my mind is overcome with joy and anxiety at once. (M. Dylon's translation).

6670*

उत्साहिता सकलशीधुमदेन वक्तुम्
अर्धोदिते नववधूरवलम्बितह्री: ।
आलीजनेष्वनुपसंहृतवाक्यशेषा
भर्तुश्चकार सविशेषकुतूहलत्वम् ॥

(अ) Haravijaya (KM 22) 26. 80.

(आ) VS 2054 (a. Ratnākara).

(*c*) आलीजनेष्वनप° VS (var.).

Vasantatilakā metre.

The newly married bride, encouraged by various kinds of wine, to speak to her husband, broke down in the middle of her speech out of shyness; and she completed the rest of her speech towards her friends; this made the husband all the more interested in her. (A. A. R.).

6671**

उत्साहोज्झितमनसां
राज्ञां परिमोषिणां जिगीषूणाम् ।
निरुपायोद्विग्नानां
साधुश्चरके सदा शकुनः ॥

(आ) ŚP 2781.

Ārya metre.

To kings who are depressed in mind, desiring to subdue robbers at large, and who are greatly pained by the absence of means an omen in the North-west is always beneficial. (A. A. R.).

6672

उत्साहोद्धतविभ्रमभ्रमरकव्यावृत्तहारान्तर-
त्रुटच्चत्सूत्रविमुक्तमौक्तिकभरः सक्तः स्तनोत्सङ्गयोः ।
वक्त्रेन्दुच्युतसंततामृतकणाकारश्चकार क्षणं
तस्या नृत्तरसश्रमोदितघनस्वेदाम्बुबिम्बश्रियम् ॥

(अ) Dar 4. 24.

Śārdūlavikrīḍita metre.

When dancing enthusiastically the pearl-necklace was caught in her hanging curls and the string getting snapped released the pearls that got stuck up in the region of her bosom; they possessed the appearance of drop of nectar falling from the moon of her face and bore the beauty of the drops of sweat falling by the exertion of the dance. (A. A. R.).

6673

उत्साहो बलवानार्य नास्त्युत्साहात् परं बलम् ।
उत्साहारम्भमात्रेण जायन्ते सर्वसंपदः ॥

(आ) SRHt 96. 2 (a. R), SSSN 61. 1 (a. R). (Cf. No. 6674).

(*a*) बलवान्न्याय्यो SSSN.

Powerful is energetic action, oh! revered brother; there is no greater strength than energetic action; by the commencement of energetic action alone all kinds of prosperity accrue to a person. (A. A. R.).

6674

उत्साहो बलवानार्य नास्त्युत्साहात् परं बलम् ।
सोत्साहस्य हि लोकेषु न किंचिदपि दुर्लभम् ॥

(अ) R (R [Bar] Kiṣkindhākāṇḍa App. I. 2 *l.* 34-35, R [B] 4. 1. 120, R [Kumbh] 4. 1. 122). (Cf. No. 6673).

(आ) SSap. 265, SRHt 96. 3 (a. R), SRM 1. 3. 118 and 2. 2. 705.

(*b*) सुखं [ब°] R (var.).

(*c*) उत्साहवतां हि लोकेऽस्मिन् SRM (hypermetric); लोके स्मिन् SRM 2. 2. 705; (अ)स्ति R (var.), SRM 2. 2. 705; च [हि] R (var.); त्रिलो° or (अ)स्ति लोकेस्मिन् R (var.).

(*d*) दुष्करम् [दु°] SRHt.

Zeal is a potential power and nothing is more powerful than that. There is nothing that cannot be achieved in this world by a zealous pursuit. (T. S. Raghavacharya's translation).

6675

उत्साहो रिपुवन् मित्रम् आलस्यं मित्रवद् रिपुः ।
अमृतं विषवद् विद्या- ऽमृतवद् विषमङ्गना ॥

(आ) SRHt 236. 6 (a. Pratāparudra), SSSN 198. 6 (a. Pratāparudra), Vyās 85. Variant of No. 6904.

(इ) Vyās (C) 91.

(*a*) रिपुवत् Vyās (C).

(*cd*) उत्साहोऽमृतवद्विद्यात् प्रमादोऽमृतवद्विषम् Vyās (C).

(*d*) वनिताऽमृतवद् विषम् Vyās.

Zeal, though it appears to be hostile, is like a friend; indolence though it assumes the stature of a friend is an enemy; learning though it appears to be unpalatable like poison is nectar; (and) women, though they are poison, are pleasing like nectar.

6676*

उत्सिक्तः कुसुमासवैः कुमुदिनीं राजप्रियां पुष्पिणीम्
आलिङ्गन् निशि निर्भयं परिचयं कुर्वन् पुनः पल्लवैः ।
यावत् पङ्कजसौरभस्वमखिलं गृह्णँल्लघु प्रस्थितस्
तावत् कल्य उपस्थिते मरुदयं विष्वग् भयाद् धावति ॥

(आ) SR 326. 29, SSB 188. 29, SRK 141. 13 (a. Pañcāyudhaprapañcabhāṇa), IS 7760.
(c) गृह्णँल्लघु SSB, IS; गृह्णन् लघु SRK.
(d) °श्रावति SRK.

Śārdūlavikrīḍita metre.

Haughty with the wine [*or* : honey] of flowers, embracing the blossoming Kumudinī [lily] the beloved of the king [*or* : the moon] and making acquaintance fearlessly with tender sprouts [*or* : bad characters] and taking with him all the fragrance of the lotuses, he started to go at ease; but the day dawned and hence he [the breeze], afraid, runs [*or* : blows] quickly. (A. A. R.).

6677*

उत्सिक्तस्य तपःपराक्रमनिधेरभ्यागमादेकतः
सत्सङ्गप्रियता च वीररभसोन्मादश्च मां कर्षतः ।
वैदेहीपरिरम्भ एष च मुहुश्चैतन्यमामीलयन्न्
आनन्दी हरिचन्दनेन्दुशिशिरस्निग्धो रुणद्धयन्यतः ॥

(अ) Mahāvīra 2. 22.
(आ) Kpr 4. 52, KāP 95. 11–96. 2, Dhv *ad* 2. 25 (p. 96), KHpk 128. 120.
(*a*) °रम्याग° Kpr, KāP, KHpk.
(*b*) °सोत्फालश्च Kpr, KāP, KHpk.
(*c*) °मीलयन् Kpr, KHpk.

Śārdūlavikrīḍita metre.

Through the coming of one who is proud, and who is a treasure of penance and valour, love for the company of the good and anger at the violence of a hero drag me on the one side, and on the other the embrace of Vaidehī, ever stealing my mind, pleasing and cool as sandal, the moon, and dew, hinders me. (J. Pickford's translation).

उत्सीदेयुः प्रजाः सर्वा see No. 6678.

6678

उत्सीदेरन् प्रजाः सर्वा न कुर्युः कर्म चेद् यदि ।
तथा ह्येता न वर्धेरन् कर्म चेदफलं भवेत् ॥

(अ) MBh (MBh [Bh], 3. 33, 10 *ab*+116*, MBh [R] 10. 32. 11, MBh [C] 3. 1212).
(आ) IS 1225.
(*a*) उत्सीदेयुः MBh (var.).
(*b*) इह or भुवि or अपि [य°] MBh (var.).
(*c*) हृष्येरन् or वर्तेरन् [व°] MBh (var.).

All creatures in the world would be exterminated, if there were no action. If also acts bore no fruit creatures would never have multiplied. (P. C. Roy's translation).

6679*

उत्सृज्य कुसुमशयनं
नलिनीदलकल्पितस्तनावरणम् ।
कथमातपे गमिष्यसि
परिबाधापेलवैरङ्गैः ॥

(अ) Śāk 3. 21 (in some editions 3. 22-26). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1; p. 42).
(*b*) कन्दली° [न°] Śāk (var.); °कल्पितं or °संवृत° Śāk (var.); आवरणा (°णं) Śāk (var.).
(*d*) परिपाण्डुर° Śāk (var.); °कोमलैर् or °पेशलैर् Śāk (var.).

Āryā metre.

How canst thou quit thy fragrant couch of flowers, / and from thy throbbing bosom cast aside / its covering of lotus-leaves, to brave / with weak and fainting limbs the noon-day, heat ?[1] (Sir M. Monier-Williams's translation).

1. King to Śakuntalā.

6680*

उत्सृज्य गीतमसमाप्य विलासलास्यम्
अङ्कादपास्य सहसा मणिवल्लकीं च ।
अत्युन्मनास् तदवलोकनकौतुकेन
वातायनान्यधिरुरोह पुरन्ध्रिलोक: ॥

(अ) Navasāhasāṅkacarita 18. 3.

(आ) AIR 86.

(*d*) °न्यथि [न्यधि°] AIR ; °वर्ग: [लोक:] AIR.

Vasantatilakā metre.

Breaking off their songs and their dance unfinished and discarding the jewelled lute all of a sudden from their laps, and being extremely eager to see him, the ladies of the city climbed to the balconies of their mansions. (A. A. R.).

6680 A

उत्सृज्य जलसर्वस्वं विमला: सितमूर्तय: ।
तत्यजुश्चाम्बरं मेघा विग्रहं योगिनो यथा ॥

(आ) SSSN 218. 4.

Letting down all the water in them and thus becoming pure and white-bodied, the clouds left the sky just as *yogins* let down all their ignorance, become pure and white-bodied (by smearing ashes over themselves) and give up their bodies. (S. Bhaskaran Nair's translation).

6681

उत्सृज्य विनिवर्तन्ते ज्ञातय: सुहृद: सुता: ।
अपुष्पानफलान् वृक्षान् यथा तात पतत्रिण: ॥

(अ) MBh (MBh [Bh] 5. 40. 16 *ab*+241*, MBh [R] 5. 39. 17, MBh [C] 5. 1549).

(आ) IS 1226.

(*b*) बांधवा ज्ञातय: सुता: MBh (var.) ; तथा [सु°] MBh (var.).

(*c*) अपुष्पादफलाद् वृक्षाद् MBh (var.).

Throwing away the body, oh ! Sire, relatives, friends, and sons retrace their steps, like birds abandoning trees without blossoms and fruit. (P. C. Roy's translation).

6682

उत्सृज्य साधुवृत्तं
कुटिलधिया वञ्चित: परो येन ।
आत्मैव मूढमतिना
कृतसुकृतो वञ्चितस्तेन ॥

(अ) Kal 2. 67.

Āryā metre.

Abandoning good conduct he who deceives another, with a crooked mind, that foolish-minded man only deceives his own self which consists of all goodness. (A. A. R.).

6683*

उत्सृज्याम्बुधिजामुखाम्बुजसुखालोकव्रतं यश्चिराद्
देव: सेवितवान् सरोजनयनो निद्रां समुद्राम्भसि ।
सोऽप्युत्तुङ्गभुजङ्गभोगशयनाज्जागर्ति यस्योत्सवे
सोऽयं शारदशीतरोचिषि चमत्कार: कथं कथ्यताम् ॥

(आ) SMH 8. 25.

(*c*) मत्स्योत्सवे SMH (var.).

Śārdūlavikrīḍita metre.

That lord Viṣṇu, the lotus-eyed, who abandoned the pleasure of gazing at the lotus-face of Lakṣmī, the daughter of the ocean, for a long time and resorts to sleep in the waters of the ocean, he too keeps awake on the couch of the mighty serpent at the festive sight of the autumnal full moon; how shall his great charm be described ? (A. A. R.).

6684*

उत्सृष्टमम्बुजदृशामिव मानरत्नम्
आदाय षट्पदतिलान् मधुवारिपूरान् ।
पुंस्कोकिलस्य कलकूजितकैतवेन
संकल्पवाक्यमयमातनुते रसाल: ॥

(अा) SR 333. 80, SSB 200. 85, PV 602 (a. Bhānukara), Pad 82. 33 (a. Bhānukara), RJ 1198.

(*a*) उत्स्रष्टुमम्बु° SSB, RJ; उत्स्रष्ट° PV, Pad.

(*b*) °यूतान् PV (MS); °पूरान् Pad.

Vasantatilakā metre.

Taking hold of the gem of pride of the lotus-eyed damsels, that was abandoned by them and taking up the sesame seeds in the form of the bees and handfuls of water in the form of honey and under the guise of the sweet cooings of the male cuckoos, the mango tree seems to be performing the religious rite of *saṁkalpa*[1]. (A. A. R.).

1. Offering water to the manes.

उत्स्रष्टमम्बुजदृशामिव see No. 6684.

उत्स्रष्टुमम्बुजदृशामिव see No. 6684.

6685-86

उदकं चाग्निसंसृष्ट- कुम्भसङ्गाद्यथैव हि ।
उद्वेगोद्वर्तनादौष्ण्यं भजते तद्वदेव हि ॥
अङ्गसङ्गात् तथा जीवो भजते प्राकृतान् गुणान् ।
अहंकाराभिभूतः सन् भिन्नस्तेभ्योऽपि सोऽव्ययः ॥

(अ) Lau 34-35.

Cool water becomes hot through convection currents, being in contact with a pot heated by fire.

Likewise the soul, though changeless and distinct from material objects, is overcome by the influence of egotism owing to contact with the body and experiences the effects of the material qualities. (V. Krishnamacharya's translation).

6687

उदकानलचौरेभ्यो मूषकेभ्यो विशेषतः ।
कष्टेन लिखितं शास्त्रं यत्नेन परिपालयेत् ॥

(अा) IS 1227, Subh 96.

A treatise written with pain should be carefully protected from water, fire, burglars, but particularly from mice.

6688

उदके सर्वबीजानि सर्वदेवा निजेश्वरे ।
कलत्रे सर्वसौख्यानि सर्वे धर्मा दयामयाः ॥

(अा) IS 1228, Subh 96. Cf. No. 6689.

All seeds are contained in water; all gods in one's own God; all the pleasures in the woman; all the *dharma* in compassion.

6689

उदके सर्वबीजानि सर्वे देवा हुताशने ।
कलत्रे सर्वसौख्यानि सर्वदानानि ब्राह्मणे ॥

(अ) Cr 1265 (CNP II 8, CM 25; cf. CnT II 22. 3, CNT III 55. 4).

(*d*) ब्राह्मणौ CNP II (MS).

Water contains all the seeds; fire all the gods; woman all the pleasures; Brāhmaṇa-s all the merits.

6690*

उदक्यापतितम्लेच्छ- चाण्डालाद्यभिभाषणे ।
मार्जारमूषकस्पर्शे विण्मूत्रोत्सर्गदर्शने ॥

(अा) ŚP 601, SH 627.

One should sip water with *mantra-s* after speaking to a woman in her courses, a fallen man, a barbarian, an outcast and his kind; also having touched a cat or a mouse and on seeing one answering calls of nature. (A. A. R.).

6691*

उदग्रगोतावतगोत्रगौरवो
महारजः पूतभटोत्कटच्छटः ।
स्वरूपसम्पत्तिपरास्तमन्मथः
स लक्ष्मणो लक्षितलक्षणोज्ज्वलः ॥

(आ) SSB 429. 1 (a. Kṛṣṇarāma).

Vaṁśastha metre.

Having the elevated position of being born in the noble Gotāvata family, having vanquished the hordes of enemies by his great energy and having excelled the god of love by the wealth of his personal charm that Lakṣmaṇa was resplendent with noble qualities. (A. A. R.).

6692**

उदङ्मुखो वक्ति भषन्निशीथे
द्विजोपपीडां मरणं गवां च ।
कुमारिकादूषणगर्भपात-
वह्नीन् निशान्ते शिवदिङ्मुखः स्यात् ॥

(आ) ŚP 2420.

Upajāti metre (Upendravajrā and Indravaṁśā).

If a dog barks at midnight facing the north it foretells torment to Brāhmaṇa-s and death of cows; if at the end of night it faces North-east and barks there will be harm done to maidens, fall of foetus and fires. (A. A. R.).

6693*

उदञ्चत्कावेरीलहरिषु परिष्वङ्गरङ्गे लुठन्तः
कुहूकण्ठीकण्ठीरवरवलवत्रासितप्रोषितेभाः ।
अमी चैत्रे मैत्रावरुणि तरुणीकेलिकङ्केल्लिमल्ली-
चलद्वल्लीहल्लीसकसुरभयश्चण्डि चञ्चन्ति वाताः ॥

(आ) Skm (Skm [B] 450, Skm [POS] 1. 90. 5) (a. Rākṣasa), ŚP 3810 (a. Rākṣasa-paṇḍita), SR 334. 132 (a. ŚP), SSB 203. 13 (a. Rākṣasa-paṇḍita).

(a) नटन्तः [लु°] ŚP, SR, SSB.

Meghavisphūrjita metre.

Rolling on the broad lap of the waves that rise high in the river Kaverī, frightening the separated elephants by wafting a little of the sound of the roar of a lion, and carrying the cooings of cuckoos, these breezes in the south, oh! angry one, are blowing in the spring, carrying the fragrance of the dancing jasmine creepers and the *aśoka*-tree, the joyful sport of the young ladies. (A. A. R.).

6694*

उदञ्चत्क्वणद्धुंकृतिक्वाणचञ्चन्-
मणीमेखलादामदृप्यन्नितम्बा ।
कृपापाङ्गमाङ्गल्यपट्टाभिषेकैर्
जगन्मङ्गलं ज्वालपा नः सहायः ॥

(अ) Stutimālikā of Akbari-Kālidāsa 24.

(आ) PV 36 (a. Akbari-Kālidāsa).

(d) ज्वालभा PV (MS).

Bhujaṅgaprayāta metre.

Possessing hips that are proud by being adorned by a jewelled girdle in which the petty bells jingle as if it were the sound '*hum*' produced when swinging, the goddess Jvālapā [Pārvatī] who makes the world auspicious is our protector with her auspicious glances from the corners of her eyes that are full of compassion. (A. A. R.).

6695*

उदञ्चद्घर्मांशुद्युतिपरिचयोन्निद्रबिसिनी-
घनामोदाहूतभ्रमरभरझङ्कारमधुराम् ।
अपश्यत्कासारश्रियममृतवर्तिप्रणयिनीं
सुखं जीवत्यन्धूदरविवरवर्ति प्लवकुलम् ॥

(आ) SkV 1032 (a Maitrīśrī).

(*d*) जीवत्यन्दूरदर° SkV (var.).

Śikhariṇī metre.

Not seeing the beauty of the lake, / a pencil of ambrosia for the eyes, / sweet-sounding with the hum of swarming bees/ which the lotus grove attracts by thick perfume / as its flowers waken with the rising sun, / the race of frogs lives quite content / in the cranny of their well. (D. H. H. Ingalls's translation).

6696*

उदञ्चद्वक्षोजद्वयतटभरक्षोभितकटि
स्फुरद्दृग्भ्यां मन्दीकृतविलसदिन्दीवरयुगम् ।
समुद्यद्भ्रूभङ्गं प्रविहितधनुर्भङ्गमनिशं
वयस्तत् पद्माक्ष्याः कथमिव मनो न व्यथयतु ।।

(आ) Pad 31. 17 (a. Lakṣmaṇa), SR 255. 34, SSB 66. 40, RJ 770 (a. Lakṣmaṇa), SG 205 (a. Lakṣmaṇa).

(*b*) °दृग्म्यां Pad (printer's error).

(*c*) भ्रूभङ्गप्र° Pad.

(*d*) पद्माक्षा: SR (printer's error).

Śikhariṇī metre.

With her waist agitated [depressed] by the weight of her pair of breasts that rise high up, with her sparkling eyes that have vanquished a pair of blooming lilies, with her rising eyebrows whose charming play has eclipsed Cupid's bow, how will not this (youthful) age of the lotus-eyed one not give pain to the (aspiring lover's) mind ? (A. A. R.).

उदञ्चना भू: स च see No. 6703.

6697*

उदञ्चन्तां वाचो मधुरिमधुरीणाः खलु न मे
न चाप्युज्जृम्भन्तां नवभणितयो भङ्गिसुभगाः ।
क्षणं स्तोत्रव्याजादपि यदि भवन्तं हृदि नये
तदात्मा पावित्र्यं नियतमियतैवाञ्चति मम ।।

(अ) Śṛṅgāraprakāśa 10, VCjr 15. 1.

(आ) Amd 101. 234.

(*b*) तवाप्यु° Amd (var.) ; न वाप्यु° VCjr.

Śikhariṇī metre.

Let not my words rise high enlivened with sweetness, nor need novel words, pleasing with turns of expression, be coming forth widely ; if I am able to lead your honour into my heart for a moment even under the guise of praising you, then my mind (soul) will surely reach the state of absolute purity. (A. A. R.).

6698*

उदञ्चन्मञ्जीरध्वनिमिलितकाञ्चीकलरवं
मिलिन्दालीगुञ्जारवसुभगशिञ्जानवलयम् ।
गलन्मुक्तादामस्तनविनिहितस्वेदकणिकं
रतं धन्यं मन्ये चलदलकमिन्दीवरदृशः ।।

(आ) PV 469 (a. Rāmacandra-bhaṭṭa), SuSS 712.

(*b*) °सिञ्चान PV (MS).

Śikhariṇī metre.

Then there is the pleasing sound of the girdle's petty bells, mingled with the rising tinkle of anklets and the jingling sound of bracelets, pleasing like the sweet buzzing of bees, and when there are drops of sweat rising on the bosom adorned with a pearl-necklace and the tresses are dishevelled, I consider the love-enjoyment of the lotus-eyed one to be a blessed one indeed. (A. A. R.).

6699*

उदञ्चय दृगञ्चलं चलतु चञ्चरीकोच्चयः
प्रपञ्चय वचःसुधा श्रवणपालिमालिङ्गतु ।
भ्रुवं नटय नागरि त्यजतु मन्मथः कार्मुकं
मुखं च कुरु संमुखं व्रजतु लाघवं चन्द्रमाः ।।

(आ) SR 306.39, SSB 156. 42, RJ 918 (a. Goṣṭhī-miśra).

(*b*) वच: सुधा SSB.

Pṛthvī metre.

Let the corners of your eyes rise up (to cast loving glances) and thus let the swarm of bees move towards me (as it were), and let your nectarian words be in full play, so that they may embrace the region of my ears; make your eyebrows dance, oh! city girl, and thus let Cupid abandon his flowery bow (out of shame), and turn your face towards me; let the moon become slighted (by its beauty). (A. A. R.).

6700*

उदञ्चय दृगञ्चलं रचय मङ्गलं सर्वतश्
चिराय समुपागत: पुरत एष ते वल्लभः ।
इति प्रियगिरा श्रुतीपुलकदन्तुरे कुर्वती
प्रकशयति नो दृशौ प्रियसखी मृषाशङ्कया ।।

(श्रा) SH 2039.

(*d*) नौ SH ; भृशा° [मृ°] SH.

Pṛthvī metre.

"Lift up the corner of your eyes and thereby make everything around you propitious, since this dear lover of yours is standing before you after a prolonged period (of separation)"—listening to these endearing words which though delightful to her ears, the beloved one does not open her eyes on account of the needless apprehension (that the information might be false). (S. Bhaskaran Nair's translation).

6701*

उदधिरवधिरुर्व्यास्तं हनूमांस्ततार
निरवधि गगनं चेत्वाण्डकोशे विलीनम् ।
इति परिमितिमन्तो भान्ति सर्वेऽपि भावाः
स तु निरवधिरेक: सज्जनानां विवेक: ।।

(श्रा) SR 51. 217, SSB 309. 223, SRK 12. 23 (a. ŚP), IS 7761.

(*b*) चेत्काण्ड° SR, SSB, SRK.

Mālinī metre.

The limit of the earth is the sea, but that was crossed by Hanūmān, the great monkey-chief; if the sky were without limit, it is within the primordial egg of Brahman; thus everything in this world appears to be circumscribed; but limitless is the discriminating sense of the good people alone. (A. A. R.).

6702*

उदधेरिव रत्नानि तेजांसीव विवस्वत: ।
स्तुतिभ्यो व्यतिरिच्यन्ते दूराणि चरितानि ते ।।

(श्र) Ragh 10. 30 (in some texts 10. 31). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4; p. 156).

(श्रा) Alm 107.

(*a*) तोयानि [र°] Ragh (var.).

(*d*) दूरेण Ragh (var.).

Thy actions which are far beyond the reach of words and comprehension surpass [*or* : lie beyond] all praise like the jewels of the ocean or the lustre of the sun. (M. R. Kale's translation).

उदन्वच्छन्ना भू स च see No. 6703.

6703*

उदन्वच्छिन्ना भू: स च निधिरपां योजनशतं
सदा पान्थ: पूषा गगनपरिमाणं कलयति ।
इति प्रायो भावाः स्फुरदवधिमुद्रामुकुलिता:
सतां प्रज्ञोन्मेषः पुनरयमसीमा विजयते ।।

(श्र) Bālarāmāyaṇa 1. 8, BhŚ 219, L in VCbr V. 2 (p 270*a*), KR 10. 243. 5, PrK 31. 15.

(आ) SkV 1223 (a. Rājaśekhara), Skm (Skm [B] 2123, Skm [POS] 5. 25. 3), (a. Rājaśekhara), VS 322 (a. Rājaśekhara), SR 51. 233 (a. VS), SSB 310. 239 (a. Rājaśekhara), IS 1229, Subh 305, KHpk 218. 266 (a. Bālarāmāyaṇa), VyVi 223. 30-31, 296. 20 (*a*) and 446. 30 (*a*), Sāh *ad* 7. 228. 14 (*a*), ŚbB 1. 338, Amd 133. 310 (a. Rājaśekhara).

(*a*) °मिता भूः पत्यापां स च पतिरपां यो° KR, PrK; तदन्तच्छन्ना or उदञ्चन्ना BhŚ (var.), SkV (var.), Skm; उदन्वच्छन्ना BhŚ; पतिरपां [नि°] Sāh, SkV (var.); °शतै BhŚ (var.); °शते Amd.

(*b*) महा [स°] IS; गमन° IS; °परिमामं or परमानं BhŚ (var.); परिणामं SkV (var.); कथयति VS.

(*c*) °दवनिमुद्रामुकुलितः BhŚ (var.), VyVi; °मुद्राविकलितः VCbr.

(*d*) प्राज्ञोन्मेषः (°षैः) BhŚ (var.); °सीमो VyVi; विजयताम् IS.

Śikhariṇī metre.

The earth is bounded by the sea; / the sea's extent is but a hundred leagues. / Again, each day the travelling sun / delimits the extent of heaven. / Most things are thus enclosed / and sealed in certain bounds. / Hail, then, to the wisdom of good men / that goes beyond all limits. (D. H. H. Ingalls's translation).

6704

उदन्वानिव योऽक्षोभ्यो ज्ञायते संश्रितैः प्रभुः।
का ह्रीस्ततोऽन्या सोऽन्यैर्यत् तेषामग्रेऽभिभूयते ॥

(अ) RT (RT [VVRI] 4. 608, RT [S] 4. 608, RT [T] 4. 607, RT [Calc.] 4. 611).

(आ) IS 1230.

(*c*) क RT (T).

(*d*) °भूतये RT (var.).

The subjects think that their master can as little be disturbed as the ocean. What disgrace else can be greater than for him to be humiliated before them by others? (M. A. Stein's translation).

6705*

उदमज्जि कैटभजितः शयनाद्
अपनिद्रपाण्डुरसरोजरुचा।
प्रथमप्रबुद्धनदराजसुता-
वदनेन्दुनेव तुहिनद्युतिना ॥

(अ) Śiś 9.30.

(आ) VS 1973 (a. Māgha), SR 300. 55 (a. Śiś), SSB 146. 57 (a. Māgha).

Pramitākṣarā metre.

The cool-rayed one [the moon] rose up from the sea, the bed of Lord Viṣṇu, having the brilliance of a full-blown white lotus; it looked like the face of the daughter of the ocean [Lakṣmī] who had risen first. (A. A. R.).

6706

उदयं प्राप्य तीक्ष्णत्वाद् दुष्प्रेक्ष्यत्वमुपेयुषः।
पादान्तिके वसुमतो न हि मानी निषीदति ॥

(आ) SSK 2. 1, KSSKP 2. 1.

(*b*) दुःप्रेक्ष्य° KSSKP.

Having risen (to a high position) and difficult to look at on account of his brilliance, a man of honour does not sink at the feet of a man of wealth; [the sun is not eclipsed by the rays of any other luminary]. (A. A. R.).

6707

उदयं संहता एव संहता एव च क्षयम्।
प्रयान्तः स्पृहणीयत्वं तन्त्रिणः कस्य नागमन् ॥

(अ) RT (RT [VVRI] 5. 337, RT [S] 5. 337, RT (T) 5. 336, RT [Calc.] 5. 341).

(आ) IS 1231.

(*b*) क्षमं RT (var.).

Who did not envy the *tantrins*[1] who found in close union their success and in close union their end ? (M. A. Stein's translation).

1. Soldiers.

6708*

उदयगिरिगतायां प्राक्प्रभापाण्डुतायाम्
अनुसरति निशीथे शृङ्गमस्ताचलस्य ।
जयति किमपि तेजः सांप्रतं व्योममध्ये
सलिलमिव विभिन्नं जाह्नवं यामुनं च ॥

(अ) Nalacampū 6. 1.

(आ) SuMañ 167.

Mālinī metre.

When his white brilliance had been at first scattered over the rising mountain and following at midnight the peak of the setting mountain, the splendour of the moon is victorious (in full play) now in the midsky like the waters of the Gaṅgā and Yamunā at the confluence. (A. A. R.).

6709*

उदयगिरितटस्थः पद्मिनीर्बोधयित्वा
मृदुतरकिरणाग्रैस्ताः स्वयं चोपभुज्य ।
मलिनमधुपसङ्गात् तासु संजातकोपः
कृतरुधिरविरोचिर्भानुरस्तं प्रयातः ॥

(अ) MBh (Bh) 6. 422*.

(आ) RJ 1052 (7. 10) (a. Vyāsa), SR 295. 57 (wrongly a. VS ; cf. No. 5217), SSB 136. 60.

(*a*) °नीं बो° MBh.

(*c*) °मधुसङ्गा° (sub-metric) SSB.

(*d*) कृतरुधि° RJ (*contra metrum*) ; कृतरुचि-रवि° MBh ; °भानुमस्तं MBh.

Mālinī metre.

Having caused the lotuses to blossom by remaining on the top of the rising mountain and having himself enjoyed with them with his gentle rays [*or* : hands], and later getting angry for their association with the black bees [*or* : dirty drunkards], the sun has now gone to the setting mountain with rays red like blood. (Á. A. R.).

उदयगिरिमूर्धगोयं see No. 5217.

6710*

उदयगिरिशिरःस्थो निद्रया मूढमेतज्
जगदगदमशेषं निर्मिमीतेऽनिशं यः ।
अमिततमितमिस्रोद्दामदारिद्र्यहारि-
प्रसृमरकिरणौघः स्यान्मुदे वः स देवः ॥

(आ) SH 131 (a. Vaidya-vallabha).

(*a*) °रः om. SH ; मूदभेतज् SH.

(*d*) प्रसुमर° SH ; °णौघस्तान्मुदेवः सदेवः SH.

Mālinī metre.

May that (Sun-)god conduce to your joy, who, poised on the top of the rising mountain, makes the world which is confounded by slumber free from that infirmity and who dispels the dreadful misery caused by dense darkness through the multitude of his spreading rays ! (S. Bhaskaran Nair's translation).

उदयगिरिसौधसिखरे see No. 5217.

6711*

उदयगूढशशाङ्कमरीचिभिस्
तमसि दूरमितः प्रतिसारिते ।
अलकसंयमनादिव लोचने
हरति मे हरिवाहनदिङ्मुखम् ॥

(अ) Vik 3. 6. (Cf. A. Scharpé's Kālidāsa-Laxicon I. 2 ; p. 87).

(आ) Skm (Skm [B] 1225, Skm [POS] 2. 150.5) (a. Kālidāsa); v. Kav p. 31.

(*a*) उपरि गूढहिमांशुम° Skm.
(*b*) दूरतरं Skm, Vik (var.).

Drutavilambita metre.

For, now that the (evening) gloom retires before the rays of the Moon that is hid behind the rising mountain, the face of the East captivates my eyes as though her (masses of) hair are bound up. (C. R. Devadhar's translation).

6712*

उदयतटान्तरितमियं
प्राची सूचयति दिङ् निशानाथम् ।
परिपाण्डुना मुखेन
प्रियमिव हृदयस्थितं रमणी ॥

(अ) Ratnāvalī 1. 24.
(आ) JS 260. 70 (a. Śrī-Harṣa), ŚP 3621 (a. Śrī-Harṣa), VS 1962 (a. Śrī-Harṣadeva), SR 299. 9, SSB 144. 11 (a. Śrī-Harṣa), SRK 138. 13 (a. ŚP), SRHt 253. 1 (a. Jagadeka-vīracarita), SG 377 (a. Śrī-Harṣa), IS 7762.
(*a*) उदयनगान्तरित° VS.

Āryā metre.

As a mistress reveals with her pale face her lover fixed in her bosom, the East points out the lord of night[1] screened behind the slopes of the *udaya*-mountain. (Bak Kum Bae's translation).

1. The moon.

6713*

उदयति कलमन्द्रैः कण्ठतालैरलीनां
कुमुदमुकुलकेषु व्यञ्जयन्नङ्गहारान् ।
मदमुखरचकोरीतोयकर्मान्तिकोऽयं
तुहिनरुचिरधामा दक्षिणं लोकचक्षुः ॥

(आ) SR 301. 77, SSB 147. 80.
(*a*) कमलमन्द्रैः SSB (hypermetric).

Mālinī metre.

Displaying dancing movements in the buds of lilies, with the buzzing of bees that are sweet and gentle, and offering water in the form of his rays to the intoxicated and hilarious female *cakora*-birds, the gentle eye of the world [the moon], the abode of cool rays, rises. (A. A. R.).

6714*

उदयति तडिच्चित्रं मित्रं रतेः कमलद्वयी
कुसुमितनवस्तम्भे रम्भे विधाय तनोरधः ।
तडिति वलति व्योम व्योमाश्रयं च गिरिद्वयं
गिरिपरिसरे कम्बुः कम्बौ कलानिधिमण्डलम् ॥

(आ) SMH 9. 8.
(*a*) तलिच्चित्रं SMH (var.).
(*b*) कुसुमति° SMH (var.).
(*c*) तलिति SMH (var.).

Hariṇī metre.

Here rises a novel lightning [legs], the friend of love, and two lotuses [feet], being placed below two plantain stems [thighs] that are fresh and flowering, and encircling is the flash of lightning [hands] round the sky [thin waist], supported by the sky are two hills [breasts] and a conch [neck] in the vicinity of the hills and the round orb of the moon [the face of the damsel] rises from the conch. (A. A. R.).

6715*

उदयति तपनेऽपि चेत् तमिस्रं
वद कुत एव दिनक्षपाविवेकः ।
भगवति यदि कर्म दुर्निवार्यं
तव चरणस्मरणेन साध्यते किम् ॥

(आ) SH 271.

Puṣpitāgrā metre.

If darkness persists even when the sun rises, alas ! whence the distinction between day and night ? Oh ! goddess, if the result of previous actions is unavoidable what is accomplished by the remembrance of your feet ? (A. A. R.).

6716*

उदयति तरुणिमतरणी
शैशवशशिनि प्रशान्तिमायाते ।
कुचचक्रवाकयुगलं
तरुणितटिन्यां मिथो मिलति ॥

(अ) PV 186, Pad 31. 13, SH 1842, SG 198, SR 255. 12, SSB 64. 14, SuSS 814, RJ 771.

(*a*) तरुणिमतरणी (°णिया) PV (MS), SH, Pad, SR, SSB,

(*b*) गच्छति चास्तं शिशुत्वशीन(? ल)रुचौ SH (*contra metrum*); प्रणाशमायाति SG.

(*d*) त्रिवलिटति(? °तटि°)न्यां SH.

Āryā metre.

There rises the sun of youthfulness when the moon of childhood has come to an end ; in the river of the young lady there is at sport a pair of ruddy geese in the form of her breasts. (A. A. R.).

6717*

उदयति नवनीतपिण्डपाण्डुः
कुमुदवनान्यवघट्टयन् कराग्रैः ।
उदयगिरितटस्फुटाट्टहासो
रजनिवधूमुखदर्पणः शशाङ्कः ॥

(अ) KāvR 13. 34 (p. 74. 7-8).

Puṣpitāgrā metre.

There rises the moon, the mirror to the face of the bride of night, resembling a ball of butter, fondling with his rays [hands] the groups of lilies and appearing like the loud laughter of the rising hill. (A. A. R.).

6718

उदयति यदि भानुः पश्चिमे दिग्विभागे
प्रचलति यदि मेरुः शीततां याति वह्निः ।
विकसति यदि पद्मं पर्वताग्रे शिलायां
न भवति पुनरुक्तं भाषितं सज्जनानाम् ॥

(अ) BhŚ 426 (doubtful), VCsr 24. 9, Cr 1266 (CRBh II 6. 23, CnT II 30. 3, CnT VII 90, CPS 288. 45) *ac*/*bd*, MK (MK [GOS] 72, MK [S] 74, MK [P] 52, MK [G] 56. 47, MK [D] 812, MK [K] 230), Padyasaṁgraha 7 *ac*/*bd*.

(आ) SR 51. 222 (a. VC), SSB 310. 228, SRK 20. 89 (a. Sphuṭaśloka), SuB 7. 10, Praś 27. 9, Vidy 846, SSJ 46. 4, SL f. 28*b*, SN 796, SSD 2 f. 100*a*, SSV 316, Bahudarśana 33, TP 421, Sama 1 उ 16, SRM 2. 1. 69, SPR 1306. 4 (a. VC) *ac*/*bd*, IS 1232, Subh 209.

(इ) LN (P) 49, NKy (B) 68.

(*a*) पश्चिमायां(°या) दिशायां (दिशिस्थो) Cr, SPR.

(*b*) शीतलं (°लो, °लां) VCsr (var.).

(*c*) पद्मः पर्वतानां शिखाग्रे Padyasaṁ.

(*d*) न चलद्विद्वशा भामिनि कर्मलेषा BhŚ (var.) ; न चलति खलु वाक्यं सज्जनानां कदाचित् Padyasaṁ ; न (म) चलति विधिवश्या (°वद्ध) भाविनी कर्मरेखा (°लेखा) Cr, Vidy; तदपि न पुनरुक्तं भाषितं सज्जनानाम् SuB ; न चलति खलु वाक्यं सज्जनानां कदाचित् Padyasaṁ ; भाषणं BhŚ; तदपि न चलतीयं भाविनी कर्मरेखा SPR.

Mālinī metre.

Though the sun may rise in the western quarter, though Mount Meru be moved and fire become cold, though a water-lily bloom forth on a rock upon a mountain-top, the promises of righteous men shall not be taken back. (F. Edgerton's translation).

6719*

उदयति विततोर्ध्वरश्मिरज्जा-
वहिमरुचौ हिमधाम्नि याति चास्तम् ।
वहति गिरिरयं विलम्बिघण्टा-
द्वयपरिवारितवारणेन्द्रलीलाम् ॥

(अ) Śiś 4. 20.

(आ) VS 2163 (a. Ghaṇṭa-Māgha), ŚP 3737 (a. Māgha-kavi), SR 327. 5 (a. Śiś), SSB 190. 5 (a. Māgha), KHpk 370. 580, KāP 336. 4-5, Rasagaṅgā 679. 7-8.

Puṣpitāgrā metre.

With the sun with his string-like rays spread upwards rising (on one side), and the moon setting (on the other), this mountain resembles[1] a stately elephant begirt by a pair of bells hanging (on either side of his body). (M. S. Bhandare's translation).

1. Displays the beauty of.

6720*

उदयति हि शशाङ्कः कामिनीगण्डपाण्डुर्
ग्रहगणपरिवारो राजमार्गप्रदीपः ।
तिमिरनिकरमध्ये रश्मयो यस्य गौराः
स्नुतजल इव पङ्के क्षीरधाराः पतन्ति ॥

(अ) Mṛcch 1. 57, Cār 1. 29.

(आ) SuMañ 193.

(a) क्लिन्नखर्जूरपण्डुर् Cār.

(b) युवतिजनसहायो [ग्र°] Cār.

(c) °निचयमध्ये Cār ; गौरा Cār.

(d) हृतजल [स्नु°] SuMañ ; दुग्धधाराः [क्षी°] SuMañ.

Mālinī metre.

Attended by her starry servants all, / and pale to see as a loving maiden's cheeks, / rises before our eyes the moon's bright ball, / whose pure beams on the high-piled darkness fall / like streaming milk that dried-up marshes seeks. (A. W. Ryder's translation).

[Pale as moist dates, the moon is up to light the royal road, a friend to young women; white through the gloom her white rays descend like streams of milk on dried up mire. (C. R. Devadhar's translation of Cār)].

6721*

उदयति हृदि यस्य नैव लज्जा
न च करुणा न च कोऽपि भीतिलेशः ।
बकुलमुकुलकोशकोमलां मां
पुनरपि तस्य करे न पातयेथाः ॥

(अ) Rasamañjarī of Bhānukara 109.

(आ) RJ 877 (=5. 84) (a. Bhānukara).

(c) °लायां [°लां मां] RJ (MS).

Puṣpitāgrā metre.

He, in whose heart no shame arises (in wrong doing), no pity (for the distressed) nor fear of any kind; to such a person let me not be given once again, me, who am tender like the bud of the *bakula*-plant. (A. A. R.).

6722

उदयदुदयदीक्षणाय पत्युश्
चपलदृशस्त्रपया निरुध्यमानम् ।
मन इव कृपणस्य दानकाले
कति न ततान गतागतानि चक्षुः ॥

(आ) SR 253. 16, SSB 61. 28.

Puṣpitāgrā metre.

To gaze at the husband (at the time of marriage) her eye was repeatedly rising, but was restrained by shyness in the case of the tremulous-eyed one; how many times did her eyes not travel to and fro like the mind of a miser at the time of giving gifts ? (A. A. R.).

उदयनगान्तरितमियं see No. 6712.

6723*

उदयन्तु नाम मेघा
भवतु निशा वर्षमविरतं पततु ।
गणयामि नैव सर्वं
दयिताभिमुखेन हृदयेन ॥

(अ) Mṛcch 4. 33.

Āryā metre.

The clouds may come, the rain may fall forever, / the night may blacken in the sky above; / for this I care not, nor I will not waver; / my[1] heart is journeying to him[2] I love. (A. W. Ryder's translation).

1. Vasantasenā.
2. Cārudatta.

6724

उदयन्नेष सविता पद्मेष्वर्पयति श्रियम् ।
विभावयितुमृद्धीनां फलं सुहृदनुग्रहम् ॥

(अ) KāD 2. 349.

(आ) SR 88. 15 (a. Kuv), SSB 370. 21, SRK 55. 12, IS 1233, Sar 3. 84 (p. 352), Kuv 19. 56 (p. 63).

(*a*) एव [एष] KāD (B), SR, SSB, Sar, Kuv, SRK.

(*c*) विभावयन् समृद्धीनां (var.), KāD, SR, SSB, SRK, Kuv ; °तु भूतीनां [°तुमृ°] Sar.

(*d*) °ग्रहः Sar.

When the sun rises it brings blessings to the water-roses; prosperity's advantage is to be able to render service to a friend.

6725**

उदयप्रभसूरीन्द्रः प्रथितः प्रतिभोदयः ।
नानादिव्यप्रबन्धानां निर्माताय्ं विराजते ॥

(आ) SSB 285. 2.

Here shines in glory the best of authors Udayaprabhasūrīndra, well known for his poetical genius who has composed many a work on the divine teachers and their philosophy. (A. A. R.).

6726**

उदयप्रभसूरीन्द्रे प्रकाशयति भूतलम् ।
अपरे विबुधाः सर्वे निष्प्रभा इव सर्वतः ॥

(आ) SSB 285. 1.

When Udayaprabhasūrīndra illumines the world (with his brilliant compositions) all other savants are devoid of lustre everywhere. (A. A. R.).

6727*

उदयमयते दिङ्मालिन्यं निराकुरुतेतरां
नयति निधनं निद्रामुद्रां प्रवर्तयति क्रियाः ।
रचयतितरां स्वैराचारप्रवर्तनकर्तनं
बत बत लसत्तेजःपुञ्जो विभाति विभाकरः ॥

(आ) Any 5. 46, SR 327. 18 (a. Kpr), SSB 191. 18 (a. Kpr), Kpr 10. 433, Amd 291. 835, KāP 334. 1-4.

(*a*) दिग्मालिन्यं Amd.

(*c*) तथा [°तरां] KāP ; °नखण्डनं KāP.

(*d*) तव बत Amd (var.).

Hariṇī metre.

This sun [*or*: receptacle of brightness] resplendent rises [*or*: becomes prosperous], removes the darkness of the atmosphere [*or*: the dirtiness of all people], kills the closure of sleep [*or*: removes dullness], urges men to action, and clips the spontaneous and unrestricted actions of peoples. (G. Jhā's translation).

6728*

उदयमुदितदीप्तिर्याति यः संगतौ मे
पतति न वरमिन्दुः सोऽपरामेष गत्वा ।
स्मितरुचिरिव सद्यः साभ्यसूयं प्रभेति
स्फुरति विशदमेषा पूर्वकाष्ठाङ्गनायाः ॥

(अ) Śiś 11. 12.

(आ) VS 2177 (a. Māgha), SR 322. 8 (a. Śiś), SSB 182. 8 (a. Māgha).

Mālinī metre.

When the moon [the lover] has come up in all his glory by his association with me, it is not desirable that he should go to the other quarter [girl] and fall ; thus the damsel of the Eastern quarter is clearly resplendent with a broad smile of intolerance in the form of her brightness. (A. A. R.).

6729*

उदयशिखरिशृङ्गप्राङ्गणेष्वेष रिङ्गन्
सकमलमुखहासं वीक्षितः पद्मिनीभिः ।
विततमृदुकराग्रः शब्दयन्त्या वयोभिः
परिपतति दिवोऽङ्के हेलया बालसूर्यः ॥

(अ) Śiś 11. 47.

(आ) VS 2187 (a. Māgha), SR 327. 16 (a. Śiś), SSB 190. 16 (a. Māgha), SuMañ 169.

Mālinī metre.

Moving in the courtyard of the peak of the rising mountain, being glanced at affectionately by the lotus-ponds, with their smiles in the form of blossoming lotuses, and announcing his arrival by the chirpings of birds and stretching his hands of rays, the baby sun playfully reaches [falls into] the lap of the sky (his mother). (A. A. R.).

6730**

उदयसिंह धराधिपतौ त्वयि
स्फुरति किं रविणा विधुनापि वा ।
स्वमहसा हि विकाशयसे जगत्
स्वयशसा च सुशीतलयस्यपि ॥

(आ) SSB 411. 1 (a. Saṁgrahītṛ).

Drutavilambita metre.

When you are the lord of the earth, oh ! Udayasiṁha, does the sun shine (brilliantly) or the moon (for that matter) ?[1] You illumine the world by the lustre of your glory and give coolness to it also by your own fame. (A. A. R).

1. The sun and the moon become useless.

6731

उदयस्थः सहस्रांशुर् दृष्टेरायाति गम्यताम् ।
अतिरिक्तं कदा कं वा लङ्घयन्ति न योषितः ॥

(अ) Viṭavṛtta (in BhŚ p. 206) 12.

The thousand-rayed sun at the time of rise becomes capable of being seen (without injury) ; when excessively attached, whom and when will not women reduce to insignificance[1] ? (A. A. R.).

1. Lovers lose self-respect by their overbearing attitude.

6732*

उदयाद्रेरुड्डीनो
दिनं भ्रमित्वा पतङ्गोऽयम् ।
अद्य प्रदोषसमये
वडवाज्वलने जुहोति देहं स्वम् ॥

(आ) SSB 138. 77 (a. Rāmakṛṣṇa).

Udgīti-āryā metre.

The bird of the sun, having flown from the rising mountain and wandered here and there throughout the day, now at the time of twilight offers his body as oblation in the submarine fire. (A. A. R.).

6733**

उदयास्तौ मूलाख्यौ
उत्तरयाम्यौ ध्रुवनिवासनामानौ ।
नैर्ऋतवायव्यौ च
प्रयाणचरकाह्वयौ तेषाम् ॥

(आ) ŚP 2770.

Āryā metre (in *b* hypermetric).

The east and the west (quarters) are called Mūla (the basic ones), the north and the south are respectively Dhruva and Nivāsa; the south-west and the north-west are called Prayāṇa and Caraka, respectively. (A. A. R.).

उदये सविता ताम्रस् see Nos. 6734 and 6775.

6734

उदये सविता रक्तो रक्तश्चास्तमये तथा ।
संपत्तौ च विपत्तौ च महतामेकरूपता ॥

(अ) Cr 1267 (CvTb 7. 23, CNPh 172, CNG 160), P (PtsK 2. 7 *cd*/*ab*, PD 315. 224), ŚtsM 14. 8-9.

(आ) VS 220, SRHt 209. 3 (a. Vallabha), SRK 13. 25 (a. ŚP), SRS 2. 1. 38, SR 45. 19, SSB 301. 20, SRRU 881 (a. Kṣemendra), SRM 1. 1. 41, SSNL 87, SPR 916. 30, SSap 655, IS 6874 *cd*/*ab*. (Variant of No. 6775).

(*a*) उदेति रक्तः सविता SRHt ; उदेति [उदये] VS, SRRU.

(*b*) रक्त एवास्तमेति (°मेव) च VS, SRRU, SSNL, SPR, SRHt ; चात्मवे CvTb; चात्मये CNPh, CNG, PD; °स्तमये SR, SSB, SSNL, SPR.

(*d*) साधूनाम् SRM.

The sun is red when it rises; it is also red when it sets; so really great men remain unchanged in calamity, as well as in prosperity.

उदयोर्वीभृत एव see No. 5217.

उदयोर्वीभृत्संस्थस् see No. 5217.

6735*

उदरं नतमध्यपृष्ठता-
स्फुटदङ्गुष्ठपदेन मुष्टिना ।
चतुरङ्गुलमध्यनिर्गत-
त्रिवलिभ्राजि कृतं दमस्वसुः ॥

(अ) Naiṣ 2. 34. Cf. No. 6736.

(*b*) स्फुरदङ्गुष्ठपदेन Mallinātha *ad* Naiṣ.

Viyoginī metre.

The (Creator's) fist, the thumb-mark of which is patent from the fact of Damayantī's being depressed in the middle, made her belly beautiful with three fleshy folds which issued from inside its four fingers. (K. K. Handiqui's translation).

6736*

उदरं परिमाति मुष्टिना
कुतुकी कोऽपि दमस्वसुः किमु ।
धृततच्चतुरङ्गुलीव यद्
वलिभिर्भाति सहेमकाञ्चिभिः ॥

(अ) Naiṣ 2. 35. Cf. No. 6735.

(आ) Alm 108.

Viyoginī metre.

Does some curious fellow measure with his fist Damayantī's belly? For it shines with (three) fleshy folds together with a zone of gold, as if bearing (the impressions) of the four fingers of the fist. (K. K. Handiqui's translation).

6737*

उदर एव धृतः किमुदन्वता
न विषमो वडवानलवद् विधुः ।
विषवदुज्झितमप्यमुना न स
स्मरहरः किममुं बुभुजे विभुः ॥

(अ) Naiṣ 4. 60.

Drutavilambita metre.

Why did not the ocean keep in its womb the unbearable moon, as it does the submarine fire, and why did not mighty Śiva swallow it, when it was discarded like poison by the ocean ? (K. K. Handiqui's translation).

6738*

उदरदरीयं गहना
यद्गतमखिलं विलीयते क्वचन ।
एका तत्र च भुजगी
विलापयति कं न सा दुष्टा ॥

(आ) SSB 382. 2.

Āryā metre.

Deep and wide is this cave of the belly where all that goes in disappears somewhere ; there is one female snake, a wicked one ; whom does she not cause to lament ? (A. A. R.).

6739*

उदरद्वयभरण- भयाद् अर्धाङ्गाहितदारः ।
यदि नैवं तस्य सुतः कथमद्यापि कुमारः ॥

(आ) ŚP 64 (a. Sārvabhauma), Ava 570, SR 364. 17, SSB 254. 17 (a. Sārvabhauma), SRK 291. 5 (a. ŚP), IS 7763.

(*b*) °र्धांगीकृतदारः SRK.

(*c*) तस्यैकसुतः (hypermetric) ŚP, SRK.

Hypermetric in *b*.

Due to the fear (of the need) of maintaining two bellies (Lord Śiva) has his wife as half of himself ; if this were not so, how is their son still, even to-day, a young boy [Kumāra] ? (A. A. R.).

6740

उदरम्भरिता लोके
तवैव नान्यस्य दुःशका दृष्टा ।
उत्सृष्टपुरीषमपि
स्वादूकुर्वन् वराह यद् भुङ्क्षे ॥

(आ) SSB 631. 1 (a. Saṅgrahītṛ).

Āryā-gīti metre.

Nourishing one's own belly is seen in the world to be a difficult matter only in you, not in others ; that must be the reason, oh ! pig, that you eat even the faeces of others, making it relishable. (A. A. R.).

6741*

उदरस्येदमणुत्वं
सहजगुरुत्वं यदि नेदं हृदयस्य ।
स्वार्थे कथमलसत्वं
कथमनुसत्वं हितकरणे मतिरस्य ॥

(आ) SkV 22 (a. Jñānaśrīmitra).

(*a*) °म° SkV (MS) om.

Āryā-gīti metre (?)

If his belly were not so small / and his heart were not so great, / how would he be so slow to seek for himself, / or his will be to benefit all creatures ? (D. H. H. Ingalls's translation).

6742

उदरार्थं न यत्किंचिन् निषेवेत कदाचन ।
न हंसो वर्णसाम्येऽपि बकवन् मत्स्यभुग् यतः ॥

(आ) SSB 476. 301 (a. Saṅgrahītṛ).

(*c*) बको [हंसो] SSB (my change).

(*d*) हंस° [बक°] SSB (my change).

For the sake of nourishing the belly one should never resort to [eat] whatever comes on the way ; a swan, though possessing the same colour, does not eat fish like a crane. (A. A. R.).

6743

उदर्कभूतिमिच्छद्भिः सद्भिः खलु न दृश्यते ।
चतुर्थीचन्द्रलेखेव परस्त्रीभालपट्टिका ॥

(आ) SR 158. 236, SSB 488. 243, SPR 1007. 4 (a. Yogaśāstra 16. 14).

By the wise people who aspire for future prosperity the broad [charming] forehead of another's wife is never seen, as the moon's digit on the fourth lunar day[1]. (A. A. R.).

1. The sight of the moon's disc on the fourth day is always considered to be inauspicious.

6744

उदस्य धैर्यं दयितेन सादरं
प्रसादितायाः करवारिवारितम् ।
मुखं निमीलन्नयनं नतभ्रुवः
श्रियं सपत्नीवदनादिवाददे ॥

(अ) Kir 8. 50.

(आ) SR 338. 93 (a. Kir), SSB 209. 35 (a. Bhāravi)

Vaṁśastha metre.

When the beloved lover, discarding his firm attitude, propitiated endearingly the face of the charming damsel by splashing water over it (during the water sports), the eyes were closed; but (none-the-less) the face carried away (as it were) the charm from the face of the co-wife. (A. A. R.).

6745*

उदस्योच्चैः पुच्छं शिरसि निहितं जीर्णजटिले
यदृच्छाव्यापन्नद्विपपिशितलेशाः कवलिताः ।
गुहागर्भे शून्ये सुचिरमुषितं जम्बुक सखे
तदेतत् किं कुर्मो यदसि न गतः सिंहसमताम् ॥

(आ) JS 121. 3 (a. Bhaṭṭendurāja), ŚP 1212 (a. Bhaṭṭendurāja), AP 10, Any 152. 94, SR 235. 160 (a. ŚP).

(a) जीर्णकुटिलं ŚP, Any ; °टिलं SR.

(b) °च्छादापन्न° Any.

(c) गुहागर्ते ŚP, Any, SR.

(d) किमेतस्मिन् [त° किं] ŚP, Any, SR.

Śikhariṇī metre.

Throwing up the tail high, it was placed on the head that it might resemble grown manes; swallowed too were a few pieces of meat of an elephant that had died accidentally; you also remained, friend jackal, for a long time in a deserted lair, what can we do, if you do not become equal to a lion ? (A. A. R.).

6746

उदायुधो यावदहं तावदन्यैः किमायुधैः ।
यद्वा न सिद्धमस्त्रेण मम तत् केन सेत्स्यति ॥

(आ) SRHt 121. 14 (a. Veṇīsaṁhāra, but not found there), SSSN 143. 13 (a. Bhaṭṭa-Nārāyaṇa).

When I remain with an uplifted weapon in hand, of what use are others with their weapons ? If I am not able to accomplish something with my weapon, who else can do it for me ? (A. A. R.).

6747

उदारचरितात् त्यागी याचितः कृपणोऽधिकः ।
एको धनं ततः प्राणान् अन्यः प्राणांस् ततो धनम् ॥

(आ) ŚP 389, SH 966; 159*, SR 71. 14 (a. ŚP), SSB 341. 14, SRK 63. 19 (a. Prasaṅgaratnāvalī), IS 1234.

(a) °चरितस् ŚP, SR, SSB, SRK.

(b) °धिकम् ŚP ; भृशं [ऽधि°] SH.

(c) धणं IS.

(d) प्राणास् IS.

On account of his generous conduct, a heroic donor (though reduced in wealth) may be approached to beg; as he is far superior to a miser of great wealth; for the one [the former] first gives wealth, then his life; whereas the other, his life first, then the money. (A. A. R.).

6748

उदारस्य तृणं वित्तं　शूरस्य मरणं तृणम् ।
विरक्तस्य तृणं भार्या　निःस्पृहस्य तृणं जगत् ॥

(आ) SRS 1. 2. 8, Sama 2 त 76, SR 156. 147, SSB 485. 150, Sspr 1. 14, SRM 1. 3. 267, SPR 1406. 73 (a. Udbhaṭa-sāgara 1. 134). See also तृणं ब्रह्मविदः स्वर्गस् .

To a generous man, wealth is insignificant like grass; to a man of heroic courage, death is of no consequence like grass; to one disgusted with worldly life, the wife is not dear like grass; and to one who has no desire, the world is like a blade of grass. (A. A. R.).

6749*

उदारांस् त्वदृते नान्यान्　प्रपश्याम्ययि पार्वति ।
श्रीरामभक्तिमाणिक्यम्　अदेयमपि देहि मे ॥

(आ) SRK 8. 6 (a. Viṭobā Aṇṇā), IS 7764.

Others more generous than you in giving I see not anywhere, oh! goddess Pārvatī; though valuable and hence not to be given away, give me that ruby, in the form of devotion to Śrī-Rāma. (A. A. R.).

6750*

उदारैर्मन्दारै रचितशिखरं चन्द्रशिखरं
　समभ्यर्च्य प्रेम्णा विपुलपुलकालंकृततनुः ।
कदा गन्धाबन्धप्रमदमुदितोद्दाममधुप-
　स्फुरद्गुञ्जागर्भैर्विभुमभिभजेयं नुतिपदैः ॥

(अ) Stutikusumāñjali 35. 2.

(आ) VS 3417 (a. Paṇḍita-Jagaddhara).

Śikhariṇī metre.

Worshipping with devotion the moon crested Lord Śiva, adorning his image with noble *mandāra*-flowers, with my body well adorned with hairs standing on ends, when shall I adoringly wait upon the all powerful lord with hymns of praise mixed with the buzzings of bees that are immensely pleased by the splendid fragrance of the flowers? (A. A. R.).

6751*

उदासीनालीनामपि वचसि लीनातनुलसत्
　त्रपाधीना दीनालपनपदवीनायकधृता ।
कवीनामासीना हृदि कुमुदिनीनाथवदना
　नवीना मीनाक्षी व्यथयति मुनीनामपि मनः ॥

(आ) SR 254. 33, SSB 63. 49.

Śikhariṇī metre.

Listening to [immersed in] the words of her friends who were neutral, overcome with extreme shyness, with words of appeal to the lord restrained, impressively remaining in the hearts of poets, with her face resembling the lord of lilies [the moon], this young lady Pārvatī, (with eyes glittering like fish) gives pain to the hearts of even sages (at the time of her penance). (A. A. R.).

6752

उदासीनो देवो मदनमथनः सज्जनकुले
　कलिक्रीडासक्तः कृतपरिजनः प्राकृतजनः ।
इयं म्लेच्छाक्रान्ता त्रिदशतटिनी चोभयतटे
　कथं भ्रातः स्थाता कथय सुकृतिन् कुत्र विभयः ॥

(अ) Vijñānaśataka (in BhŚ p. 212) 65.

(*a*) सञ्जन° Vi°.

(*d*) सुकृती Vi° (var.).

Śikhariṇī metre.

The god Śiva is indifferent (towards the welfare of the people), the good people in (noble) families are attached to quarrels and sports, the common people are made servants (of invaders); the divine Gaṅgā river is occupied on both the banks by foreign invaders; tell me, good brother, how and where is one to be free from fear. (A. A. R.).

6753

उदाहरणमाशीःषु प्रथमे ते मनस्विनाम् ।
शुष्केऽशनिरिवामर्षो यैररातिषु पात्यते ॥

(अ) Kir 11. 65.

(आ) SRHt 81. 3 (a. Kir), SSSN 63. 3 (a. Bhāravi), SR 79. 14 (a. Kir), SSB 353. 17 (a. Bhāravi).

(*a*) °शीःसु SRHt.

Those who let their ire fall on enemies like thunderbolt on dry (trees) are cited as examples of the benediction (that men should be so and so great), foremost as they are among the self-respected. (S. and K. Ray's translation).

6754

उदितं प्रियां प्रति सहार्दमिति
श्रदधीयत प्रियतमेन वचः ।
विदितेङ्गिते हि पुर एव जने
सपदीरिताः खलु लगन्ति गिरः ॥

(अ) Śiś 9.69.

(आ) SR 288. 33 (a. Śiś), SSB 124. 37 (a. Māgha).

(*d*) समुदीरिताः SR, SSB.

Pramitākṣarā metre.

The words spoken (by the maid) were listened to attentively by the beloved lover, as they were full of love for the dear one; when a person's inward thoughts are known in advance, the words now spoken indeed make an impression. (A. A. R.).

6755*

उदितं मण्डलमिन्दो
रुदितं सद्यो वियोगिवर्गेण ।
मुदितं च सकलललना-
चूडामणिशासनेन मदनेन ॥

(अ) BhV 2. 70.

(आ) Rasagaṅgā 171. 1-2, and 661. 13-14, Dhv *ad* 2. 47 (p. 186).

(*b*) °वृन्देन Dhv.

(*c*) सकलयुवजन° Rasagaṅgā 661.

Āryā-gīti metre.

No sooner did the orb of the moon rise than the multitude of separated persons began to weap at one and the god of love, whose command is borne like the crest jewel by all women, became delighted. (H. D. Sharma's translation).

6756

उदितः समयः श्रयतेऽस्तमयं
कृतकं सकलं लभते विलयम् ।
सकलानि फलानि पतन्ति तरोः
सकला जलधिं समुपैति नदी ॥

(अ) AS 714.

(*b*) कृतकः सकलो AS (KM).

Toṭaka metre.

The dawn that comes ends in sun-set; all (false) things done will come to an end; all the fruits of a tree fall to the ground; all the waters of a river reach the sea. (A. A. R.).

6757

उदितमुदितो हन्ति ध्वान्तं सहस्रकरः करैर्
निहतनिहितं भूयो भूयस्तमः परिजृम्भते ।
विरमति तमो नेदं नायं निषीदति भानुमान्
न खलु विकसद्वैरा धीराः कथंचिदुदासते ॥

(आ) PV 738 (a. Kṛṣṇa-paṇḍita).

(*a*) °मुदित PV (MS) ; °कार: PV (MS) (*contra-metrum*).
(*b*) भूया° [भू° second] PV ; परिज्ञ° PV (*contra metrum*).

Hariṇī metre.

The sun rises and destroys darkness which springs up, though repeatedly expelled, darkness comes up again and again ; darkness does not stop advancing, nor does the sun sit quiet ; for brave men who have rising enemies never remain indolent at any time. (A. A. R.).

6758

उदितवति द्विजराजे
कस्य न हृदये मुद: पदं दधति ।
संकुचसि कमल यदयं
हर हर वामो विधिर्भवत: ॥

(आ) ŚP 1141, SR 244. 212 (a. ŚP), SSB 647.8, SRK 199.9 (a. ŚP), Any 124. 134, RJ 336, Regnaud VI 66, IS 1235.
(*a*) द्विजराज (°जे) ŚP (MS).
(*b*) हृदयं मुदं परां धत्ते SRK ; परं [पदं] Regnaud ; भवति [द°] ŚP (MS) ; संकुञ्चसि Regnaud.
(c) हृदये [य°] ŚP (var.).
(*d*) हा हा [हर हर] IS ; अहरहर् Regnaud.

Āryā metre.

When the moon rises, in whose heart does not joy find a place ? Oh ! day-lotus, if you (alone) shrink, then, alas ! it is due to your adverse fate. (S. Bhaskaran Nair's translation).

6759*

उदितवति परस्मिन् प्रत्यये शास्त्रयोनौ
गतवति विलयं च प्राकृतेऽतिप्रपञ्चे ।
सपदि पदमुदीतं केवल: प्रत्ययो यस्
तदियदिति च वक्तुं क: क्षम: पण्डितोऽपि ॥

(आ) SR 191. 80, SSB 541. 92.
(*d*) तदियमिति SR (*sic* !).

Mālinī metre.

When the knowledge of the Supreme, based on the scriptures, has risen and when the empirical world has ceased to exist, the state has now been reached which is *kevala* [without parallel]. Who, however learned, is capable of describing it as this or that ? (A. A. R.).

6760*

उदिते दृष्टिसुखे त्वयि
शशिनीव भवन्ति चन्द्रकान्तानि ।
वदनान्यरिनारीणाम्
अविरलजलबिन्दुवर्षीणि ॥

(आ) VS 2480.

Āryā metre.

When you, whose sight is pleasing to the eyes, have risen (to power), the faces of the wives of rival kings rain tears incessantly ; just as the moon-stones ooze drops of water continuously at the rise of the moon, pleasing to the eyes. (A. A. R.).

6761*

उदितेऽपि तवावनीन्द्र तेजस्-
तपने स्फारगभस्तिभारभाजि ।
तव वैरिनृपायशस्तमांसि
स्फुरदुज्जृम्भितमाचरन्ति चित्रम् ॥

(आ) SR 133. 7, SSB 445. 7, RJ 130 (a. Sadāśiva), Regnaud II 39 (a. Sadāśiva).
(*d*) स्फुटम् [स्फुरद्] Regnaud ; °माचपं रन्ति SSB (*contra-metrum*).

Aupacchandasika metre.

When the sun of your valour has risen, oh ! king, full of radiating rays, the darkness in the form of the revengeful thoughts of rival kings has gained momentum : this is wonderful. (A. A. R.).

6762**

उदिते भास्करे लक्ष्यं पश्चिमायां निवेशयेत् ।
अपराह्णे च कर्तव्यं लक्ष्यं पूर्वदिगाश्रितम् ॥

(आ) ŚP 1817.

When the sun has risen, a person should fix his sight at the western direction [not to hurt his eyes *or*: not to forget a downfall]; in the afternoon the sight should be directed towards the east [that there is a hope of rise in time]. (A. A. R.).

6763*

उदितैरन्यपुष्टानाम् आरुतैर्मे हृतं मनः ।
उदितैरपि ते दूति मारुतैरपि दक्षिणैः ॥

(अ) KāD 3. 31.

(*b*) अरुतैर्मे KāD (B), KāD (R) ; हृतं [हतं] KāD (var.).

Ho, messenger, my mind already over-powered by the sweet voices of cuckoos, is all the more so by your words (about my beloved), and by (sweet-sailing) southern breezes. (K. Ray's translation).

6764*

उदितोऽपि तुहिनगहने
गगनप्रान्ते न दीप्यते तपनः ।
कठिनघृतपूरपूर्णे
शरावशिरसि प्रदीप इव ॥

(अ) ĀrS 2. 126.

Āryā metre.

Though risen in the sky, which is dense with mist, the sun does not shine brightly; just as the flame of a lamp in a shallow vessel filled with hardened ghee. (A. A. R.).

6765*

उदितोरुसादमतिवेपथुमत्
सुदृशोऽभिभर्तृ विधुरं त्रपया ।
वपुरादरातिशयशंसि पुनः
प्रतिपत्तिमूढमपि बाढमभूत् ॥

(अ) Śiś 9. 77.

(आ) SR 311. 9 (a. Śiś), SSB 163. 9 (a. Māgha); KHpk 414. 698.

Pramitākṣarā metre.

In the presence of the husband, due to shyness, she was tongue-tied and her thoughts were paralysed; she was in a tremor and thus her body though not acting in the customary courteous way did, none-the-less, become eloquent of her great regard. (A. A. R.).

6766**

उदीच्यां सस्यनिष्पत्तिर् याम्यां निष्पत्तिनाशनम् ।
गृहान्निर्गच्छतां वामे शुभं क्षेत्रे च दक्षिणम् ॥

(आ) ŚP 2517.

When a person sets out from his house on the day (when ploughing is begun, if the cry of a partridge is heard) on his left there will be a plentiful crop in his northern fields and a blight in the southern ones; if it is on his right side all will be well with the fields. (A. A. R.).

6767

उदीरितोऽर्थः पशुनापि गृह्यते
हयाश्च नागाश्च वहन्ति चोदिताः ।
अनुक्तमप्यूहति पण्डितो जनः
परेङ्गितज्ञानफला हि बुद्धयः ॥

(अ) P (PT 1. 16, PTem 1. 13, PS 1. 19, PN 2. 14 and 3. 6, PP 1. 20, Pts 1. 43, PtsK 1. 49, PRE 1. 18, PM 1. 21, PD 300. 9), H (HJ 2. 46, HS 2. 46, HM 2. 49, HP 2. 43, HN 2. 42, HK 2. 49, HH 47. 11-14, HC 63. 1-4), Cr 175, GP 1. 109. 53, Vet 1. 7, VCjr 22. 5. 1

(p. 322), KR 1. 1. 11, MK (MK [S] 149, MK [P] 93, MK [D] 53), Śuk (Śts 45. 11-12, Śto 348. 27-28), BhŚ 427. Cf. Ru 22.

(आ) ŚP 200, SRHt 37. 36 (a. Kir), SSSN 36. 25 (a. P), SuM 9. 15, SH 298 (a. BhŚ), SR 174. 911 (a. P), SSB 510. 911, SRK 33. 9 (a. Sphuṭaśloka), VP 3. 3, SS 14. 13, SK f. 147*b*, SN 725, SSD 2 f. 102*a*, Sama 1 उ 12, SRM 1. 3. 224, IS 1236, Subh 94.

(इ) Old Syriac 1. 10.

(*a*) उदीपितोऽर्थः (तदी° ; °रतो° CNI ; °तार्थः CR [var.], CPS, GP) CR (var.), CPS, GP, CNI I ; बुध्यते (°तो HP [var.]) [गृ°] HN, HP (var.), Śts (var.), Vet (var.).

(*b*) हृ° व° tr. Śto ; वदन्ति (वम° PS [var.] ; भव° SRHt) Śto, PS (var.), SRHt ; वृद्धचः [व°] Śts, (var.) ; नोदितः (°तोः) CNP II, PP, Śts, Vet, BhŚ, CNI I, HP (var.), Śto (var.), VC (var.), SRK ; चोदिता CR (var.) ; देशितम् [चो°] GP ; देशिताः [चो°] HJ, HM, HP, HK, HH, HC, PN, VC, Sama ; ताडिताः [चो°] HP (var.) ; बुध्यते [चो°] HS, Śts (var.) ; योजिताः [चो°] HS (var.) ; देप्रेरिताः शितः Vet (var.) (*sic !*) ; योजिताः [चो°] IS ; नोदिताः SH, KR.

(*c*) अनुक्तमेभ्यः हृति CR (var.) ; अनुक्तमभूहृति CR (var.) ; अनक्तम् VC (var.).

(*d*) परं हितज्ञानबला CNI I ; परेत गीत ज्ञानुफला IS ; परेङ्गिताज्ञानफला PP (var.) ; परेङ्गित-ज्ञानफलं (°परा IS) Vet (var.), IS ; ऽपि [हि] CNP II ; वृद्धयः Śts (var.).

Vaṁśastha metre.

A mere beast understands words that are spoken; horses and elephants more in response to the whip. The wise man divines even what is not expressed; for the fruit of intelligence lies in understanding the mien of others. (F. Edgerton's translation).

6768

उदीर्णमनसो योध वाहनानि च भारत ।
यस्यां भवन्ति सेनायां ध्रुवं तस्यां जयो भवेत् ॥

(अ) MBh (MBh [Bh] 12. 103. 5, MBh [R] 12. 102. 5, MBh [C] 12. 3757).

(आ) SRHt 160. 2 (a. MBh), SSSN 124. 2 (a. [?] MBh).

(*a*) योधा MBh (var.).

(*c*) यस्या SSSN ; सेनाया SSSN.

(*d*) ध्रुवस् MBh (var.) ; तस्याः (°स्य) MBh (var.); तस्या SSSN ; जयं वदेत् MBh (but some texts as above) ; परो जयः MBh (var.).

Where the mind is full of enthusiasm, oh ! warrior, that army which is equipped with (efficient) vehicles, is sure to gain victory, oh ! descendant of Bharata. (A. A. R.).

6769*

उदीर्यमाणेऽपि च सान्त्ववादे
मानापनोदो नहि राधिकायाः ।
मानोऽस्तु ते यद्यपराधिकः स्यां
स्वप्नेऽपि नैवास्म्यपराधिकोऽहम् ॥

(आ) SRK 258. 12 (a. Rādhā-Kṛṣṇa-saṁvāda), IS 7765.

Upajāti metre (Upendravajrā and Indravajrā).

Though words of conciliation have been spoken the jealous anger of Rādhā has not been banished ; "You may show anger if I am an *aparādhin* [committed an offence *or* : away from Rādhā] ; but even in a dream I am never an *aparādhin* ?" (A. A. R.).

6770**

उदुम्बरद्रुमानष्टौ रोपयेत् स्वयमेव यः ।
प्रेरयेद् रोपणायापि चन्द्रलोके स मोदते ॥

(आ) ŚP 2099.

He who plants and nourishes eight *udumbara*-trees and prompts others also to do likewise, he rejoices in the world of the moon (after death). (A. A. R.).

6771

उदुम्बरफलानीव ब्रह्माण्डान्यत्ति यः सदा ।
सर्वगर्वापहः कालस् तस्य के मशका वयम् ॥

(आ) SRM 2. 1. 153, Rasagaṅgā 655. 5-6.

Before Time, the destroyer of the arrogance of all, the constant consumer of the universe as if it were an *udumbara*-fruit, what are we but (petty) gnats. (S. Bhaskaran Nair's translation).

6772*

उदेति घनमण्डली नटति नीलकण्ठावली
तडिद् वलति सर्वतो वहति केतकीमारुतः ।
तथापि यदि नागतः स सखि तत्र मन्येऽधुना
दधाति मकरध्वजस् त्रुटितशिञ्जिनीकं धनुः ॥

(अ) BhŚ 428 (doubtful).

(आ) SR 341. 57, SSB 214. 53, SU 513, SK 3. 312, SG f. 61*b*.

(*a*) उपैति [उदेति] SR, SSB ; नदति SR, SSB.

(*b*) तडिल्लसति SR, SSB.

(*c*) इतोऽपि [त°] SR, SSB ; प्रियतमो नु [स स° त°] SR, SSB.

(*d*) त्रुटितसि° BhŚ, SU, SK, SG.

Pṛthvī metre.

Masses of clouds rise (in the sky), flocks of peacocks dance (hilariously), lightning flashes on all sides, and the breezes blow wafting the fragrance of *ketakī*-flowers ; if my husband still does not return, oh ! friend, then, methinks, the god of love bears his bow with its string broken. (A. A. R.).

6773*

उदेति पूर्वं कुसुमं ततः फलं
घनोदयः प्राक् तदनन्तरं पयः ।
निमित्तनैमित्तिकयोरयं क्रमस्
तव प्रसादस्य पुरस्तु संपदः ॥

(अ) Śak 7. 30. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 ; p. 103).

(आ) Sāh *ad* 6. 470, Alaṁkārasūtra 126, Alm 109, SR 104. 113 (a. Śak), SSB 395. 123 (a. Kālidāsa), Almu 27. 18-19.

(*b*) उदयं Śak (var.) ; आगमः Alaṁ°.

(*c*) विधिस [क्त°] Śak (var.), Sāh, SR, SSB.

Vaṁśastha metre.

Bloom before fruit, the clouds before rain, / cause first then effect, in endless sequence, / is the unchanging law of constant nature ; / but ere the blessing issued from thy lips, / the wishes of my heart were all fulfilled. (Sir M. Monier-Williams's translation).

6774*

उदेति यस्यां न निशाकरो रिपुस्
तिथिर्नु का पुण्यवतीभिराप्यते ।
इतीव दुष्टया परिदेविते मुहुः
कुहूकुहूरित्यलमाह कोकिलः ॥

(आ) SkV 817, Kav 510.

(*c*) दुष्टाप° Kav ; दुत्याप° SkV (var.) ; षनिदोविते मुहु SkV (var.).

Vaṁśastha metre.

" When will women blessed with merit get a lucky day on which the hostile moon does not rise ? " As she cries out thus in her wantonness, the cuckoo answers again and again, *kuhū, kuhū*[1]. (D. H. H. Ingalls's translation).

1. Means also "moonless day and night".

उदेति रक्तः सविता see सविता रक्त.

6775

उदेति सविता ताम्रस् ताम्र एवास्तमेति च ।
संपत्तौ च विपत्तौ च महतामेकरूपता ॥

(आ) NBh 26, Sama 1 उ 13, Any 5. 40, Subh 61, IS 1237, Kpr 7. 244, Amd 133. 31, KāP 227. 1-2, Rasagaṅgā 623. 1-2, KHpk 299. 448 (*ab* only) (a. VS), Sāh *ad* 7. 575 (p. 224) (*ab* only). (Variant of No. 6734).

(इ) Cf. Nālaḍiyār 91.

(*a*) उदये [उदेति] NBh.

(*c*) सम्पदिपदवस्थासु NBh.

The sun rises red and sets red too. So really great men remain unchanged in calamity, as well as in prosperity. (G. Jhā's translation).

उदेति सविता रक्तो see No. 6734.

6776*

उदेतुमत्यजन्नीहां राजसु द्वादशस्वपि ।
जिगीषुरेको दिनकृद् आदित्येष्विव कल्पते ।

(अ) Śiś 2. 81.

It is only the victory-minded king amongst the twelve kings[1], who, not giving up energetic action, is able to rise, as the sun, amongst the twelve *āditya-s*. (S. V. Dixit's translation).

1. of Rājamaṇḍala.

6777*

उदेष्यत्पीयूषद्युतिरुचिकणार्द्राः शशिमणि-
स्थलीनां पन्थानो घनचरणलाक्षालिपिभृतः ।
चकोरैरुड्डीनैर्झटिति कृतशङ्काः प्रतिपदं
पराञ्चः संचारानविनयवतीनां विवृणुते ॥

(अ) Anar 7. 90.

(आ) SkV 831, Kav 524. (Cf. A. B. Keith, *The Sanskrit Drama*, p. 131).

(*a*) शशिमणि [°णि-] Kav.

(*d*) पराचः Kav ; विवृणते Anar, Kav.

Śikhariṇī metre.

The streets of this land of moonstones, being wet / with drops the colour of the rising moon, / and bearing a thick legend writ by lacquered feet, / reveal the constantly, deflected steps / of wanton damsels who have met with fright / from the sudden taking flight of the *cakora*-birds. (D. H. H. Ingalls's translation).

उद्गच्छता धुरम° see No. 6849.

6778*

उद्गच्छत्यलिझङ्कृतिः स्मरधनुर्ज्यामञ्जुगुञ्जारवैर्
निर्याता विषलिप्तभल्लिविषमाः कंकेल्लिफुल्लच्छटाः ।
रे संप्रत्यपवित्रमत्र पथिकाः सारम्भमुज्जृम्भते
चूतो दूत इवान्तकस्य कलिकाजालस्फुरत्पल्लवः ॥

(आ) SkV 186.

(*c*) अपमित्र SkV (var.).

Śārdūlavikrīḍita metre.

The buzzing of the bees grows strong / and with twanging of Love's bowstring / are shot his arrows : shafts of red *aśoka* / tipped with poison. / Oh, travellers who have left your wives, / the mango takes a forceful and an ominous part, / his fronds appearing with a net of buds, / a messenger of death. (D. H. H. Ingalls's translation).

6779*

उद्गता मथनक्षोभात् फेनराजिः पयोदधेः ।
तारकावलिरित्यज्ञैर् इयं सखि निवेद्यते ॥

(आ) SSB 143. 1 (a. Saṅgrahītṛ).

A series of floating foam has come up from the milky ocean, by the agitation caused by churning (to get the nectar) ; the ignorant folk say, oh ! lady friend, that it is a group of stars. (A. A. R.).

6780*

उद्गतेन्दुमविभिन्नतमिस्रां
पश्यति स्म रजनीमवितृप्त: ।
व्यंशुकस्फुटमुखीमतिजिह्मां
व्रीडया नववधूमिव लोक: ॥

(अ) Kir 9. 24.
(आ) SR 300. 41, SSB 145. 43.

Svāgatā metre.

The people gazed at the night with the moon (just) risen without the darkness being (completely) destroyed, and were not satiated as (they gazed) at a new bride whose veil was parted and who was full of facial contortions out of shyness. (A. A. R.).

6781*

उद्गमनोपनिवेशन-
शयनपरावृत्तिवलनचलनेषु ।
अनिशं स मोहयति मां
हृल्लग्न: श्वास इव दयित: ॥

(अ) ĀrS 2. 127.
(*b*) °वचनेषु [°चलनेषु] ĀrS (in some editions).

Āryā metre.

Whether it is during standing or sitting, lying in bed, in turning from one side to the other and during all movements my beloved lover *mohayati* [fascinates me], as the breath getting stuck up in the chest *mohayati* [makes me lose consciousness]. (A. A. R.).

6782*

उद्गर्जज्जलकुञ्जरेन्द्ररभसास्फालानुबन्धोद्धत:
सर्वा: पर्वतकन्दरोदरभुव: कुर्वन् प्रतिध्वानिनी: ।
उच्चैरुच्चरति ध्वनि: श्रुतिपथोन्माथी यथायं तथा
प्राय: प्रेङ्खदसंख्यशङ्खवलया वेलेयमागच्छति ॥

(अ) Nāg 4. 3.

(आ) JS 367. 2 (a. Śrī-Harṣa).
(*a*) °रभस° JS.
(*c*) ध्वनि JS ; °न्माथी° JS missing.
(*d*) °शङ्खधवला JS.

Śārdūlavikrīḍita metre.

As the sound, augmented by the violent and continual flappings of the huge water-elephants roaring, so hurting the ears, bellows out, making all the interior parts [depths] of the mountain-caves reverberate, the tide is coming on which countless clusters of conch-shells are mostly swinging to and fro. (Bak Kum Bae's translation).

6783

उद्गर्जन् कुटिलस् तटाश्रयतरुप्रोन्मूलनोड्डामरो
मा गर्वी: सरित: प्रवाह जलधिं प्रक्षोभयामीति भो: ।
स्वां सत्तां यदि वाञ्छसि भ्रम मरुष्वेवास्स्व तत्रैव वा
दूरे वाडववह्निरत्र तु महासत्त्वैर्विशन् पीयते ॥

(आ) VS 1035.
(*c*) °वा:स्व VS.

Śārdūlavikrīḍita metre.

Roaring and taking a zigzag course and getting proud by the uprooting of trees growing on the banks, do not become arrogant, oh ! current of the river, that you are competent to cause agitation in the sea. If you wish to preserve your existence, then wander in the sandy regions or remain there itself ; for, far off, there is the submarine fire where your waters on entering will be consumed by huge aquatic creatures as well. (A. A. R.).

6784*

उद्गर्भहूणतरुणीरमणोपमर्द-
भुग्नोन्नतिस्तननिवेशनिभं हिमांशो: ।
बिम्बं कठोरबिसकाण्डकडारगौरैर्
विष्णो: पदं प्रथममग्रकरैर्व्यनक्ति ॥

(आ) SkV 924, Skm (Skm [B] 367, Skm [POS] 1. 74. 2) (a. Aparājitarakṣita), SR 301. 69 (a. Vāmana), SSB 147. 72, Vāmana's Kāvyālaṁkāra *ad* 2. 2. 1, Sar 1. 193, ŚbB 2. 238 and 3. 188, AlK 21. 19–22. 2, Amd 244. 674, Cit 16. 18-21.

(*a*) उद्र्पहूण° or तद्गर्भभ्रूण° Skm ; °हूणरमणीर° Sar, AlK, Skm (POS); °णोष्मघर्म° Amd (var.).

(*b*) °न्नतस्त° Sar, AlK, SkV, Skm ; °वेशसमं AlK.

(*c*) °कडारमेतद् Cit, SR, SSB ; °कदार° SkV (var.).

(*d*) रम्भापदं SR, SSB.

Vasantatilakā metre.

The disc of the moon, which resembles the breast of the Hūṇa-woman pressed by her lover, lightens up the sky with the rays of light which are as white as the full-grown smell of the lotus-plant. (G. Jhā's translation in *Indian Thought*, Series No. 2).

उद्गर्भहूणरमणीरम° see No. 6784.

उद्गाढप्रेमसंर° see No. 6959.

6785*

उद्गृह्य वीटीग्रथनं नतभ्रूर्
आच्छाद्य वक्षःस्थलमञ्चलेन ।
उत्तारयन्ती निविडं निचोलं
मनोभवस्यापि मनो मिनोति ॥

(आ) PV 310 (a. Mādhava).

(*a*) उद्गृध्य PV (MS).

Upajāti metre (Indravajrā and Upendravajrā).

Holding high the knot of her bodice, the charming-browed one, having covered her bosom with the end of her garment, and raising her thick veil, she measures [agitates] the mind of even the mind-born (god) of love. (A. A. R.).

6786**

उद्ग्राहश्चान्यधातुः स्याद् ध्रुवकश्चान्यधातुकः ।
मेलापकोऽन्यधातुः स्याद् आभोगश्चान्यधातुकः ।
चतुर्धातुकमेतद्धि रूपकं कीर्त्यते बुधैः ॥

(आ) ŚP 2035.

Udgrāhaka [the raised] is one mode of singing, Dhruvaka [the preliminary stanza] is of another kind, Melāpaka has another mode and so also has Ābhoga; thus the wise say that Rūpaka representation is of four kinds of singing. (A. A. R.).

6787**

उद्ग्राहस्याद्यखण्डे च न्यासः स ध्रुवको मतः ।
एवं हि षट्पदः प्रोक्त उत्तमो ध्रुवको बुधैः ॥

(आ) ŚP 1969.

That introductory stanza of a song which has a *nyāsa* after the *udgrāha* high tone and the first musical pause, is highly appreciated; thus the *uttama* variety of the Dhruvaka which, according to the wise, consists of six words has been dealt with. (A. A. R.).

6788**

उद्ग्राहो ध्रुपदश्च स्याद् आभोगस्तदनन्तरम् ।
नियमस् त्रिविधो ज्ञेयो मण्ठकस्य विचक्षणैः ॥

(आ) ŚP 1996.

There is the *udgrāha* high tone and *dhrupada* repetition, and thereafter there is the *ābhoga* expansion; these are the three rules to be known by the wise with reference to the *maṇṭhaka* musical air. (A. A. R.).

6789*

उद्ग्रीवं खलु वीक्षितं वपुरिदं लज्जालसं यत्तदा
गच्छन्त्याः सखिसंनिधौ किमपि यन्निर्वर्णकं भाषितम् ।
हे प्राणा विरहेण यात किमिदं नैर्घृण्यमालम्बितं
तत् स्मृत्वा यदि युक्तमासितुमहो यूयं प्रमाणं मम ॥

(आ) VS 1349 (a. Śrī-Kalyāṇadatta).

(*b*) गच्छन्त्या VS.

Śārdūlavikrīḍita metre.

(By my lover) with his neck upraised was (my) this person gazed at and addressed without words, as I walked slowly and shyly towards my friend; oh! life, depart now that I am separated from him; why this mercilessness? If you consider it proper that I continue to live remembering those [the gaze and the speechless words], then you are my arbitrator. (S. Bhaskaran Nair's translation).

6790*

उद्ग्रीवस्तिमितेक्षणस्तत इतः पश्यन् निलीय स्थितं
पादोद्घृष्टिपरस्परप्रतिभयभ्रान्तं चलत्पक्षतिः ।
द्राक्त्रोटीपुरकोटिकुण्ठितरयं प्राक्तिर्यगूर्ध्वीकृतं
गर्भान्तःप्रणयीचकार शफरं कासारचारी बकः ॥

(आ) Skm (Skm [B] 2029, Skm [POS] 5.6.4).

(*d*) कुम्भान्तः [ग°] Skm (var.).

Śārdūlavikrīḍita metre.

Raising its neck, glancing here and there with steady eyes, and having located the glittering *śaphara*-fish which got frightened by the impact of its legs, the crane, moving about in a lake, having flapped its wings, suddenly arrested the flight of the fish with the tip of its beak and having raised it crosswise it made it acquainted with the interior of its belly [swallowed it]. (A. A. R.).

6791*

उद्ग्रीवा विवृतारुणास्यकुहरास्तृष्णाचलत्तालवः
पक्षासंभववेपमानतनवः प्रोड्डीय किंचिद् भुवः ।
अन्योन्याक्रमिणः शरारिशिशवः प्रातर्नदीरोधसि
प्रालेयाम्बु पिबन्ति वीरणदलद्रोणीप्रणालस्रुतम् ।

(आ) SkV 1151, Skm (Skm [B] 1330, Skm [POS] 2. 171. 5).

(*a*) °नयना° [°कु°] Skm (POS); °ज्वलत् [च°] Skm (var.).

(*b*) किंचिन् मुहुः Skm ; भुवं [भु°] SkV (var.).

(*c*) °क्षमिणः Skm ; क्रमितः SkV (var.).

(*d*) °प्रणाली° Skm ; °द्रुतम् [°स्रु°] Skm (var.).

Śārdūlavikrīḍita metre.

At dawn the fledglings of the reed-thrush raise their necks, / their red mouths open, palates vibrating with thirst; / they flutter from the ground, / their bodies trembling with their ungrown wings. / Pushing each other by the river bank, / from the blade-troughs of the prickly cane / they drink the falling dew. (D. H. H. Ingalls's translation).

6792**

उद्घाटयेद् दक्षिणमक्षि यक्षो
हस्तेन मृद्नात्यथ दक्षिणेन ।
यस्याभिषेके स भवेत् स्वशक्त्या
क्षितीशलक्षेक्षितपादपद्मः ॥

(आ) ŚP 2352.

Upajāti metre (Indravajrā and Upendravajrā).

When a dog opens its right eye (only) and rubs that eye with its right leg, that king, in whose coronation this happens, will have a lakh of princes at his feet by his own might. (A. A. R.).

6793*

उद्‌घाटितनवद्वारे पञ्जरे विहगोऽनिलः ।
यत् तिष्ठति तदाश्चर्यं प्रयाणे विस्मयः कुतः ॥

(आ) SR 367. 17 (a. Udbhaṭa), SSB 262. 19, SRK 294. 294. 6, Udbhaṭa *ad* ŚKDr *ad* प्रयाणम्, SLPr 46. 19-20, SRM 2. 2. 652, SuMañ 47, IS 1238. (Variant of No. 1353).

That vital breath of a bird remains in a cage (of the body) with nine exits open is a matter for wonder; where is the surprise if it makes its exit? (A. A. R.).

6794**

उद्‌घाटच चेद् दक्षिणमक्षि लीढे
नाभिं स्वकीयामथवाधिरूढः ।
शेते गृहस्योपरि जागरूकस्
तदाम्बुदोऽम्बु क्षिपति प्रभूतम् ॥

(आ) ŚP 2374.

Upajāti metre (Indravajrā and Upendravajrā).

When a dog opens its right eye and licks its own navel or climbing to the top of the house lies there in all attention, then the cloud will give rain in profusion. (A. A. R.).

6795*

उद्‌घाटच योगकलया हृदयाब्जकोशं
धन्यैश्चिरादपि यथारुचि गृह्यमाणः ।
यः प्रस्फुरत्यविरतं परिपूर्णरूपः
श्रेयः स मे दिशतु शाश्वतिकं मुकुन्दः ॥

(अ) Kuv (itroductory verse) and Appayya Dīkṣita's Madhvatantra-mukha-mardana (introductory verse).

(आ) SSB 24. 20 (a. Appayya Dīkṣita).

Vasantatilakā metre.

Having caused to blossom the lotus-bud of the heart by the practice of *yoga*, and having realised Him to their liking by the blessed ones after a long time, that Lord Viṣṇu who ever shines therein in all his glory—may that Lord [Mukunda] grant me happiness everlasting! (A. A. R.).

6796*

उद्दण्डकोकनदकोमलकोशकान्तिः
कान्ताकचग्रहणकण्टकितप्रकोष्ठः ।
मित्रद्विजातिरिपुवर्गविलासिनीनां
संमानदानभयभोगकरः करस्ते ॥

(आ) JS 342. 50 (a. Śrī-Harṣa), Skm (Skm [B] 1411, Skm [POS] 3. 9. 1) (a. Vidyā), (v. Kav p. 107).

(*a*) °कान्ति° Skm.

(*c*) °रिपुबन्धुषु कामिनीषु Skm.

Vasantatilakā metre.

Having the charm of the bud of a lotus with a formidable stalk, the forearm with hairs standing on ends by fondling the tresses of your beloved, and meting out rewards, gifts, fear and pleasure respectively to friends, Brāhmaṇa-s, enemies and accomplished damsels, this your hand (remains resplendent). (A. A. R.).

6797*

उद्दण्डे भुजदण्डे
तव कोदण्डे परिस्फुरति ।
अरिमण्डलरविमण्डल-
रम्भाकुचमण्डलानि वेपन्ते ॥

(आ) SR 103. 65, SSB 393. 72, Vidy 809.

Āryā-udgīti metre.

When the bow shines brilliantly in your formidable hand, then tremble the group of your enemies, the disc of the sun and the round bosom of Rambhā [the divine courtezan]. (A. A. R.).

उद्दर्पहूणतरुणीरम° see No. 6784.

उद्दानाम्बु° see No. 6808.

6798*

उद्दामज्वलदंशुमालिकिरणव्यर्थातिरेकादिव
च्छायाः संप्रति यान्ति पिण्डपदवीं मूलेषु भूमीरुहाम् ।
किं चैतद् दनुजाधिराजयुवतीवर्गावगाहोत्सरत्-
क्षोभोड्डीनविहंगमण्डलकृतालीकातपत्रं सरः ॥

(आ) SkV 988 (a. Dharmāśoka or Dharma-śoka),

Śārdūlavikrīḍita metre.

Their extension now prevented by the sun's fierce-burning rays, / the shadows curl about the base of trees, / and the lake bears a false parasol of circling birds / scared up by the diving of the demon monarch's wives. (D. H. H. Ingalls's translation).

6799*

उद्दामदक्षिणमरुद्भरचालिताभि:
शाखाभिराकुलतरं रुतवारणाय ।
मा मेति कोकिलकुलं वदतीव वृक्ष:
स्त्रैणं वियोगविधुरं कृपया विलोक्य ॥

(आ) VS 1680 (a. Śrutadhara).

Vasantatilakā metre.

By its branches shaken by the strong Malaya breeze the tree seems to intimate by signs to the cuckoos not to sing hilariously, for he had observed with compassion the sufferings of separated wives. (A. A. R.).

6800*

उद्दामदन्तरुचिपल्लवितार्धचन्द्र-
ज्योत्स्नानिपीततिमिरप्रसरोपरोध: ।
श्रेयांसि वो दिशतु ताण्डवितस्य शंभोर्
अम्भोधरावलिघनध्वनिरट्टहासः ॥

(आ) SkV 41 (a. Rājaguru Saṁghaśrī), Skm (Skm [B] 37, Skm [POS] 1. 8. 2) (a. Saṁghamitra).

(*b*) प्रकरावरोध: (°रोप°) Skm.

(*d*) °स्वन° [°घन°] Skm (var.).

Vasantatilakā metre.

Be for your blessing the wild laughter of the dancing Śambhu / reverberating deeply as the monsoon clouds : / laughter wherein the opposing darkness / is swallowed by the halfmoon's light / fringed with the scintillation of his teeth. (D. H. H. Ingalls's translation).

6801*

उद्दामदानद्विपवृन्दबृंहितैर्
नितान्तमुत्तुङ्गतुरंगहेषितै: ।
चलद्घनस्यन्दननेमिनिःस्वनैर्
अभून् निरुच्छ्वासमिवाकुलं जगत् ॥

(अ) Kum 14. 41 (in some editions 14. 42).

(आ) SR 128. 42 (a. Kum), SSB 438. 44.

(*a*) °तैस्तै: Kum (var.) ; °द्विपबृंहितै: शतै: Kum (var.), SR, SSB.

(*c*) चलद्ध्वजस्य° Kum (var.), SR, SSB ; °स्यनन्दने° Kum (H. H. Wilson).

(*d*) °रुच्छ्रास° Kum (var.) ; अथाकुलं [इवा°] Kum (var.), SR, SSB; नभ: [ज°] Kum (var.), SR, SSB ; तत् [जगत्] Kum (var.) (sub-metric).

Upajāti metre (Indravaṁśā and Vaṁśastha).

Not even finding time to breathe on account of the roars of infuriated elephants, neighs of tall horses, and the rattle of the wheels of moving cars decorated with standards the sky was as if greatly assailed. (H. H. Wilson's translation).

6802*

उद्दामदिग्द्विरदचञ्चलकर्णपूर-
गण्डस्थलोच्चलदलिस्तबकाकृतीनि ।
मीलन्नभांसि मृगनाभिसमानभांसि
दिक्कन्दरेषु विलसन्तितमां तमांसि ॥

(आ) SR 297. 24, SSB 141. 27.

(*c*) °सनाभिभांसि SSB.

Vasantatilakā metre.

Having the appearance of a swarm of bees moving from the temples of the mighty elephants that guard the quarters, disturbed by their flapping ears, enclosing the sky and having the colour of musk, darkness is spreading joyfully in the caves of the quarters. (A. A. R.).

6803*

उद्दामद्युमणिद्युतिव्यतिकरप्रक्रीडदर्कोपल-
ज्वालाजालजटालजाङ्गलतटीनिष्कूजकोयष्टयः ।
भौमोष्मप्लवमानसूरकिरणक्रूरप्रकाशा दृशोर्
आयुःकर्म समापयन्ति धिगमूर्मध्येऽह्नि शून्या दिशः ।

(अ) Anar 2. 30.

(आ) SkV 985 (a. Murāri), JS 216. 20 (a. Śrī-Murāri), SR 337. 46 (a. JS), SSB 206. 47, RJ 1236 (a. Murāri).

(*c*) °सूर्यकि° Anar (but some texts as above), SR, SSB.

(*d*) आविष्कर्म Anar ; °मूर्मध्याह्नशून्या Anar, JS, SR, SSB.

Śārdūlavikrīḍita metre.

Fie on the world's expanse, deserted now at noon, / where the lapwing cries beside the desert / which blazes with the fire of sunstones flashing forth / in response to the fierce light of heaven's gem ; / cruelly brilliant with the sun's rays swimming over earthly heat, / it puts our eyes to death. (D. H. H. Ingalls's translation).

6804

उद्दामद्रुमभङ्गभीमदशनो येनाभ्यघानि द्विपः
सोऽयं वञ्चकचेष्टितैस् त्यजति किं पञ्चाननः काननम् ।
तत् प्रीतिर्न्न कृतिः समं न समरं क्षान्तिर्मनोग्लानये
श्रेयानित्ययमस्य माननिधिनो यत् काननोपक्रमः ॥

(आ) Vidy 37.

Śārdūlavikrīḍita metre.

Does that lion leave the forest by the doings of a jackal, he, who had slaughtered an elephant whose tusks are formidable in breaking asunder huge trees ? That action gives no pleasure, but fight with it is unequal, forgiveness is painful to the mind ; but that is preferable ; is that the undertaking in the forest which is death to honour ? (A. A. R.).

6805*

उद्दामद्विरदावलूनबिसिनीसौरभ्यसंभावित-
व्योमानः कलहंसकम्पितगरुत्पालीमरुन्मांसलाः ।
दूरोत्तानतरङ्गलङ्घनकलाजङ्गालगर्वस्पृशः
कर्पूरद्रवशीकरैरिव दिशो लिम्पन्ति पम्पानिलाः ॥

(आ) SkV 1125 (a. Vasukalpa).

Śārdūlavikrīḍita metre.

The breezes from Lake Pampā scent the air / with perfume of lotuses uprooted by wild elephants / and are strengthened by the wind / stirred up by the beating wingtips of wild geese. / They vie with the proud gazelle / in their art of leaping the high-tossed waves / and deck the four directions as it were / with drops of liquid camphor. (D. H. H. Ingalls's translation).

6806*

उद्दामभ्रमिवेगविस्तृतजटावल्लीप्रणालीपतत्-
स्वर्गङ्गाजलदण्डिकावलयितं निर्माय तत् पञ्जरम् ।
संभ्राम्यद्भुजदण्डपक्षपटलद्वन्द्वेन हंसायितस्
त्रैलोक्यव्ययनाटिकानयनटः स्वामी जगत् त्रायताम् ॥

(अ) Anar 7. 111.

(श्रा) JS 21. 32 (a. Murāri), SR 6. 71 (a. JS), SSB 10. 63.

(*b*) °वलयितो JS (var.).

(*c*) भुजकण्ड° Anar (var.) ; भुजषण्ड° JS (but JS [var.] as above).

(*d*) °नाटिकानवनटस्वामी JS.

Śārdūlavikrīḍita metre.

Constructing a cage to enclose the waters of the heavenly Gaṅgā by the bunds in the form of his matted hair which became expanded by the force of its impetuous descent in a stream and having a swan in it with flapping wings in the form of his waving arms, may the Supreme Lord [Śiva], the dancer in the drama of the dissolution of the three worlds protect the world ! (A. A. R.).

उद्दामाकांशुदी° see कश्चित् पान्थस् and राम त्वत्कीर्ति°

6807*

उद्दामाम्बुदगर्हितान्धतमसप्रध्वस्तदिङ्मण्डले
काले यामिकजाग्रदुग्रसुभटव्याकीर्णकोलाहले ।
कर्णस्यासुहृद्वर्णवाम्बुवडवावह्लेर्यदन्तःपुराद्
आयातासि तदम्बुजाक्षि कृतकं मन्ये भयं योषिताम् ॥

(श्रा) VS 2555, SH 1432 (a. Khañja-kavi), SR 357. 38 (a. VS) and 183. 68, SSB 241. 17 and 528. 1, PV S31. Cf. No. 6298.

(*a*) उन्नादाम्बुदवर्धिता° PV, SH, SR 183, SSB 528; °दवर्धितान्धतमसि (°नमसि) प्रभ्रष्टदि° SR, SSB, PV.

(*b*) कार्यमाणे पथि° SH.

(*c*) कर्णस्यासुहृदार्ण° PV, SR, SSB; कर्णस्य द्विषदर्ण वस्य SH ; °वाम्ब° PV (printer's error).

(*d*) कुतकं [कृ°] PV (MS).

Śārdūlavikrīḍita metre.

When all the quarters are obstructed by dense darkness by a mass of clouds, at a time when there are disturbing noises from the fierce watchmen [city guards] who move about alert at night, when there are thunders so painful to the ears with flashes of lightning, oh ! lotus-eyed one, you have come (to the rendezvous) from your inner apartments; hence, methinks, it is all false that women are timid (by nature). (A. A. R.).

उद्दामाम्बुनादनृत्यशिखिनां see No. 6808.

6808*

उद्दामाम्बुदवर्धमानशिखिनीकेकातिरेकाकुले
संप्राप्यं सलिलं स्थलेष्वपि सदा निस्तर्षवर्षागमे ।
भीष्मग्रीष्मभटे परस्परभयादालोच्यमानं मुहुर्
दीनं मीनकुलं न पालयसि चेत् कासार का सारता ॥

(श्रा) SR 219. 16, SSB 605. 19, RJ 273, Any 102. 81, Ava 282.

(*a*) उद्दानाम्बुद° SR, SSB ; °दनादनृत्यशिखिनां के° Any.

(*b*) सुप्रापं Any ; मरुष्वपि सदा Any.

(*c*) °ष्मऋतौ Any ; °स्परदरादालोक्यमानं दिशो Any.

(*d*) दीनां Ava, Any, RJ ; रे [चेत्] Any ; कासारताम् Any.

Śārdūlavikrīḍita metre.

In the rainy season which is thirstless [sunless] and noisy with the loud shrieks of peahens that are exhilarated by (water)-giving clouds, water is available even on (high) grounds. (Hence) when the shoals of fish are constantly worried in the fierce summer by mutual fear and helplessness, if you, oh ! lake, do not protect them, what essence [importance] have you ? (A. A. R.).

6809*

उद्दामार्कमरीचिमूर्छितदृशां येनाध्वगानामयं
वेलालम्बनजागरूकमनसामारम्भि कर्णज्वरः ।
क्लेशोच्छृङ्खलचेतसः प्रविशतो गण्डूषगर्भं मुनेर्
लीनः कुत्र महार्णवस्य स पुनः कल्लोलकोलाहलः ॥

(आ) Skm (Skm [B] 1682, Skm [POS] 4. 9. 2) (a. Jalacandra).

(b) °लम्ब(ङ्ग)न° Skm (POS).

Śārdūlavikrīḍita metre.

That deafening roar, a fever to the ears of travellers who are anxious to reach the seashore (for coolness) and whose eyes are drooping by the rays of the piercing sun, has been started by the sea; where was this roar of the waves of the mighty sea, whose mind is unbridled in giving pain to others, concealed when it entered into the folded palm (to become a mouthful) of the Sage [Agastya] ? (A. A. R.).

6810*

उद्दामार्कांशुदीप्यद्दिनमणिमणिभिर्भस्मितान्ते समन्ताद्
वायुव्याधूयमानज्वलनकणगणाकीर्णधूलिप्रकीर्णे ।
कान्तारेऽस्मिन् नृपार्ते पथि पथिक भवे क्वापि पाथोदसेना-
सूच्यग्रे कूपषट्कं तदुपरि नगरी तत्र गङ्गाप्रवाहः ॥

(आ) SG 828 (a. Nīpābhaṭṭa), SR 184. 74, SSB 528. 3. (A puzzle).

(b) °लकणा° SG.

(c) कापि पथोदसेना SR (printer's error); पथोऽथ तेना- SSB; मयि पथिक भवेत् कापिषा पाथोपि तेन SG.

Sragdharā metre.

When the forest sites are burnt to ashes on all sides by the (burning) sunstones which are set ablaze by the rays of the blazing sun, when dust is scattered along with fiery sparks by the force of the winds, in this forest where the king afflicts the path, there is an army of clouds—six wells at the tip of a needle, a city over it and the current of the Gaṅgā there (?). (A. A. R.).

6811*

उद्दामोत्कलिकां विपाण्डुररुचं प्रारब्धजृम्भां क्षणाद्
आयासं श्वसनोद्गमैरविरतैरातन्वतीमात्मनः ।
अद्योद्यानलतामिमां समदनां नारीमिवान्यां ध्रुवं
पश्यन् कोपविपाटलद्युति मुखं देव्याः करिष्याम्यहम् ॥

(अ) Ratnāvalī 2. 4.

(आ) Amd 96. 217, AA 79. 15-18, Dhv *ad* 2. 42 (p. 139), AlK 42. 13-16, KHpk 38. 5, Daś *ad* 1. 14 (p. 10).

(b) °रविरलैश° Dhv (but some texts as above).

(d) °द्युतिमु° Dhv (var.).

Śārdūlavikrīḍita metre.

Today I[1] will certainly render the queen's face bloodshot with wrath, beholding this garden-creeper, as if it were another amorous woman, full of flower-buds and white in hue, that has begun to blossom and is *suddenly* [*kṣaṇad*] displaying weariness after its own delight on account of the incessant blows of the wind. (Bak Kum Bae's translation).

1. The king.

6812*

उद्दिश्य निःसरन्तीं
सखीमियं कपटकोपकुटिलभ्रूः ।
एवमवतंसमाक्षिपद्
आहतदीपो यथा पतति ॥

(अ) ArS 2. 125.

Āryā metre.

When her friend was going out she knitted her eye-brows in pretended anger and so flung her ear ornament (of flowers) at her that the lamp was struck and it fell. (A. A. R.).

6813**

उद्दिष्टं वस्तु रागादौ किंचिदाधिक्यचिन्तितम् ।
तद्धातुमातुनिष्पन्नं प्रत्यन्तरमितीरितम् ॥

(आ) ŚP 2037.

When the subject-matter of a song sung in various musical modes are well thought out and is accomplished with reference to words and tunes it is said to be *pratyantara*. (A. A. R.).

6814*

उद्दीपितोऽपि कनकद्युतिमञ्जुलोऽपि
स्नेहान्वितोऽपि सुदृशोऽपि सुवर्तितोऽपि ।
कान्ताकरान्तरकुचच्छविमण्डितोऽपि
स्वाभाविकीं मलिनतां न जहाति दीपः ॥

(आ) PV 888 (a. Veṇīdatta).

(*b*) सुवृत्तितो° PV (var.).

Vasantatilakā metre.

Though set aflame and has the charm of the lustre of gold, though possessing *sneha* [affection *or* : oil], *sudṛśa* [has charming eyes *or* : beautiful to look at] and *suvartita* [behaving well *or* : has a good wick], the woman of a lamp though adorned with the brilliance of the beloved's bosom, does not give up its natural dirty condition (of soot). (A. A. R.).

6815*

उद्दीप्ताग्निरसौ मुनिर्विजयते यस्योदरे जीर्यतः
पाथोधेरवशिष्टमम्बु कथमप्युद्गीर्णमन्यार्णवम् ।
किं चास्माज्जठरानलादिव नवस्तत्कालवान्तिक्रमान्
निर्यातः स पुनर्यमाय पयसामन्तर्गतो वाडवः ॥

(आ) SkV 1211 (a. Śrī-Daśaratha).

(*b*) अन्तोऽर्णवम् [अन्या°] SkV.

(*d*) °मा° SkV (MS) om.

Śārdūlavikrīḍita metre.

Victorious is that fiery sage / who could emit the remnant water / of the sea digested in his belly / in the form of *another*[1] ocean,/ and out of whose digestive fire, / as then he spewed that forth, / it seems a *new*[2] underwater fire arose / to keep that ocean in subjection. (D. H. H. Ingalls's translation).

1-2. D. H. H. Ingall has : 'a new' and 'second'.

6816*

उद्देशोऽयं कनकसिकताकोमलैकान्तकान्ता-
लीलावासीकृततरुतलः कामिभिर्नर्मदायाः ।
किंचैतस्मिन् सुरतसचिवास्तन्वि ते वान्ति वाता
येषामग्रे सरति कलिताकण्ठकोपो मनोभूः ॥

(आ) JS 371. 17 (a. Bhaṭṭendurāja). Cf. No. 6817.

Mandākrāntā metre.

These environs of the Narmadā river which are resorted to by lovers pitching camps in the company of their sporting beloveds under the trees and have pleasing sands golden in colour ; moreover, oh ! slim one, here blow (cool) breezes that minister to the joys of love and in front of them there goes the god of love with *kanṭha-kopa*[1]. (A. A. R.).

1. May refer to sweethearts who exhibit jealous anger.

6817*

उद्देशोऽयं सरसकदलीश्रेणिशोभातिशायी
कुञ्जोत्कर्षाङ्कुरितरमणीविभ्रमो नर्मदायाः ।
किं चैतस्मिन् सुरतसुहृदस्तन्वि ते वान्ति वाता
येषामग्रे सरति कलिताकाण्डकोपो मनोभूः ॥

(आ) Kpr 3. 17, Amd 50. 89, KāP 52. 4-7, KHpk 60. 30. Cf. No. 6816.

(*a*) °कदलि° Amd.

(*d*) सरसि Amd (var.).

Mandākrāntā metre.

This place on the banks of the Narmadā is exuberant with lines of plantain trees, and is so situated as to enable the exquisite beauty of the bower to add to the effects of the sportive graces of lovely women ; and in this place—oh ! thou lovely and delicate one, are blowing breezes favourable to dalliances and in front of which is flitting the Mind-born[1] flurried with causeless [spontaneous] excitement. (G. Jhā's translation).

1. Cupid.

6818

उद्धता अलमुद्धर्तुम् औद्धत्यं दुरितात्मनाम् ।
क्षाराणामेव सामर्थ्यं मलनाशाय वाससाम् ॥

(आ) IS 1239, Subh 147.

(*ab*) उद्धर्तुं मौ° (*sic !*) Subh.

(*c*) क्षाराणमेव (*sic !*) Subh.

Only haughty people are cabable of uprooting the arrogance of wicked people ; it is only the corrosive acid substance [*kṣāra*] that has the capacity to destroy the dirt from clothes. (A. A. R.).

उद्धतेष्वपि शस्त्रेषु see No. 6831.

6819*

उद्धतैरिव परस्परसङ्गाद्
ईरितान्युभयतः कुचकुम्भैः ।
योषितामतिमदेन जुघूर्णुर्
विभ्रमातिशयपुंषि वपूंषि ॥

(अ) Śiś 10. 32.

(आ) SR 315. 35 (a. Śiś), SSB 171. 35 (a. Māgha).

Svāgatā metre.

The potlike breasts of the young women dashed against each other like haughty (wrestlers) on account of their close proximity and their bodies, developing special hilarity under the influence of wine, began to reel round and round. (A. A. R.).

6820*

उद्धतैर्निभृतमेकमनेकैश्
छेदवन् मृगदृशामविरामैः ।
श्रूयते स्म मणितं कलकाञ्ची-
नूपुरध्वनिभिरक्षतमेव ॥

(अ) Śiś 10. 76.

(आ) SR 319. 19 (a. Śiś), SSB 177. 21 (a. Māgha), KHpk 415. 702.

Svāgatā metre.

The gentle sounds of ecstasy produced by the deer-eyed ladies during their love-sports were broken now and then by the incessant and impetuous jingling sweet sounds of the numerous girdles and anklets. (A. A. R.).

6821

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुर् आत्मैव रिपुरात्मनः ॥

(अ) MBh (MBh [Bh] 6. 28. 5=BhG 6. 5). (Cf. MBh [R] 12. 130. 7 ; 5. 34. 62 ; 11. 2. 35 ; 13. 6. 27 and 1. 67. 7).

(आ) SSap 323, PPW 218. 12 and 79. 23, SRRU 202, SPR 608. 23 (a. BhG), Sama 2 आ 16.

(इ) SS (OJ) 403, MBh (Gonda, Javanese MBh) 7. 51. 31-32.

(*b*) आत्मानम् MBh (var.) ; अवसाधयेत् MBh (var.).

(*c*) बुद्धिर् MBh (var.).

One should lift up the self by the self, / and should not let the self down ; / for the self is the self's only friend, / and the self is the self's only enemy. (F. Edgerton's translation).

6822°

उद्धर्तुं किल शैलकेलिरभसस्रस्तानि पाथोनिधेर्
अन्तर्भूषणमौक्तिकानि दिविजस्त्रीभिः समुत्कण्ठया ।
गाढं तत्र निमज्जितेन रविणा बद्ध्वा दृढं रश्मिभिः
प्रोत्क्षिप्तानि निपत्य तानि गगने तारापदेशं दधुः ॥

(आ) SR 299. 2, SSB 144. 3.

(*c*) बद्धा SSB.

Śārdūlavikrīḍita metre.

The pearls that decorated the person of divine damsels getting scattered on mountain tops during their impetuous sports were washed into the sea; eager to retrieve the same, the sun plunged deep into the sea and having bound them with his stringlike rays threw them up into the sky; they now appear under the name of stars. (A. A. R.).

6823

उद्धर्तुं धरणीं निशाकररवी क्षेप्तुं मरुन्मार्गतो
वातं स्तम्भयितुं पयोनिधिजलं पातुं गिरिं चूर्णितुम् ।
शक्ता यत्र विशन्ति मृत्युवदने कान्यस्य तत्र स्थितिर्
यस्मिन् याति गिरिर्बिले सह वनैः कात्र व्यवस्था ह्यणोः ॥

(आ) AS 305.

(*b*) चूर्णितम् AS (var.).

(*c*) शक्रा AS (var.).

(*d*) माति [याति] AS (KM); ह्यणौ or ह्यणो AS (var.).

Śārdūlavikrīḍita metre.

To raise the earth, to throw the sun and the moon off their course of the (seven) winds [the sky], to paralyse the wind, to drink up the waters of the ocean, and to powder mountains (Death is able); when such strong things enter into the jaws of death, what hope of survival is there for other? For, when mountains along with forests disappear into the nether regions by its power, what security is there for things small like atoms? (A. A. R.).

6824*

उद्धव माधवसविधे
विनिवेद्यं सर्वथा भवता ।
अपि बहुमूल्यं भवनं
यमुनाकुञ्जोपमं न स्यात् ॥

(आ) Vidy 554.

Āryā-upagīti metre.

Please inform Śrī-Kṛṣṇa, oh! Uddhava, without fail that though his mansion there [at Dvārakā] may be very rich, it can never equal the arbours on the banks of the river Yamunā. (A. A. R.).

उद्घाटिताखिलस्य see No. 6837.
उद्धातव्यं जागृतव्यं see No. 6558.
उद्धासिताखिलस्य see No. 6837.

6825

उद्धूतकामानलतापतप्ता
विहाय दोषाधिकजां तु चिन्ताम् ।
वनादिरागावयवप्रभेदं
नरेति मत्वा वनिता रमन्ते ॥

(अ) H (MS of Th. Zachariae [ZDMG 61. 342] after 2. 112 [ZDMG 61. 353].
Upajāti metre (Indravajrā and Upendravajrā).

Tortured by the scorching heat of the fire of heightened lust, casting off the fear of intense darkness, imagining the different objects of erotic excitement found in the forest and such other regions to be a man, the women (of passionate disposition) enjoy. (S. Bhaskaran Nair's translation).

6825 A*

उद्धूतपांसुपटलानुमितप्रबन्ध-
धावत्खुराग्रचयचुम्बितभूमिभागाः ।
निर्मथ्यमानजलधिध्वनिघोरघोषम्
एते रथं गगनसीम्नि वहन्ति वाहाः ॥

(आ) SR 140. 2, SSB 454. 2.

(*a*) उद्भूत° SR (printer's error, but corrected to उद्धूत° in the Index) ; °शुप° SSB.

(*b*) °भाग: SSB.

(*c*) °घोषम् SR (printer's error).

Vasantatilakā metre.

Touching the surface of the earth with their hoofs, which is inferred by their association with the mass of dust raised by them in their gallop, and having the sound of the terrific roar of the ocean when it was churned, these horses draw the chariot in the borders of the sky. (A. A. R.).

6826*

उद्धूता धूमधारा विरहिजनमनोमाथिनो मन्मथाग्नेः
कस्तूरीपत्रमाला तिमिरततिरहो दिक्पुरन्ध्रीमुखानाम् ।
निर्वाणाङ्गारलेखा दिवसहुतभुजः संचरच्चञ्चरीक-
श्रेणीयं भाति भास्वत्करलुलितनभःकन्दरेन्दीवरस्य ॥

(आ) Skm [Skm [B] 1210, Skm [POS] 2. 147. 5) (a. Govardhana).

Sragdharā metre.

Acting like a column of rising smoke from the fire of love which torments the minds of separated lovers, looking like the dark decorations of musk on the faces of the ladies in the form of the quarters, resembling a mass of charcoal of the fire of the day after it is extinguished, this row of moving bees shines in the blue lily of the cavelike sky which has been disturbed by the handlike rays of the sun. (A. A. R.).

6827*

उद्धूय धूलीर्धवला रसातलाद्
वात्या लगन्ती गगने व्यवर्तत ।
फूत्कारयन्त्येव भुवोद्धृता भुजा
निदाघतापाकुलया तपात्यये ॥

(आ) JS 215. 15 (a. Kavikeli).

(*d*) °त्ययम् or °त्ययै or °व्ययम् JS (var.).

Upajāti metre (Indravaṁśā and Vaṁśastha).

Raising grey dust from the surface of the earth, a hurricane whirled round and round in the sky; it appeared like the hands of the earth to blow air, as it was affected by the heat of summer at its close. (A. A. R.).

6828*

उद्धूयेत तनूलतेति नलिनीपत्रेण नो वीज्यते
स्फोटः स्यादिति नाङ्गकं मलयजक्षोदाम्भसा सिच्यते ।
स्यादस्यातिभरात् पराभव इति प्रायो न वा पल्लवा-
रोपो वक्षसि तत् कथं कृशतनोराधिः समाधीयताम् ॥

(अ) Cf. MK (P) 88.

(आ) PG 358 (a. Ānanda), SR 277. 57, SSB 104. 59, Pad 40. 6 (a. Jayadeva), Vidy 649 (a. Jayadeva).

(*a*) बिसिनी° Pad, Vidy, SR, SSB ; नोद्वीज्यते PG (var.).

(*c*) त्रासान्न [प्रा° न] Pad, Vidy, SR, SSB.

(*d*) वरतनोर्बाधाः समाधीयते(ताम्) Pad, Vidy; वरतनोराधिः SR, SSB.

Śārdūlavikrīḍita metre.

She is not fanned by a lotus-leaf lest her (slim) body should be shaken; her person is not sprinkled [anointed] with sandal water [unguent] lest the skin should break; tender sprouts are not placed in her bosom for fear of the heavy load; how then is the malady of the slim one to be counteracted ? (A. A. R.).

6829*

उद्धूयेत नतभ्रूः
पक्ष्मनिपातोद्भवैः पवनैः ।
इति निर्निमेषमस्या
विरहवयस्या विलोकते वदनम् ॥

(आ) SH 2001, SR 288. 21, SSB 124. 26,

RJ 1023, SuMañ 211, Regnaud I 54.

(*a*) कदाचित् [नत°] SH ; कृशाङ्गी [नत°] Regnaud.

(*b*) °तोत्थितैः SH, Regnaud.

(*d*) मुखं वयस्या विलोकयति Regnaud ; रहसि [वि°] SH ; पयस्या [°वयस्या] SuMañ.

Āryā-udgīti metre.

The charming eyebrowed one may be shaken (violently) by the breeze generated by the fall of her eyelashes—thinking thus, the separated condition, her companion, looks at her face that is devoid of the winking of the eyes. (A. A. R.).

6830

उद्धृतेष्वपि शस्त्रेषु दूतो वदति नान्यथा ।
ते वै यथोक्तवक्तारो न वध्याः पृथिवीभुजा ॥

(अ) P (PS 3. 32, PRE 3. 44). Cf. ZDMG 69. 289 sqq., PRE Vol. 2. 111 sqq. Cf. Nos. 6831 and 6858.

(इ) Old Syriac 96. 12.

(*a*) उद्यतेष्वपि PS.

(*c*) ते यथार्थप्रवक्तारः PS (but K in PS as above).

(*d*) पृथिव्यां [न व°] PS ; °भुजाम् PS.

Even when there has been a resort to arms a messenger speaks not falsely. Since they say only what they have been told to say, a king must not kill them. (F. Edgerton's translation).

6831

उद्धृतेष्वपि शस्त्रेषु बन्धुवर्गवधेष्वपि ।
परुषाण्यपि जल्पन्तो वध्या दूता न भूभुजा ॥

(अ) P (PP 3. 79, PtsK 3. 86). Cf. Nos. 6830 and 6858.

(आ) IS 1240.

(*a*) उद्धतेष्वपि IS.

Though swords be out and kinsmen fall in strife, / the king still spares the harsh-tongued envoy's life. (A. W. Ryder's translation).

6832*

उद्भ्रियमानेन्दुकरैर्
उन्मज्जत्यन्धकारवारिनिधेः ।
क्वापि क्वापि विलग्न-
च्छायाजम्बालधोरणी धरणी ॥

(अ) SMH 8. 63.

(*d*) °धोरणी SMH (var.).

Āryā-gīti metre.

When the moon's rays rose up in the sky from the ocean of darkness, the earth was filled with mud like shadows clinging to one place or other (here and there). (A. A. R.).

उद्बद्धकेशश्च्युत° see No. 7894.

6833*

उद्बद्धेभ्यः सुदूरं घनरजनितमःपूरितेषु द्रुमेषु
प्रोद्ग्रीवं पश्य पादद्वितयधृतभुवः श्रेणयः फेरवाणाम् ।
उल्कालोकैः स्फुरद्भिर्निजवदनगुहोत्सर्पिभिर्वीक्षितेभ्यश्
च्योतत्सान्द्रं वसाम्भः क्वथितशवपुर्मण्डलेभ्यः पिबन्ति॥

(आ) SkV 1529 (a. Pāṇini), Skm (Skm [B] 2364, Skm [POS] 5. 73. 4) (a. Pāṇini), AB 367, Kav p. 52.

(*a*) उद्बुद्धेभ्यः Skm ; घनजनित° Skm.

(*b*) पादद्वयनमितभुवः Skm.

(*c*) °दरीसर्पि° Skm.

(*d*) वशांभः SkV (var.).; रसांभः Skm (var.); कथित° SkV (var.) ; कुथित° Skm (var.).

Sragdharā metre.

Some distance off among the trees, filled with the thick darkness of the night, / see the pack of jackals, crouched

on haunches, their necks outstretched. / With flaming glances that spring like torches from the hollows of their heads / they drink the thick fat juices / that drip from burning corpses on the raised circles of the pyres. (D. H. H. Ingalls's translation).

उद्बन्धकेशश्च्युत° see No. 7894.

6834

उद्बन्धनं दृढं गाढं सिंहोऽपि सहते यदि ।
कथं करटिनस्तर्हि नृपचिह्नानि बिभ्रति ।।

(आ) JS 16. 1.

(*a*) or रूढा or दृढा [दृ°] JS ; or राढं or गाढा [गा°] JS.

If the lion is able to endure captivity that is firm and prolonged, how do the elephants bear the royal insignia ? (A. A. R.).

उद्बुद्धेभ्यः सुदूरं see No. 6833.

6835

उद्भूतृंगामिनी परुष-
भाषिणी कामचिह्नकृतवेशा ।
या नातिमांसयुक्ता
सुराप्रिया सर्वतश्चपला ।।

(अ) Nāṭyaśāstra 16. 164.

(*a*) उद्भट° Nāṭ° (*contra metrum*) ; °नीपरुष- Nāṭ° ; भाषिनी Nāṭ° (*sic !*).

(*c*) जानाति [या नाति°] Nāṭ°.

Ārya [Capalā-āryā] metre.

The woman who goes defying her husband, speaks harshly, has erotic signs in her dress, is not very fleshy and is fond of *wine*[1], is incostant in every respect[2]. (M. Ghosh's translation).

1. M. Ghosh has : 'meat'.
2. Quoted in Nāṭyaśāstra as an example of the *Capalā-Āryā* metre.

6836*

उद्भाव्यमानो नलिनीपलाशैः
समीरणस्तद्धृदयास्पदस्य ।
करोति दाहस्य निवारणं नु
संधुक्षणं वा स्मरपावकस्य ।।

(आ) VS 1077 (a. Devagupta).

Upajāti metre (Indravajrā and Upendravajrā).

When a (cool) breeze is produced by lotus-leaves does the fire of love settled in her heart get assuaged [remedied] or does it cause to burn all the more brilliantly ? (A. A. R.).

6837

उद्भासिताखिलखलस्य विशृङ्खलस्य
प्राग्जातविस्मृतनिजाधमकर्मवृत्तेः ।
दैवादवाप्तविभवस्य गुणद्विषोऽस्य
नीचस्य गोचरगतैः सुखमास्यते कैः ।।

(अ) BhŚ 69.

(आ) VS 444, SR 60. 238 (a. BhŚ), SSB 324. 247, SRK 27. 55 (a. Kalpataru). SSD 2 f. 144*a*, IS 1241.

(*a*) उद्घाशिताविलकलस्य BhŚ (var.) ; उद्घाटिता° or उद्घासिता° उल्लासिताखिलखलस्य VS ; or °जनस्य or °वलस्य [°ख°] BhŚ (var.) ; विजृंभितस्य BhŚ (var.).

(*b*) वाग्जात° or प्रागेव° or प्रोद्गाथ° or प्रोद्गाढ° or प्राग्जाति° BhŚ (var.) ; °विस्तृत° or °विस्मृति° BhŚ (var.) ; °निजाखिल° BhŚ (var.) ; °कर्मवृत्तैः (or °त्तेः) BhŚ (var.).

(*c*) देवाद् or तीव्राद् BhŚ (var.) ; उपात्त° BhŚ (var.) ; विषयस्य BhŚ (var.) ; गुणिद्विषोस्य or गुणाद्विषोस्य or गुणद्विषस्य (°द्वस्य) BhŚ (var.) ; रुणिद्विषोस्य or ऋणं विशोष्यं or गुणद्विषश्च BhŚ (var.).

(*d*) गोचरगते: BhŚ (var.) ; आप्यते or अश्नुते or आप्स्यते [आस्यते] BhŚ(var.) ; किं [कैः] BhŚ (var.).

Vasantatilakā metre.

No one can ever live with the least convenience and comfort in the service[1] of a wicked person who has proved himself to be the fruitful source of all evils ; set himself quite free from the bonds of morality ; added a great deal to the store of vices done in his previous existence ; found himself, by a special grace of good fortune, in a sudden turn of affluent circumstances ; and given various proofs of his bitter hatred to all kinds of merits. (P. G. Nath's translation).

1. i. e. sight.

6838*

उद्भासितेऽन्धतमसव्रज एति नाशं
सूने प्रयान्त्युभयतोऽतिमरन्दमुग्धाः ।
सिंहा निहत्य रुधिरं बहु भक्षितं यद्
दीपाङ्कुरे मधुकराः करिणं वमन्ति ॥

(आ) PV 829 (a. Veṇīdatta). (A riddle).
(*a*) ऽन्धतमसो° PV (MS).
(*d*) वसन्ति PV (MS).

Vasantatilakā metre.

(*Riddles*) : (1) While *it* shines, the mass of darkness is destroyed; (2) *they*, being attracted towards honey, move about around the flower ; (3) lions having killed *it* (relish its) blood; (4) when (people) indulge in over-eating, they *do* this.
(*Answers*) : (1) The flame of a lamp ; (2) the bees; (3) an elephant; and (4) vomit. (S. Bhaskaran Nair's translation).

6839*

उद्भिदुरं स्तनवदनं
लोचनमलिगर्वमोचनं सुदृशः ।
दृष्ट्वा विगतविचारं
धातारं निन्दति स्थविरः ॥

(आ) Pad 74. 17 (a. Bhānukara), RJ 883 (a. Bhānukara).

Āryā metre.

Seeing the bosom and face of the pretty girl blossoming and her eyes darting glances like the flight of bees, the old man censures the Lord of creation that he is devoid of thoughtfulness. (A. A. R.).

6840*

उद्भिन्नं किमिदं मनोभवनृपक्रीडारविन्दद्वयं
सूते तत् कथमेकतः किल लसद्रोमावलीनालतः ।
चक्रद्वन्द्वमिदं क्षमं तदपि न स्थातुं मुखेन्दोः पुरो
लावण्याम्बुनिमग्नयौवनगजस्यावैमि कुम्भद्वयम् ॥

(आ) Skm (Skm [B] 855, Skm [POS] 2. 76. 5), SH 1695, SR 265. 295, SSB 85. 51.
(*a*) उद्भूतं Skm.
(*b*) तत् सूतिः Skm, SH ; परिलस° [कि° ल°] SH ; तनुवस° [कि° ल°] Skm.
(*c*) पुरस्तदपि किं स्था° SH ; अपि [इदं] Skm ; न [किं] Skm ; क्षमं [पुरो] SH.
(*d*) °धिमग्न° Skm, SH.

Śārdūlavikrīḍita metre.

Can it be that this is a pair of sportive lotuses of Cupid ? How does it produce a pair of *cakravāka*-geese on one side from the stalk of the shining line of hair ? This pair is unable to remain in front of the face of the moon. Ah ! I understand : It is a pair of the frontal globes of the elephant of youth submerged in the waters of loveliness. (A. A. R.).

6841

उद्भिन्नयौवनमनोहररूपशोभा-
संभाविताभिनवभोगमनोभवानाम् ।
एणीदृशां त्वदुपदेशविवर्जितानां
मातर्भवन्ति नहि नाम समीहितार्थाः ॥

(अ) Sam 4. 12.

(आ) GVS 694.

Vasantatilakā metre.

Oh ! mother, there are women with gazelle's eyes who dazzle all men by the magic brightness of their beauty and the flower of their youth, leading them to expect a love productive each day novel joys ; but even such cannot win to the goal of their desires without your teaching.[1] (E. Powys Mathers's translation).

1. Words of Kalāvatī [a prostitute] to the bawd.

6842*

उद्भिन्नसात्त्विकविकारपरिप्लवानि
सद्यस्तिरस्कृतमनोभववेदनानि ।
तन्वि त्वदङ्गपरिरम्भसुखामृतानि
प्रादुर्भवन्तु पुनरागतजीवितानि ॥

(आ) Skm (Skm [B] 1096, Skm [POS] 2. 125. 1).

Vasantatilakā metre.

Oh ! slender one, may the ambrosial pleasures resulting from embracing your person be mine [present themselves to me] again, reviving in me the flood of tender sensations, removing all at once my pangs of love and (thus) restoring to me my life[1]. (S. Bhaskaran Nair's translation).

1. These are the words of a lover reunited with his beloved after a long separation.

6843*

उद्भिन्नस्तनकुड्मलद्वयमुर: किंचित् कपोलस्थलीं
लिम्पत्येव मधूककान्तिरधर: संमुग्धलक्ष्मीमय: ।
प्रत्यासीदति यौवने मृगदृश: किं चान्यदाविर्भवल्-
लावण्यामृतपङ्कलेपलडहच्छायं वपुर्वर्तते ॥

(आ) SkV 342.

Śārdūlavikrīḍita metre.

Her breasts have blossomed ; / upon her cheeks comes something like the luster of *madhūka*-flowers, / while beauty half-awakened lies upon her lip. / Womanhood approaches, and her body, taking shape, / is tinted with a sirup of ambrosial loveliness. (D. H. H. Ingalls's translation).

6844*

उद्भिन्नस्तबकावतंससुभगा: प्रेङ्खन्मरुन्नर्तिता:
पुष्पोद्गीर्णपरागपांशुललसत्पत्रप्रकाण्डत्विष: ।
गम्भीरक्रमपञ्चमोन्मदपिकध्वानोच्छलद्गीतय:
प्रत्युज्जीवितमन्मथोत्सव इव क्रीडन्त्यमू भूरुह: ॥

(आ) SkV 168, Kav 70.

(*b*) °त्पत्त्र° Kav.

(*c*) °कस्थानो° (°कथा°) [°कध्वानो°] Kav.

(*d*) °न्त्यमी Kav.

Śārdūlavikrīḍita metre.

With ornaments of opening buds / dancing in the swaying wind, / their elaborate leaf painting / resplendent with a rouge of pollen ; / accompanied by the cuckoo's song / set in amorous mode with falling tone ; / the trees appear to celebrate / the holiday of Love's revival. (D. H. H. Ingalls's translation).

6845*

उद्भिन्ना कलकण्ठकण्ठकुहरात् कर्णामृतस्यन्दिनी
हृद्या यद्यपि मार्दवैकवसति: सा काकलीहुंकृति: ।
अन्यस्तन्वि तथापि ते त्रिणयनप्लुष्टस्य जीवार्पण:
पञ्चेषोरुचितप्रपञ्चितरस: पाकाञ्चित: पञ्चम: ॥

(अ) Rājendrakarṇapūra of Śambhu-kavi (KM I) 73.

(आ) JS 268. 2 (a. Loṣṭasarvajña), Anymuk 107.

(*b*) युक्ता [हृ°] Rāje°.

(*c*) पशुपतिप्लु° Rāje°, Anymuk ; °र्पणे Rāje°, Anymuk.

(*d*) °रुचित: प्र° Rāje°, Anymuk.

Śārdūlavikrīḍita metre.

Though the sweet note, soft and gentle, produced from the throat of the cuckoo oozes nectar to the ears, oh ! slim one, different (and more pleasing) is the *pañcama* musical note of yours that has attained perfection and develops the sentiment of love which once again animates the love-god burnt by the three-eyed Śiva. (A. A. R.).

उद्भूतं किमिदं मनोभवनृप° see No. 6840.

6846

उद्भूतपांसुपटला° see No. 6825 A.

6847*

उद्भेदं प्रतिपद्य पक्वबदरीभावं समेत्य क्रमात्
पुंनागाकृतिमाप्य पूगपदवीमारुह्य बिल्वश्रियम् ।
लब्ध्वा तालफलोपमां च ललितामासाद्य भूयोऽधुना
चञ्चत्काञ्चनकुम्भजृम्भणमिभावस्याः स्तनौ बिभ्रत:॥

(आ) SR 266. 296, SSB 85. 52.

(*d*) °भावस्या: SSB (printer's error) ; बिभ्रती SSB.

Śārdūlavikrīḍita metre.

Having (at first) reached the stage of ripe *badarī*-fruit, gradually obtaining the shape of that of the *puṁnāga*, and the beauty of ripe *bilva*-fruit, and getting into the size similar to that of charming palmyra fruit, these breasts of hers now bear the full development of a pair of pots of gold attached to her person. (A. A. R.).

6848*

उद्भ्रान्तभेककुलकीर्णजले तडागे
कोऽप्यस्तु नाम यदि नान्यगतिर्बकोट: ।
उत्फुल्लपद्मसुरभीणि सरांसि हित्वा
न स्थातुमर्हति भवानिह राजहंस ॥

(आ) Skm (Skm [B] 1976, Skm [POS] 4. 68. 1) (a. Śaṁkara).

(*b*) विकोट: [ब°] Skm (POS).

Vasantatilakā metre.

In this puddle whose water is the sporting ground of frogs, let a crane remain as he may have no other alternative; leaving fine lakes, fragrant with blossoming lotuses, it is hardly fair that you should remain here, oh ! royal swan. (A. A. R.).

6849*

उद्यच्छता धुरमकापुरुषानुरूपां
गन्तव्यमाजिनिधनेन पितु: पथा वा ।
आच्छिद्य वा स्वजननीजनलोचनेभ्यो
नेयो मया रिपुवधूनयनानि बाष्प: ॥

(अ) Mudr 4. 6.

(आ) Alm 111.

(*a*) उद्गच्छता Mudr (var.).

(*b*) °माजिविहितेन (°निहतेन) Mudr (var.).

Vasantatilakā metre.

I[1] must go the way of my father, shouldering the yoke worthy of the valiant and dying in battle, or by snatching the tears from the eyes of my mothers, carry them to the eyes of the enemy's wives. (R. S. Walimbe's translation).

1. Malayaketu.

6850

उद्यज्ज्वालावलीभिर्वरमिह भुवनप्लोषके हव्यवाहे
रङ्गद्वीचौ प्रविष्टं जलनिधिपयसि ग्राहनक्राकुले वा ।
संग्रामे वारिरौद्रे विविधशरहतानेकयोधप्रधाने
नो नारीसौख्यमध्ये भवशतजनितानन्तदु:खप्रवीणे ॥

(अ) AS 118.

(*b*) °नक्राद्रु(?) वेला AS (MS).
(*c*) °योधा° AS (KM).

Sragdharā metre.

It is far better to remain in the midst of a fire that consumes the world with its mass of rising flames, or enter into the waters of an ocean with dancing waves and crowded with sharks and crocodiles, or remain in the midst of a battlefield, full of furious enemies where heroic soldiers are killed with various kinds of arrows, than to remain in the midst of pleasures of worldly life with women, which is so painful by the endless miseries of hundreds of troubles. (A. A. R.).

6851*

उद्यच्छशी तरुणभास्करकान्तिचौरः
स्पर्शेन शीतकरलालितया प्रदोषे ।
ज्ञातोऽर्धसुप्तनलिनीप्रियया सलज्जः
पाण्डुत्वमाप रभसादिव मन्मथार्तः ॥

(श्रा) VS 1971 (a. Pracaṇḍa-mādhava), SuMañ 115.
(*d*) रसभादिव SuMañ.

Vasantatilakā metre.

The rising moon, robbing the splendour of the morning sun, being recognized by his beloved (night-)lotus who was half asleep by the touch of his cool *kara* [hand *or* : rays], became overcome with shyness and went pale all on a sudden, affected as he was by the emotion of love. (A. A. R.).

6852

उद्यतं शस्त्रमालोक्य विषादं याति विह्वलः ।
जीवनं प्रति संत्रस्तो नास्ति मृत्युसमं भयम् ॥

(श्रा) IS 1242, Subh 178.
(*b*) विषादयति Subh.
(*c*) जीवकं पति Subh.

One who sees weapons raised (over his head) is perplexed and in despair, since he trembles over his life ; no fear is equal to the fear of death.

6853*

उद्यतमेकहस्तचरणं द्वितीयकररेचितं सुविनतं
वंशमृदङ्गवाद्यमधुरं विचित्रकरणान्वितं बहु विधम् ।
मद्रकमेतदद्य सुभगैर् विदग्धगतिचेष्टितैः सुललितैर्
नृत्यसि विभ्रमाकुलपदं विविक्तरसभावितं शशिमुखि ॥

(श्र) Nāṭyaśāstra 16. 102.
(*b*) °दङ्ग वाद्य° Nāt°.
(*c*) °चेषितिश्रः Nāṭ° (printer's error).

Madraka metre.

Oh ! fair lady, you are dancing today in accompaniment of sweet sounds of flutes and drums the *madraka*-dance with one of your hands raised up and another bent, and your feet are restless in a hurry. And you are making happy, clever and graceful movements in pursuance of many and various *karaṇa-s*, and this dance is imbued with a distinct sentiment[1]. (M. Ghosh's translation).

1. *rasa.* Quoted in Nāṭyaśāstra as an example of the *Madraka* metre.

6854

उद्यतस्य परं हन्तुं स्तब्धस्य विवरैषिणः ।
पतनं जायतेऽवश्यं कृच्छ्रेण पुनरुन्नतिः ॥

(श्रा) Sar 1. 65 (p. 44), Amd 160. 412, KāP 249. 11-12.
(*c*) पथशु [प°] KāP ; पातो [ऽव°] KāP.
(*d*) न तथा [कृ°] KāP.

When a person is attempting to kill an enemy, if he procrastinates with a view to finding a loophole, his fall is certain ; and he can rise once again only with difficulty. (A. A. R.).

6855

उद्यतस्य हि कामस्य प्रतिवादो न शस्यते ।
अपि निर्मुक्तसङ्गस्य कामरक्तस्य किं पुनः ॥

(अ) BhPṇ 3. 22. 12. Cf. No. 7145.
(आ) IS 1243.

When the need for the fulfilment of love has risen high, it is not advisable to check it even in one who is free from attachments; how much more so in one who is full of passion? (A. A. R.).

उद्यतामाहृतां see No. 5729.

6856

उद्यतासिर्नृपो यत्र तत्रैव धनरक्षणम् ।
कण्टकाकुलशाखायां लग्नं गृह्णाति नो फलम् ॥

(आ) Nīsam 2. 19.

Where the king has his sword ever raised (to punish wrong-doers), there alone there is protection of the wealth [property] of the people; when a branch of a tree is surrounded by *kaṇṭaka-s* [thorns *or*: bad characters] people cannot get the fruit which is clinging to it. (A. A. R.).

6857

उद्यतेत यथाशक्ति न प्रसज्येत जातुचित् ।
साध्यानां सिद्धचसिद्धी यन् नियत्या नियते कृते ॥

(आ) SSB 374. 21 (a. Saṅgrahītṛ).

One should exert oneself in activities as one's strength permits and not be excessively attached to the results at any time; for, of things to be accomplished, success or failure is under the control of destiny. (A A. R.).

6858

उद्यतेष्वपि शस्त्रेषु दूतो वदति नान्यथा ।
सदैवावध्यभावेन यथार्थस्य हि वाचकः ॥

(अ) H (HJ 3. 16, HS 3. 15, HM 3. 15, HK 3. 15, HP 3. 15, HN 3. 15, HH 75. 21-22, HC 100. 4-5). Cf. Nos. 6830 and 6831.
(आ) SR 144. 70 (a. H), SSB 463. 2, IS 1244.
(*c*) ते यथार्थस्य वक्तारोऽप्य् HP, HS (but in some texts as above).
(*d*) अवध्या हि भवादृशाम् HP, HS (but in some texts as above).

Even after the weapons of war have been uplifted, an envoy speaks not otherwise (than his errand); for in virtue of (his) sacred character, he (is) always a speaker of the plain truth. (F. Johnson's translation).

उद्यतेष्वपि शस्त्रेषु बन्धु° see No. 6830.

6859

उद्यतेष्वपि शस्त्रेषु यथोक्तं शासनं वदेत् ।
रागापरागौ जानीयाद् दृष्टिवक्त्रविचेष्टितैः ॥

(अ) KN (KN [ĀnSS] 13. 8, KN [TSS] 13. 8, KN [BI] 12. 8). Cf. No. 6858.
(*d*) प्रकृतीनां च भर्तरि KN (BI).

He[1] should deliver the orders of his master, word per word, even if weapons be raised (to smite him down). He should also apprise himself of the loyalty or disloyalty of the enemy's subjects (by watching their movements of the face and hands etc.). (M. N. Dutt's translation).

1. The ambassador.

6860*

उद्यत्करकरवालः
शकतिमिरध्वंसने महानिपुणः ।
कल्किहरिर्वः पायाद्
अपायतः कलिनिशान्तोत्थः ॥

(आ) ŚP 132 (a. Śārṅgadhara), SR 27. 210 (a. ŚP), SSB 44. 1 (a. Śārṅgadhara),

RJ 105 (a. Śārṅgadhara), Regnaud II 25 (a. Śārṅgadhara).

Āryā metre.

Raising the sword in his hand and very efficient in destroying the darkness of the (present) epoch, may the Lord Viṣṇu in his incarnation as Kalki, who rises as the tranquillizer of the Iron age, protect you all from dangers ! (A. A. R.).

6861*

उद्यत्ताराधिनाथद्युतिहृतिपटवः सान्द्रसिन्दूरशोणाः
श्रीमद्वेतण्डतुण्डप्रतिभटबटवः पद्मरागातिरागाः ।
दूरादानम्रकम्रच्छविरविकिरणश्रेणिकिर्मीरितान्ता
गुञ्जापुञ्जानुरागद्विगुणितमहसः पान्तु कृष्णाङ्घ्रि-
भासः ॥

(आ) PV 2 (Veṇīdatta).

(*d*) °गुणित म° PV (printer's error).

Sragdharā metre.

Efficient in excelling the brilliance of the rising moon, red like a thick mass of *sindūra* [red lead-powder], rivalling in colour the mouth of a lordly elephant, and having greater redness than excellent rubies, and variegated by the mass of rays of the sun which is lovely to look at as it comes far down in the sky, and having double the lustre of a cluster of *guñjā*-seeds, may the brilliance of the toes of Śrī-Kṛṣṇa protect us all ! (A. A. R.).

6862*

उद्यत्तारुण्यवारुण्यतिशयितमदोच्छ्वासचारुण्यतीव
प्रोदञ्चत्पञ्चबाणप्रचुररुचिरदृक्चञ्चरीकप्रपञ्चे ।
मन्दश्रीश्चन्द्रमास्ते सति सुतनु मुखे प्रोच्छ्वसत्तन्द्रमास्ते
हीनं शोभाभिरम्भोरुहमपि रजनौ नैति रम्भोरु हासम् ॥

(अ) Kṛkā 97.

Sragdharā metre.

When your face is present, oh ! charming lady, that is pleasing by its pride of possession of youth, and far superior to the intoxication brought on by wine, possessing a swarm of bees in the form of your glances, that dart love in all its charming glory, the moon loses its beauty and remains dull ; and the lotuses too, devoid of charm (in comparison) do not blossom forth at night, oh ! banana-thighed one. (A. A. R.).

6863*

उद्यत्सौरभगर्भनिर्भरमिलद्बालाङ्कुरश्रीभृतो
माकन्दानवलोक्य यः प्रतिदिशं सानन्दमुत्कूजितः ।
तानेवाद्य फलाशया परिरटल्लुण्ठाककाकावली-
वाचालानुपलभ्य कोकिलयुवा जातः स वाचंयमः ॥

(आ) Skm (Skm [B] 1983, Skm [POS] 4. 69. 3) (a. Hari).

(*b*) यत् [यः] Skm (var.); कूजितम् Skm(var.).

(*c*) परिरटल्लुराठा° Skm (POS) (*contra metrum*).

Śārdūlavikrīḍita metre.

On seeing in all directions the mango trees that possess the beauty of tender sprouts full of rising fragrance in them, that young cuckoo who used to coo in all joy, that same one now is tongue-tied on hearing the thieving noisy flocks of crows that wander about with the hope of getting their fruit. (A. A. R.).

6864*

उद्यद्गन्धप्रबन्धां परमसुखरसां कोकिलालापजल्पां
पुष्पस्त्रक्सौकुमार्यां कुसुमशरवधूं रूपतो निर्जयन्तीम् ।
सौख्यं सर्वेन्द्रियाणामभिमतमभितः कुर्वतीं मानसेष्टां
सत्सौभाग्याल्लभन्ते कृतसुकृतवशाः कामिनीं मर्त्यमुख्याः॥

(अ) AS 103 (interpolated).

(*a*) °प्रबंधाः (°वं°) AS (var.); °प्रबंधा AS (var.);

°रस: AS (var.) ; रसा: AS (var.); °जल्पा: AS (var.) ; °जल्पा AS (var.).

(*b*) °कुमार्या: AS (var.) ; °र्जयंती: (°र्ज्ज°) AS (var.) ; °र्जयंती AS (var.).

(*c*) कुर्व्वतीर्मा° AS (var.) ; कुर्बती AS (var.) ; मानश्रेष्टा: AS (var.); मानरोष्टं AS (KM).

(*d*) °भाग्यान् AS (var.) ; °ग्या AS (KM) ; °लभंती AS (var.) ; कामिनी AS (var.) ; °नीर्म° AS (var.) ; °मुख्याम् (°ख्या) AS (KM).

Sragdharā metre.

That loving damsel, full of sweet perfume [fragrance], captivating for a life of love and happiness, with a voice sweet like that of a cuckoo, delicate and soft like a garland of flowers, vanquishing by her beauty the bride of Cupid [the flower-arrowed god], who gives happiness to all the senses in abundance and who is pleasing to the mind—such a fine damsel, only those fortunate men who have done good deeds in previous births get, out of their good fortune. (A. A. R.).

6865

उद्यद्दु:सहवित्ततानवतया बद्धावधाने मनस्य्
उन्मार्गभ्रमणेऽवशस्य रभसाच्छ्वभ्रे परिभ्राम्यत: ।
अन्योऽपाहितकोशपृष्ठलुठनात् संदर्शिताङ्गक्षतेर्
जन्तोर्हन्त तनोति दुर्गतिशमं रम्यानुलोम्यो विधि: ।।

(अ) RT (RT [VVRI] 8. 3000, RT [S] 8. 3000).

Śārdūlavikrīḍita metre.

If fate is kindly inclined, it makes a person whose mind is absorbed by the thought of his growing wretched poverty, lose his way, heplessly fall suddenly over a precipice and drop upon a treasure stored away by somebody else. Thus look, fate removes from him his poverty (in return) for a broken limb. (M. A. Stein's translation).

6866*

उद्यद्बर्हिषि दर्दुरारवपुषि प्रक्षीणपान्थायुषि
श्च्योतद्विप्रुषि चन्द्ररुङ्मुषि सखे हंसद्विषि प्रावृषि ।
मा मुञ्चोच्चकुचाग्रसन्ततपतद्बाष्पाकुलां बालिकां
काले कालकरालनीलजलदव्यालुप्तभास्वत्त्विषि ।।

(आ) JS 225. 40 (a. Bhaṭṭa-Bāṇa), ŚP 3397 (a. Bāṇa-bhaṭṭa), AP 51, RJ 923 (a. Bāṇa), Pad 48. 12 (a. Bāṇa), SR 330. 3 (a. ŚP), SSB 196. 3 (a. Bāṇa-bhaṭṭa) Sar 2. 215 (p. 248), Amd 211. 557.

(*a*) °र्हिषि Amd (var.) ; °न्थजुषि Amd (var.).

(*b*) च्योत° Pad, SSB ; °रुग्मुषि (°मुखि) Amd.

(*c*) मा मा मुञ्च कु° Pad ; कुचान्तस° Amd, SR, SSB ; °तगलद् Amd, SR, SSB ; °बाकुकु° Amd (var.) (*contra metrum*).

Śārdūlavikrīḍita metre.

In the rainy season, when the peacocks are hilarious, the frogs joyous with their croaks, painful to the lives of travellers, full of dripping rain, robbing the brilliance of the moon, and hateful to the swans, oh ! friend, do not go away from your young sweetheart, whose high bosom will be wet with the fall of incessant tears in her worry, at the time when the lustre of the sun is robbed by dark clouds frightful like the god of death. (A. A. R.).

6867

उद्यद्बालाङ्कुरश्रीर्दिशि दिशि दशनैरेभिराशागजानां
रोहन्मूला सुगौरैरुरगपतिफणैरत्र पातालकुक्षौ ।
अस्मिन्नाकाशदेशे विकसितकुसुमा राशिभिस्तारकाणां
नाथ त्वत्कीर्तिवल्ली फलति फलमिदं बिम्बमिन्दो: सुधार्द्रम् ।।

(आ) ŚP 1235, SSS 67, SR 138. 76 (a. ŚP), SSB 451. 78.

(*b*) मूलांशुगौरैस्तुर° SSS.

(*c*) विकशित° SSS.

(*d*) सुधार्द्रां SSS ; सुधान्धिम् SR, SSB.

Sragdharā metre.

Having the beauty of growing tender sprouts in all quarters appearing like the teeth of the elephants of the quarters, with its firm roots in the interior of the nether regions, by the extremely white hoods of the serpent lord Śeṣa, it has blossomed forth into flowers in the region of the sky in the form of a group of stars; my lord, the creeper of your fame bears fruit (too), and the fruit is the disc of the moon wet [juicy] with nectar. (A. A. R.).

6868*

उद्यद्विद्रुमकान्तिभिः किसलयैस्ताम्रां त्विषं बिभ्रतो
भृङ्गालीविरुतैः कलैरविशदव्याहारलीलाभृतः ।
घूर्णन्तो मलयानिलाहतिचलैः शाखासमूहैर्मुहुर्
भ्रान्तिं प्राप्य मधुप्रसङ्गमधुना मत्ता इवामी द्रुमाः ॥

(अ) Ratnāvalī 1. 17.

(आ) ŚP 3790 (a. Śrī-Harṣa), RJ 1194 (a.Śrī-Harṣa), SSSN 210. 8 (a. [?] SR), SR 333. 93 (a. Ratnāv°), SSB 200. 98 (a. Śrī-Harṣa), SRK 142. 2 (a. Pañcā-yudha-prapañca-bhāṇa), IS 7766.

(*c*) भ्राम्यन्तो [घू°] SSSN, SR, SSB; °सहस्रैर्मुहुर् SR, SSB.

(*d*) भ्रांतिं ŚP ; भान्ति SR, SSB ; मधुप्रसङ्ग-जनितां ŚP.

Śārdūlavikrīḍita metre.

On account of the delicate foliage lovely as rising coral trees, bearish a reddish lustre, possessing the semblance of indistinct speech because of the melodious humming of the rows of large bees, and shaking with their boughs moving at the strokes of the Malaya wind, these trees, giddy, seem to be intoxicated with the spring wine. (Bak Kum Bae's translation).

6869*

उद्यद्विलोचनहुताशतडिद्विकाश-
व्यासंगिनी सुरधुनीपयसा सगर्भा ।
भ्राजत्कलानिधिबलाकविशोभमाना
पायाज्जटाघनघटा वृषभध्वजस्य ॥

(आ) SH 100.

Vasantatilakā metre.

Closely associated with a flash of lightning in the form of the rising flame from his (third) eye, and having water in the interrior in the form of divine Gaṅgā, shining with cranes in the guise of the resplendent crescent moon, may the clouds in the form of the matted hair of the bull-bannered god [Śiva] protect you all ! (A. A. R.).

6870*

उद्यद्विवेकतपन- प्रफुल्ले हृदयाम्बुजे ।
विशते भगवद्भक्तिर् अरविन्द इवेन्दिरा ॥

(आ) Pad 88. 35 (a. Lakṣmaṇa).

(*c*) अत्रात्मनेपदं चिन्त्यम् Pad (ed. com. in fn. for विशते).

When the lotus flower of the heart has blossomed forth by the influence of the rising sun of discrimination, devotion to the Lord enters the heart, as the goddess of beauty [Lakṣmī] enters the lotus. (A. A. R.).

6871*

उद्यन्तु नाम सुबहूनि महामहांसि
चन्द्रोऽप्यलं भुवनमण्डलमण्डनाय ।
सूर्यादृते न तदुदेति न चास्तमेति
येनोदितेन दिनमस्तमितेन रात्रिः ॥

(आ) SkV 1202, Skm (Skm [B] 1656, Skm

[POS] 4. 4. 1) (a. Ānandavardhana), VS 558 (a. Ānandavardhana), ŚP 741, AB 364, Prasanna 203*a*, SR 209. 9 (a. ŚP), SSB 585. 11, Any 6. 49, Sb 37*a*, IS 1245.

(इ) ShD (T) 141, VŚ (T) 14.

(*a*) किं नैव सन्ति [उ° ना°] Skm ; उद्यन्त्यमूनि [उ° ना°] VS ; उद्यन्त्वमूनि ŚP, SR, SSB, Any.

(*d*) तमिते च Any.

Vasantatilakā metre.

Many are the lights of heaven which rise / and the moon itself is fair enough to beautify the world ; / but except the sun there neither rises, no, nor sets / a light whose rising gives us day, whose setting, night. (D. H. H. Ingalls's translation).

6872

उद्यन्तु शतमादित्या उद्यन्तु शतमिन्दवः ।
न विना विदुषां वाक्यैर् नश्यत्याभ्यन्तरं तमः ॥

(अ) Sabhā 3.

Let a hundred suns rise (in the sky), let, likewise, rise a hundred moons ; without the aid of the words of wise men the internal darkness [ignorance] never perishes. (A. A. R.).

उद्यन्त्यमूनि सुबहूनि see No. 6871.

उद्यन्त्वमूनि सुबहूनि see No. 6871.

6873*

उद्यन्नादं धन्विभिर्निष्ठुराणि
स्थूलान्युच्चैर्मण्डलत्वं दधन्ति ।
आस्फाल्यन्ते कार्मुकाणि स्म कामं
हस्त्यारोहैः कुञ्जराणां शिरांसि ॥

(अ) Śiś 18. 9.

(आ) Alm 112, SR 129. 56, SSB 439. 56 (a. Māgha).

Śālinī metre.

The bows that were harsh, stout and and curved in shape were twanged with a deafening noise by the bowmen ; the heads of elephants too, of a similar kind, were slapped by the mahouts (to encourage them). (A. A. R.).

6874

उद्यन्नित्यं त्वरितस्
तमोऽपगमयति करैः समाकृष्य ।
महितस् तदसि स्थाने
मित्र पुमांस्त्वं परे क्लीबाः ॥

(आ) SSB 585. 6 (a. Saṅgrahītṛ).

Āryā metre.

Rising (early) everyday you quickly dispel darkness by dragging it with your rays [hands] ; hence it is but proper that you are esteemed; oh ! Sun [Mitra] you are manly [masculine in gender] ; the others [*mitrāṇi*] are but eunuchs [neuter in gender]. (A. A. R.).

6875*

उद्यन्नेव जगद्विसृत्वरघनध्वान्तौघमध्वंसयः
पादन्यासमशेषभूधरशिरः पीठीतटेषु न्यधाः ।
धिक्कृत्येन्दुमपि श्रियं व्यतनुथाः पद्माप्तपद्मोत्करे
जीवेद् वासरमेव वा त्वमिव यस्तज्जीवनं जीवनम् ॥

(अ) Kavik 1. 39.

(*a*) जगद्विकस्वरं Kavik (var.).

Śārdūlavikrīḍita metre.

Even rising, you[1] dispelled the massive darkness / that had spread in the universe far and wide ; / on mountain crests you planted firm / your shining feet of rays. / Setting at naught the moon's influence, / you brought beauty to the lotus-beds / dearly loved by the Goddess of Beauty ! / A life like yours is a worthy life, / be it ever as fleeting as a single day ! (K. Krishnamoorthy's translation).

1. The sun.

6876

उद्यन्महानिलवशोत्थविचित्रवीचि-
विक्षिप्तनक्रमकरादिनितान्तभीतिम् ।
अम्भोधिमध्यमुपयाति विवृद्धवेलं
लोभाकुलो मरणदोषममन्यमानः ॥

(अ) AS 76.

(*c*) अम्भोधिम° AS (KM) (printer's error).

Vasantatilakā metre.

A person overcome by greed, not minding the fear of death gets into the middle of the ocean which has huge rising waves and which is highly frightful by the presence of sharks and crocodiles that are thrown up by different kinds of waves which arise by strong gales that blow over it. (A. A. R.).

6877*

उद्यन्महीपालमरीचिमाली-
शिलीमुखश्रेणिकरावलीभिः ।
उदारभूदारघनान्धकार-
संभारमुच्छिन्नतरं चकार ॥

(आ) Pad 117. 79 (a. Gadādhara).

Upajāti metre (Indravajrā and Upendravajrā).

With the mass of rays in the form of arrows rising from the sun in the form of the king, he completely destroyed all the activities of darkness in the form of mighty hogs[1]. (A. A. R.).

1. *or :* rival kings.

6878

उद्यमं कुरुते जन्तुर् दैवं सर्वत्र कारणम् ।
समुद्रमन्थनाल्लेभे हरिर्लक्ष्मीं हरो विषम् ॥

(अ) Cr 1268 (CNP II 244, CM 26). (Variant of No. 6879).

(*b*) देवः सत्र का° CNP II.

(*c*) लोभं CNP II.

(Human) beings endeavour, but Fate regulates everything; from the churning of the ocean Viṣṇu obtained Lakṣmī and Śiva poison.

6879

उद्यमं कुर्वतां पुंसां फलं भाग्यानुसारतः ।
समुद्रमन्थनाल्लेभे हरिर्लक्ष्मीं हरो विषम् ।

(अ) Cr 1269 (CnT II 19. 9 CnT III 52. 4), KR 8. 201. 4, PM 1. 183. (Variant of No. 6878).

(आ) SuM 1* (after 8. 16).

(*b*) भाग्यं सर्वत्र कारणम् KR.

(*c*) °मथना° KR.

Men endevour, but destiny shapes the fruit (of their endeavour); from the churning of the ocean Viṣṇu obtained Lakṣmī and Śiva poison.

6880

उद्यमं कुर्वतां पुंसां फलं मार्जारकर्मवत् ।
जन्मप्रभृति गौर्नास्ति पयः पिबति नित्यशः ॥

(अ) BhŚ 429 (doubtful). Cf. No. 6869.

(आ) JSu 70, SR 82.1, SSB 358. 3, SSV 331, JSub f. 303*a*, SRS 1.1.19, Sama 2 उ 1, SRK 74. 1 (a. Sphuṭaśloka), SRM 1. 1. 53.

(*a*) उद्योगः खलु कर्तव्यः SR, SSB, SRS, Sama, SRK, SRM.

(*b*) मार्जारवद्भवेत् SR, SSB, SRS, Sama, SRK, SRM.

By persons who do energetic action results are achieved as in the case of a cat; it never maintains a cow ever since birth, but drinks milk every day. (A. A. R.).

6881

उद्यमः कलहः कण्डूर् द्यूतमद्यपरस्त्रियः ।
निद्रा मैथुनमालस्यं सेवनात् तु विवर्धते ॥

(अ) Cr 176 (CS III 59, CNN 9, CNPh 147).

(आ) SH 704, SSNL 126, SR 156. 139, SSB 484. 142, SuB 8. 2, SRK 226. 65 (a. Prasaṅga-ratnāvalī), Sama 2 आ 7 and 29, VP 9. 72, SRM 2. 2. 315, IS 1246 and 7768, Subh 33.

(*a*) उद्वेगं (°गः) कलहं (°हः) कण्डुं (°ण्डूर) CS (var.), VP, SH ; उद्यमं कलहं कण्डू Subh ; उद्वेगः (°द्वेग, °ग) CS (var.) ; उर्द्ध CS (var.); उद्योगः CNPh, SuB, SR, SSB, SRK, Sama 7, SRM ; कलाहकारी CNN ; कलह CS (var.) ; कण्डु (°ण्डू CNPh) CS (var.), CNPh.

(*b*) द्यूतं पानं परस्ति(?स्त्रि)यः CNN ; द्युतनद्यपरः स्त्रियः CS (var.) ; द्यूतमध्ये परस्त्रिय CS (var.) ; द्यूतं मद्यं परस्त्रियः CS (var.), CNPh, SuB, SH, SR, SSB, SRK, Sama, SSNL, SRM; द्युतमद्य° CS (var.); द्यूतमद्यं CS (var.) ; °परस्त्रिय (°पस्त्रियं scribe's error) CS (var.).

(*c*) आहारो (°रं Subh) मैथुनं निद्रा SuB, SH, SSNL, SR, SSB, SRK, Sama, SRM, Subh ; व्यवाय आहारः [मै°] CNN; आलस्य CS (var.), CNPh.

(*d*) सेव्यमानं तु वर्धयेत् (विव° Sama 29; °ते SH) SuB, SH, SSNL, Sama 29 ; सेवते तहि (? हि) वर्धते CS (var.) ; सेवनाते हि वार्द्धिता CS (var.); स्येवते हि च वर्द्धनम् CS (var.) ; शेवते हीतवोंधयः CS (var.) ; सेवनान्ते CS ; सेव्यमाना (°व्यामान CNPh) CNPh, Subh.

The more one indulges in industry, quarrelling, scratching (where it itches), in game of chance, in drinking spiritious liquors, in wives of others, in eating, in sexual enjoyment and sleeping, the more their desire increases.

6882

उद्यमः साहसं धैर्यं बलं बुद्धिः पराक्रमः ।
षडेते यस्य तिष्ठन्ति तस्य देवोऽपि शङ्कितः ॥

(अ) Cr 177 (CS II 3, CvP V 8. 12, CvLd 8. 12, CNP I 96, CNP II 57, CNI I 52, CNG 61, CNT IV 99, CNM 96, CNMN 71), VC (VCsr 3. 2, VCmr 3. 11, VCjr 3. 2), Vet 5. 6. Cf. No. 6905.

(आ) SH 1294, SPR 1363. 1 (a. Dharma-prakāśa 209), SR 82. 2 (a. Vikr), SSB 358. 4, SRK 74. 3 (a. Sphuṭaśloka), SRS 1. 2. 43, SRM 1. 3. 119, NT 41, TP 387, SSap 679, IS 1247.

(इ) ShD (T) 96.

(*a*) उद्यमं (°म° ; °मे Vet [var.]) CS (var.), VCsr (var.), VCjr (var.), Vet (var.), SR (but 3rd ed. as above), SSB; उत्तम° CS (var.) ; उत्साहः IS ; साहस° CS (var.); धैर्ये CS (var.); चोद्यमं [धै°] VCsr (var.).

(*b*) बुद्धिशक्तिपराक्रमाः (°मं ; °मः Vet [var.] ; °तथा) VCsr (var.), Vet (var.) ; शक्तिर्बुद्धिः VCsr (var.) ; बुद्धिः शक्तिः (°क्ति) [ब° बु°] VCsr (var.), Vet (var.), SR, SSB, SSap, SRS, SRK ; बलबुद्धिः (व°) CS (var.) ; शक्तिः [ब°] IS ; बुद्धिपराक्रमः CNI I, VCjr (var.) ; बुद्धं VCjr (var.) ; बुद्धिपराक्रमं (°म ; °मा) CS (var.) ; परक्रमं CNI I, VCjr (var.), Vet (var.).

(*c*) एतानि यत्र वर्तन्ते SRS ; खराडते [ष°] CS (var.) ; षडैते Vet (var.) ; यत्र SH, SR, SSB, SSap, SRK ; विद्यन्ते (°ते) [ति°] CS (var.), VCsr (var.), VCjr (var.), Vet (var.), CvP IV, SPR; वर्तन्ते [°ति] SR, SSB, SRK, SSap, SRM.

(*d*) तत्र देवः सहायकृत् (प्रसीदति SRS) SR, SSB, SSap, SRS, SRM, SRK ; तत्र देवोऽपि तिष्टति IS ; तं देवोऽपि हि शङ्कितः Vet (var.) ; तस्माद् CvP IV, CNP I, CNP II, CNI I, CNG, VCmr, VCjr (var.), Vet (but *abc* as above) ; तत्र Vet (var.) ; दैवं करोति किम् SH ; दैवोऽपि

VCjr (var.), Vet (var.); दैवं VCjr (var.), Vet (var.); हि [ऽपि] Vet (var.); शङ्कते CS (var.), CNI I, VCsr, VCmr, VCjr (var.), Vet, SPR; शङ्कितो (°ति) Vet (var.); शक्तित CS (var.); सप्तमः VCjr (var.); तिष्टतिः [श°] IS.

Who so is possessed of the six qualities of energy, courage and patience with strength of his body and mind, and valour, is verily an object of fear even to the gods. (B. C. Dutt's translation).

6883

उद्यमस्य प्रसादेन दृश्यन्ते विविधाः कलाः।
कातरा एव जल्पन्ति यद् भाव्यं तद् भविष्यति॥

(अ) Cr 178 (CL 'H', CM 27, CnT II 19. 11, CnT III 52. 6). (Cf. Pts 2. 132 and PM 1. 182 *cd*). Cf. Nos. 6886, 6887, 6888, 6890 and 6911.

(आ) VP 1. 4.

(*ab*) उद्यमेन विना राजन्न सिध्यन्ति मनोरथाः P, CnT II, CnT III.

(*c*) कतरा CL (var.); इति [ए°] P.

Thanks to endeavours nice things happen. Only the timid ones say: that what has to happen will happen.

6884**

उद्यमाख्यानमपरं प्रकीर्णाख्यानकं तथा।
समस्याख्यानमपरं प्रहेल्यादिप्रशंसनम् ॥

(आ) ŚP 20.

(*c*) °नपमरं ŚP (printer's error).

(This book) deals with those who do energetic action, as also of matters of a miscellaneous character; another topic is about the completing of half-composed verses, and there is also the praise of the solving of riddles. (A. A. R.).

उद्यमाल्लभते लक्ष्मीं see No. 6888.

6885

उद्यमी लभते सिद्धिम् अयोग्योऽपि सुनिश्चितम्।
अनूरुर्गगनस्यान्तं प्रयात्येव दिने दिने॥

(आ) SSB 358. 1. (Variant of No. 6885 A).

A man of energetic action attains success assuredly, even though he is an incapable person; the thighless cripple Aruṇa traverses the whole sky, indeed, day by day. (A. A. R.).

6885 A

उद्यमी सिद्धिमाप्नोति सहाय्यविकलोऽपि चेत्।
एकचक्ररथोऽनूरु- सूतोऽर्को व्योम गाहते॥

(आ) SSB 358. 2, VP 7. 1. (Variant of No. 6885).

Even though he may not secure any help (from others) a man of energetic action attains success (in his work); the sun traverses the whole sky in a chariot which has but one wheel and whose charioteer is the thighless cripple (Aruṇa). (A. A. R.).

6886

उद्यमेन विना राजन् न सिध्यन्ति मनोरथाः।
कातरा इति जल्पन्ति यद् भाव्यं तद् भविष्यति॥

(अ) P (Pts 2. 132, PM 1. 182). Cf. Nos. 6883, 6887, 6888, 6890 and 6911.

(आ) IS 1248.

Oh! king, wishes will never be realized without effort. (Only) faint-hearted say: what must come will come.

6887

उद्यमेन विना राजन् न सिध्यन्ति मनोरथाः।
नहि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगाः॥

(अ) Cr 1270 (CNN 46, CnT II 19. 11, CnT III 52. 6), *ab* in P (Pts 2. 132

ab and *cd* 2. 131 *cd*, PP 2. 139 *cd*, PtsK 2. 139 *cd*), H (HJ Intr. 36 *cd*, HM Intr. 36 *cd*, HK Intr. 36 *cd*, HH 4. 17, HC 6. 21, HS Intr. 35 *cd*). Cf. Nos. 6883, 6886, 6888, 6890 and 6911.

(आ) Cf. Kk 1256 (IS 1256).

(*b*) मनोरथा CNN.

(*c*) सु° सि° tr. PtsK,

(*d*) विशन्ति वदने [प्र° मु°] Pts ; मुखे om. CNN.

Without energetic action, oh ! king, desires do not get fulfilled ; deer do not enter the mouth of a lion that lies indolently (asleep). (A. A. R.).

6888

उद्यमेन हि सिध्यन्ति कार्याणि न मनोरथैः ।
नहि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगाः ॥

(अ) P (PP 2. 139, Pts 2. 131, PtsK 2. 139), H (HJ Intr. 36, HS Intr. 35, HM Intr. 36, HK Intr. 36, HH 4. 16-17, HC 6. 20-21), ŚŚ 4. 7. 293. (Cf. NV 29. 9). Cf. Nos. 6883, 6886, 6887, 6890 and 6911.

(आ) ŚP 457, SH 847 ; 44*, SR 82. 3 (a. P), SSB 358. 5, GSL 46, SSap 609*ab*, SRS 1. 1. 20, SRK 74. 2 (a. Sabhātaraṅga) SRM 1. 1. 55, IS 1249, Subh 107.

(*a*) उद्योगेनैव ŚŚ ; उद्यमाल्लभते लक्ष्मीं Subh ; कार्याणि [सि°] SH (see *b*).

(*b*) न चानुधमिनः फणं Subh ; सिध्यंति [का°] SH ; च [न] IS (see *a*).

(*c*) नहि om. SRS ; सु° सिं° tr. PtsK ; सुप्तमृगेन्द्रस्य ŚŚ.

(*d*) विशन्ति वदने मृगाः Pts ; निपतन्ति गजा मुखे ŚŚ; मृगे रथाः SH 44* ; सुखे IS ; मुखं SRS.

Through work, not wishes, every plan / its full fruition reaps : / no deer walk down the lion's throat / so long as lion sleeps. (A. W. Ryder's translation).

6889

उद्यमे नास्ति दारिद्र्यं जप्यतो नास्ति पातकम् ।
मौनेन कलहो नास्ति नास्ति जागरतो भयम् ॥

(अ) Cr. 179 (CV III 11, CvGt 1. 18, CvTb 8. 28, CNP I 20, CNT IV 19, CNM 20, CNMN 20, CnT II 19. 7, CnT III 52. 2, CPS 79. 68). Cf. पठतो नास्ति मूर्खत्वम् and कृषतो नास्ति.

(आ) SuM 23. 8, SuB 8. 7, NT 46, Sama 1 उ 2 ; 2 उ 15, SRM 1. 3. 116, SPR 1289. 9 (a. CV), IS 1250, Subh 99.

(इ) Cf. DhN (P) 71.

(*a*) वृष्टितो (कृषितो or कृषते NT) नास्ति दुर्भिक्षं SuB, NT ; उद्योगे CV, CvGt, CNT IV, CNMN, CPS, Sama, SRM, SPR ; उद्योगं IS ; उद्योग SPR ; उद्योगान्नास्ति CV (var.) ; दारिद्रं CV (var.), CNMN, Subh.

(*b*) जपतो CV (var.), CNMN, CPS, SuM, SuB, Sama, SRM, SPR, NT ; जप्यते IS ; जंपते CvTb ; पातकः Subh ; तपतो CNP I.

(*c*) मौने च CV (but Bn_2, B_2 as above), CvGt, CNM, CPS, Sama 1, SRM ; मौने च (तु) CV (var.), SPR; मौनतः SuB, Subh ; मौनिनः NT, Sama 2.

(*d*) न भयं चास्ति जाग्रतः Sama 2 ; जागरिते (°तो) CV (var.), CPS , जाग्रतो CvTb ; जाग्रत्कतो CNMN ; जाग्रदतो (नास्ति om.) Subh ; जागरितो Sama. 1.

Industry banishes poverty ; religious penance sin ; silence quarrel ; and wakefulness fear. (K. Raghunathji's translation).

6890

उद्यमेनैव कार्याणि सिध्यन्ति न मनोरथैः ।
नहि सुप्तस्य सिंहस्य विशन्ति वदने मृगाः ॥

(आ) SMa 1. 91. Cf. Nos. 6883, 6886, 6887, 6888 and 6911.

Actions are accomplished by efforts alone and not by (mere) desires; deer, indeed, never enter the mouth of a sleeping lion. (A. A. R.).

6891*

उद्ययौ दीर्घिकागर्भान् मुकुलं मेचकोत्पलम् ।
नारीलोचनचातुर्य- शङ्कासंकुचितं यथा ॥

(आ) Kpr 10. 599, KāP 401. 1-2, KHpk 235. 314.

The tender lotus rose from amidst the tank, contracted, as if put to shame by the superior elegance of the eyes of women. (G. Jhā's translation).

6892*

उद्यल्लावण्यलक्ष्मीवलयितवपुषां स्वर्गवाराङ्गनानाम्
आश्लेषे यः प्रमोदः स्फुरति च गरिमा योऽमृते माधुरीणाम् ।
सौरभ्यं कुङ्कुमे यत् पयसि विमलता याप्यहो तत्समस्तं
मित्रैकत्रेक्षितुं चेदभिलषसि तदा पश्य कृष्णस्य काव्यम् ॥

(आ) SSB 286. 3.

Sragdharā metre.

That pleasure which one experiences in embracing the heavenly courtezans whose bodies are enveloped by the beauty of increasing loveliness, that great sweetness which is found in nectar, that fragrance which exists in saffron flower and that purity [whiteness] which exists in milk—all these, oh! friend, if you wish to see in one place, then see the poetical works of (the poet) Kṛṣṇa. (A. A. R.).

6893*

उद्यात्येव सुहृत्कुलं प्रतिबलं यात्येव नीचैस्तराम्
आयान्त्येव यशःश्रियः प्रतिदिशं यान्त्येव सत्कीर्तयः ।
येनैकेन मुखाग्रपाटिततनूभूतार्द्रकोटिश्रिया
सर्वाश्चर्यमयः स एव जयति त्वत्खड्गधारापथः ॥

(आ) Skm (Skm [B] 1514, Skm [POS] 3. 29. 4) (a. Śuṅgoka or Tuṅgoka).
(*b*) जयश्रियः Skm (POS).

Śārdūlavikrīḍita metre.

The group of friends rise (to prosperity), the rival army goes down far (in defeat), the splendour of fame comes, good renown spreads in all directions; that edge of your sword which excites all kinds of wonder and the beauty of which is enhanced by being wet with the blood of the sundered faces (of enemies)—that alone is now victorious. (A. A. R.).

6894

उद्यानं कौमुदी गीतं कान्ता केलिः सुहृत् कथा ।
कृतिनां सुकृतक्रीतः स्वर्गभोगो भुवि स्थितः ॥

(आ) JS 303. 4 (a. Kṣemendra).

A (pleasure-)garden, moonlight, (sweet) music, a beloved, sports and pastimes, a (good) friend, and (interesting) stories—these are bought by the good deeds done in previous births by the fortunate people; these are heavenly pleasures transferred to the earth. (A. A. R.).

6895*

उद्यानं वनभूमयः कुसुमितैरुद्गन्धयः पादपैः
शैला निर्झरहासिनो जलधरश्यामा गिरिः कृत्रिमः ।
नद्यः सारसमूर्च्छितोर्मिवलया घर्माभिषेकास्पदं
शीताः शीकरसंगमात्सुरभयो मित्रं सरोजानिलाः ॥

(अ) Āś 1. 12.

Śārdūlavikrīḍita metre.

For a garden, we have the forest regions rich in fragrance with trees bearing flowers; for a pleasure-mound, we have the hills, black like clouds and laughing, as it were, by their rills; for the summer-bath, we have the rivers with swans enlarging the circling waves; and for the breeze of a fan, we have the fragrant lotus-winds chilled by contact with drops of water. (C. Sankararama Sastri's translation).

6896*

उद्यानपाल कलशाम्बुनिषेचनानाम्
एतस्य चम्पकतरोरयमेव कालः ।
तस्मिन् निदाघनिहते घनवारिणा वा
संवर्धिते तव वृथोभयथोपयोगः ॥

(आ) SR 238. 68, SSB 636. 5, SRK 206. 2 (a. ŚP), Vidy 288, VP 10. 85, Any 118. 86, IS 7767.

(*c*) तस्मिश्च घर्मनिहतेऽपि घनाम्बुनाथ Any; अस्मिन् SR, SSB, SRK.

(*d*) ऽप्युभयथा न तवोपयोगः [त° वृ°] Any.

Vasantatilakā metre.

Oh! gardener, this is the proper time for the flowering of this *campaka*-tree which you have nourished with pots of water; whether it is blighted by summer or nourished by rain, it is of no use to you in both ways (as you are not the owner[1]). (A. A. R.).

1. *Or*: as you are incapable of appreciating it.

6897*

उद्यानमारुतोद्धूताश् चूतचम्पकरेणवः ।
उदश्रयन्ति पान्थानाम् अस्पृशन्तोऽपि लोचने ॥

(अ) KāD 2. 338.

(आ) AlK 312. 7-8, Kuv *ad* 34. 78 (p. 105), IS 1251, Pr 365.

(*a*) °द्धूत° AlK.

(*c*) उदस्तयन्ति AlK, Kuv.

(*d*) लोचनं KāD (var.); विलोचने [ऽपि लो°] AlK, Kuv.

The pollen of the mango-tree and the *campaka* raised by the wind in the pleasure-garden fills the eyes of the traveller with tears[1], even if he does not touch them.

1. Longing for his beloved.

6898*

उद्यानसहकाराणाम् अनुद्भिन्ना न मञ्जरी ।
देयः पथिकनारीणां सतिलः सलिलाञ्जलिः ॥

(अ) KāD 2. 251.

(आ) Sar 3. 35 (p. 328) and 3. 183 (p. 396), IS 1252.

(*d*) सलिलाज्जलि: KāD (Bh) (printer's error).

The mango trees in the garden have not desisted from putting forth clusters of tender sprouts; to the wives of travellers handfuls of water with sesame seeds should be offered. (A. A. R.).

6899*

उद्यानानि न सर्वदा परिभवत्रासादिवाध्यासते
भूमौ नोपविशन्ति ये खलु रजःसंपर्कतर्कादिव ।
तेषामप्यतिपूजनीयवपुषां नूनं पिकानामियं
धिक् कष्टं परपुष्टतेति किमपि प्राचां फलं कर्मणाम् ॥

(आ) Skm (Skm [B] 1982, Skm [POS] 4. 69. 2) (a. Hari).

Śārdūlavikrīḍita metre.

They do not always sit (on trees) in the gardens as they are afraid of humiliation; they do not sit on the ground as though to avoid contact with dust; but surely these are the cuckoos who deserve all respect, but alas! they have the stigma of being nourished by others. Well, it must be the result of deeds done formerly. (A. A. R.).

6900

उद्यानेषु विचित्रभोजनविधिस् तीव्रातितीव्रं तपः
कौपीनावरणं सुवस्त्रमभितं भिक्षाटनं मण्डनम् ।
आसन्नं मरणं च मङ्गलसमं सत्यं समुत्पद्यते
तां काशीं परिहृत्य हन्त विबुधैरन्यत्र किं स्थीयते ॥

(अ) BhŚ 430 (doubtful).
(आ) IS 1253.
(*c*) यस्यां [ता°] P. G. Nath's ed. of BhŚ 3. 95, IS.

Śārdūlavikrīḍita metre.

Why is that the learned are content to live in places other than the holy Kāśī in whose gardens the subsistence on various kinds of fruits will serve as the hardest penance; where the wearing of a small piece of cloth over the privoties is considered as a suit of fine garments; where the act of asking alms from door to door is thought as an honest and respectable calling; and where the approach of death is heartily awaited like that of a good and auspicious event. (P. G. Nath's translation).

6901

उद्याने सहकारकोरकरसप्रत्याशया कोकिलः
स्थातुं वाञ्छति चित्तजन्मनृपतेर्मित्रं च मन्त्री यतः ।
किंतु ध्वाङ्क्षविजृम्भितेषु च पिकप्रारब्धगानेषु च
ऋँकारेषु च पञ्चमध्वनिषु च श्रोता न वेत्त्यन्तरम् ।

(आ) JS 72. 11.

Śārdūlavikrīḍita metre.

In the garden the cuckoo desires to remain in the hope of getting the juice of the buds of mango trees, for the reason that he is the friend and minister of the mind-born king Cupid; but there are the crows very much alive with their harsh crows with the result that when the cuckoos begin their notes in the (pleasing) fifth key, the listener is unable to distinguish them. (A. A. R.).

उद्योगं नास्ति दारिद्रचम् see No. 6889.

उद्योगः कलहः कण्टूर् see No. 6881.

6902

Transferred to No. 6885 A

6903

उद्योगः क्षयमेति हन्त सहसा जाड्यं समुज्जृम्भते
मित्रस्यापि च दर्शनं भवति नो किं वान्यदाचक्ष्महे ।
यल्लोकस्पृहणीयतां गतमभूत् तज्जीवनं व्यर्थतां
प्राप्तं येन दुनोति तन् मम मनो दुर्दैववद् दुर्दिनम् ॥

(आ) SR 342. 68, SSB 215. 64.

Śārdūlavikrīḍta metre.

Diligence disappears, alas! indolence springs up vehemently; and no hope of meeting any dear one exists; what else can I utter (in my desperation)? The life, once covetable, has now turned into boredom; thus the rainy day, as if it were an adverse fate, pains my mind a lot. (S. Bhaskaran Nair's translation).

उद्योगः खलु कर्तव्यः see No. 6880.

6904

उद्योगः शत्रुवन् मित्रम् आलस्यं मित्रवद् विषम् ।
विषवच् चामृतं विद्या सुधावद् विषमङ्गना ॥

(आ) SuB 8. 3. (Variant of No. 6675). (Cf. सुखं दुःखान्तम् आलस्यम्).
(*d*) सुभावद् SuB (*sic !*).

Energetic action is a friend though appearing like an enemy, indolence is an enemy, though it appears as a friend; learning is nectar though appearing unpalatable like poison, and women are poison, though sweet like nectar. (A. A. R.).

6905*

उद्योग: साहसं धैर्यं बुद्धि: शक्ति: पराक्रम: ।
उत्साह: षड्विधो यस्य तस्य देवोऽपि शङ्कते ।।

(अ) Cr 180 (CR 4. 28, CPS 108. 69), GP 1. 111. 32.

(*a*) उद्योगं GPy (GP as above); साहसो CR (var.); धैर्यं CR (var.).

(*b*) बुद्धि° (°द्धिः) CR (var.), CPS; बु° श° tr. CR (var.).

(*c*) षड्विधे (°धो GPy) यस्य उत्साहस् GP.

(*d*) दैवो CR (var.); शङ्कयेत् (°ति) CR (var.).

Exertion, daring, boldness intelligence, strength, valour—these are the six things that constitute energetic action; even the gods are apprehensive (if one possesses them). (A. A. R.).

6906

उद्योगमेधाधृतिसत्त्वसत्य-
त्यागानुरागस्थितिगौरवाणि ।
जितेन्द्रियत्वं प्रसहिष्णुता ह्री:
प्रागल्भ्यमित्यात्मगुणप्रवेक: ।।

(अ) KN (KN [ĀnSS] 16. 31, KN [TSS] 16. 31, KN [BI] 15. 31).

(*d*) °गुणान् वदन्ति KN (BI).

Upajāti metre (Indravajrā and Upendravajrā)

Energy, an accurate remembrance, contentment, courage, thruthfulness, liberality, kindliness, firmness, dignity, self-control, endurance, bashfulness, and eloquence [*or* : boldness in speech]—these are the excellent[1] qualities of the (king's) self. (M. N. Dutt's translation).

1. Following the KN (BI) reading M. N. Dutt has: "said to be the".

6907

उद्योगादनिवृत्तस्य सुसहायस्य धीमत: ।
छायेवानुगता तस्य नित्यं श्री: सहचारिणी ।।

(अ) KN (KN [ĀnSS] in fn. after 5. 90, KN [TSS] om., KN [BI] in the commentary after 5. 91 [p. 195 fn.]).

(आ) SSg 1. 90, SRM 1. 3. 120, IS 1254.

The goddess of good luck ever attends him and follows him like his own shadow, who is never tired of striving, who is aided by the wish and who is endued with native intelligence. (M. N. Dutt's translation).

6907 A

उद्योगानुसारी लक्ष्मी: कीर्तिस् त्यागानुसारिणी ।
अभ्यासानुसारी विद्या बुद्धि: कर्मानुसारिणी ।।

(आ) SuB 8. 3. Cf. No. 2384.

(*a*) उद्योगोऽनुसारी SuB (*sic!*); उद्योग अनुसारिणी SuB (MS) (hypermetric); लक्ष्मी SuB (*sic!*).

(*c*) अभ्यासोऽनुसारी SuB (*sic!*); अभ्यासानुसारिणी SuB (MS) (hypermetric).

Prosperity results from perseverance, renown from renunciation, scholarship from constant study, and wisdom from (virtuous) deeds. (S. Bhaskaran Nair's translation).

उद्योगान्नास्ति दारिद्र्यम् see No. 6889.

6908

उद्योगिनं पुरुषसिंहमुपैति लक्ष्मीर्
दैवेन देयमिति कापुरुषा वदन्ति ।
दैवं निहत्य कुरु पौरुषमात्मशक्त्या
यत्ने कृते यदि न सिध्यति कोऽत्र दोष: ।।

(अ) P (Pts 1. 361 and 2. 130, PtsK 1. 221, PP 1. 195), H (HJ Intr. 31, HS Intr. 30, HM Intr. 31, HK Intr. 31, HP Intr. 22, HH 4. 4-7, HC 6. 12-15), Cr 1271 (CNŚC 110, CNŚI 110, CPS 379. 21), Vet Intr. 6 *ac/bd*, Ghaṭakarpara's Nītisāra 13 (KSH 505), Dūtāṅgada 5; (cf. NV 29. 6).

(आ) ŚP 455 (a. Kṛṣṇamiśra), SH 850; 46* (a. Kṛṣṇamiśra), SR 83. 20 (a. Ghaṭa°), SSB 359. 25 (a. Kṛṣṇamiśra), Sskṛ 52, SRK 74. 4 (a. Sabhātaraṅga), RJ 1466, Bahudarśana 7. 29. 40 (a. Kṛṣṇamiśra), GSL 47, SSap 670, KtR 54, VP 1. 3, TP 388, Sama 1 उ 1 ; 2 य 25, SRM 1. 3. 120, SPR 1169. 13 (a. H), IS 1255.

(*a*) नित्योद्यतस्य पुरुषस्य भवेद्धि ल° PP ; परुष° Nīt° (printer's error); सततमत्र समेति PtsK ; लक्ष्मीः CNŚC, CNŚI.

(*b*) दैवं (or देवं) प्रधानमिति का° Vet, SRK, Sama 2 ; दैवं हि दैवम् Pts, PtsK, PP, ŚP, SH, SR, SSB, Dūt°, Sama.

(*c*) विलङ्घ्य [नि°] Sama 2, IS ; विहाय SRK; °शक्त्वा Pts 2. 130 ; सिद्धति CNŚC, CNŚI.

Vasantatilakā metre.

Fortune waits upon the enterprising lion of a man. Abject fellows say : "it is to be given to destiny". Having resisted destiny, put forth manliness with the strength of the soul. If, when effort has been made, it succeeded not, what blame (is) there in such a case? (F. Johnson's translation).

6909

उद्योगिनः करालम्बं करोति कमलालया ।
अनुद्योगिकरालम्बं करोति कमलाग्रजा ॥

(आ) SR 82. 13, SSB 359. 15, SRK 74. 5 (a. Prasaṅgaratnāvalī), IS 7769.

The goddess of prosperity [Lakṣmī whose residence is the lotus] gives a helping hand to one who is industrious ; it is her elder sister [Alakṣmī *or* : indigence] that takes hold of one who is not industrious. (A. A. R.).

6910

उद्योगेन कृते कार्ये सिद्धिर्यस्य न विद्यते ।
दैवं तस्य प्रमाणं हि कर्तव्यं पौरुषं सदा ॥

(आ) Cr 1272 (CRCa II 23, CRT 4. 17, CPS 379. 22), GP 1. 111. 33.

(*a*) कृतं CRCa II ; कार्यं CRCa II; राज्ये [का°] CRT.

(*b*) विद्यते: CRCa II.

(*c*) पथ्यं [दै°] CRT ; प्रमानं CRCa II.

When a person has done an action putting forth exertion, if success does not crown his action, it is fate that is responsible for it ; (not minding it) one should always put forth manly exertion. (A. A. R.).

6911

उद्योगेन विना नैव कार्यं किमपि सिध्यति ।
नहि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगाः ॥

(आ) Kt 57, KtR 57, IS 1256. (Variant of Nos. 6883, 6886, 6887, 6888 and 6890).

Without effort nothing can be accomplished; deer do not enter the mouth of a sleeping lion.

उद्योगे नास्ति दारिद्र्यं see No. 6889.

उद्योगेनैव सिध्यन्ति see No. 6888.

उद्योगोऽनुसारी लक्ष्मी see No. 6907 A.

उद्रीना गुणपत्रिणः see No. 6398.

6912

Transferred to No. 6907 A

6913*

उद्वर्तयन्त्या हृदये निपत्य
नृपस्य दृष्टिर्न्यवृतद् द्रुतैव ।
वियोगिवैरात् कुचयोर्नखाङ्कैर्
अर्धेन्दुलीलैर्गलहस्तितेव ॥

(आ) Naiṣ 6. 25.

Upajāti metre (Indravajrā and Upendravajrā).

The eyes of the king falling on the bosom of a woman, who was painting it, turned back at once, as if expelled by the crescent-shaped nail-marks on her breasts, owing to their enmity with lovers forlorn. (K. K. Handiqui's translation).

6914

उद्वर्तितमपि बहुधा-
नुलिप्तमपि चन्दनागुरुरसाद्यैः ।
भजति तथापि शरीरं
दौर्गन्ध्यं तत्र को हेतुः ॥

(आ) IS 1257, Subh 75.

Āryā metre.

What is the reason that the body smells badly, despite that it is frequently anointed and rubbed with sandal, aloe and other fragrant waters ?

उद्वाशिताखिलजनस्य see No. 6837.

उद्वाशिताविलकलस्य see No. 6837.

6915

उद्वासयितुं वेश्मनि
सरघाः कुर्वन्ति यन्मधुच्छत्त्रम् ।
दुर्गा करोति नीडं
कुर्युर् वल्मीकमुपदीकाः ॥

(आ) ŚP 2552.

Āryā metre.

If in anybody's house the bees build their honey-comb, or the female cuckoo makes its nest, or the *upadīka*-ants raise an ant-hill (that omen) foretells the banishment of the person concerned from his such home. (S. Bhaskaran Nair's translation).

6916

उद्वाहारोपितार्द्राक्षतनिजपदयोः संगतामिन्दुमौला-
वानम्रे यां सुधांशोर्व्यधित किल कलां तूर्णमेवान्नपूर्णाम् ।
सक्तानामक्षतानाममृतदृगनलोपाधितः पक्वभावान्
नानार्थैरन्नपूर्णा प्रणतजनतते: पूर्णतामातनोतु ॥

(आ) SR 13. 49, SSB 21. 47.

Sragdharā metre.

The washed holy grains of rice that were scattered at her feet at the time of marriage, which made the digit of the moon filled with food when Śiva [the bearer of the crescent] bent low at her feet,—these grains getting well cooked by their close association with fire from his nectarian eye made her filled with food ; may this goddess [Pārvatī] give plenty to those who bow at her feet ! (A. A. R.).

6917

उद्विजन्ते यथा सर्पान् नरादनृतवादिनः ।
धर्मः सत्यं परो लोके मूलं स्वर्गस्य चोच्यते ॥

(अ) R (R [Bar] 2. 101. 12, R [B] 2. 109. 12, R [Kumbh] 2. 109. 12, R [G] 2. 118. 13).

(आ) SSap 255*ab*, SRM 1. 2. 135, IS 1258.

(*a*) उद्विजंति or उर्द्वजंते or उद्विजते R (var.).

(*b*) तथैवानृतकान्तरात् (°तिका°) or तथा चैवान्नृ-तान्नराः (°श्वराः) or तथा चानृतकाज्जनात् (°तिकाजूना) or नराननृतवादिनः R (var.).

(*c*) सत्यधर्मपरो (सत्यं धर्मः प° SRM) लोकः R (var.), SRM ; सत्यः R (var.) ; परं R (var.).

(*d*) मूलं (पूर्वं) धर्मस्य सत्यता R (var.) ; सर्वस्य (°त्य) [स्व°] R (var.).

Just as people are frightened at the mere sight of a cobra, so are they when they see a liar. Truth is the greatest virtue and paves the way to heaven. (T. S. Raghavacharya's translation).

6918*

उद्वीक्ष्य प्रियकरकुड्मलापविद्धैर्
वक्षोजद्वयमभिषिक्तमन्यनार्याः ।
अम्भोभिर्मुहुरसिचद्वधूरमर्षाद्
आत्मीयं पृथुतरनेत्रयुग्ममुक्तैः ॥

(अ) Śiś 8. 37.

Praharṣiṇī metre.

Seeing the pair of breasts of another lady [her co-wife] sprinkled with water (in the course of water-sports) by the charming hand of her dear lover, the wife wetted again and again her own bosom with tears released from her pair of very big eyes, as a result of her jealous anger. (A. A. R.).

उद्वृत्तः स्तनभार एष see No. 6920.

6919*

उद्वृत्तदैत्यपृतनापतिकण्ठपीठ-
च्छेदोच्छलद्बहलशोणितशोणधारम् ।
चक्रं क्रियादभिमतानि हरेरुदार-
दिग्दाहदारुणनभःश्रियमुद्वहद् वः ॥

(आ) VS 50 (a Bhāgavata-Amṛtadatta), SR 16. 47 (a. VS), SSB 27. 2 (a. Bhāgavata-Amṛtadatta).

Vasantatilakā metre.

May the discus of Lord Viṣṇu grant you all desired prosperity—(the discus) whose edges were reddened by the blood flowing copiously from the cut made at the stout neck of the wicked leader of the army of demons, and which possessed the beauty of the sky reddened[1] by the rising sun. (A. A. R.).

1. *Or* : the sky rendered brilliantly red when the quarters burn at doomsday.

6920*

उद्वृत्तस्तनभार एष तरले नेत्रे चले भ्रूलते
रागाधिक्यतमोष्ठपल्लवदलं कुर्वन्तु नाम व्यथाम् ।
सौभाग्याक्षरपङ्क्तिकेव लिखिता पुष्पायुधेन स्वयं
मध्यस्था हि करोति तापमधिकं रोमावली केन सा ॥

(अ) BhŚ 119.

(आ) Skm (Skm [B] 859, Skm [POS] 2. 77. 4), VS 1354, SLP 4. 100 (a. BhŚ), IS 1259.

(*a*) उद्वृत्तः BhŚ (var.), VS ; यद्वृत्त(:) or दुद्वृत्त° BhŚ (var.) ; एक [ए°] BhŚ (var.); चंचच् [ने°] BhŚ (var.) ; चलद् or च ते or च तद् BhŚ (var.).

(*b*) रागाधिष्ठितमोष्ठ° (°दोष्ठ°) BhŚ (var.), VS, Skm ; रागान्धेषु तदोष्ठ° or रागान्धं पुनरोष्ठ°, BhŚ (var.), IS ; रेकाधिक्यतमोष्ठ° or रैकाधिक्य° or एकाधिक्य° or ऐकाधिक्य° (एकेन ; रेकेन) रागांधेषु तदोष्ठ° or रागा-वेष्टितमोष्ठ (रागाधिक्यतम°) BhŚ (var.) ; °पल्लवतमं BhŚ (var.) ; °पल्लवमिदं BhŚ (var.), VS, Skm ; कामं or काम° [नाम] BhŚ (var.).

(*c*) सौभाग्याधर° BhŚ (var.) ; पंक्तिरेव (°रैव ; रेच IS) BhŚ (var.), IS ; °मालिकेव BhŚ (var.), VS, Skm ; °लिखितं BhŚ (var.).

(*d*) मध्यस्थापि (°स्थो°) BhŚ (var.), VS, Skm; मध्यस्थायि IS ; अनिशं [अधि°] BhŚ (var.) ; रोमावलिः BhŚ (var.) ; वा or ता [सा] BhŚ (var.) ; मे [सा] BhŚ (var.), VS, Skm.

Śārdūlavikrīḍita metre.

Full unruly breasts, flashing eyes, enticing brows, / and budlike lips full of passion disquiet me. / Well, they may, but why does a supple line of hair / drawn on her belly by Kāma's flower-weapon / become an indelible mark of beauty / to torment me so excessively? (Barbara Stoler Miller's translation).

6921*

उद्वृत्तस्तनभारभङ्गुरमुरो नोत्कञ्चुकं कारिता
संयोगस्तु यथा तथेति सकला नीवी न विस्रंसिता।
भूयः संगम आवयोः क्व नु भवेदेवं च नोल्लापिता
संभ्रान्तत्वरितेन भीतसुरतेनैवं वयं वञ्चिताः ॥

(आ) VS 1344.

Śārdūlavikrīḍita metre.

Her high and rounded bosom was not pressed after removing the jacket; the knot of her dress was not fully loosened with the idea that close contact was possible somehow or other; where our next meeting was to take place was not discussed—thus were we deceived by our apprehensive fulfilment of illicit love which was done in flurried haste. (A. A. R.).

उद्वेगं कलहं कण्टं see No. 6881.

6922*

उद्वेगं जनयन्ति संचितवृषव्याप्ताजिरोपान्तकाः
प्रातः शीर्णकुटीरपुञ्जितलताशिम्बीतुषाराविलाः।
ग्रामा गोमयधूमसंततिपरिक्लिष्टारुणश्मश्रुभिर्
वृद्धैः कुड्यनिवातलीननिभृतैरभ्यर्थ्यमानातपाः ॥

(आ) Skm (Skm [B] 1352, Skm [POS] 2. 176. 2) (a. Yogeśvara), (v. Kav p. 77).

(*a*) °पान्तिकाः Skm (var.).

Śārdūlavikrīḍita metre.

In the early morning it is painful to see the villagers with the neighbourhood of the courtyards crowded with oxen; the decaying huts overgrown with creepers and *śimbi*-plants thick with dewfall; and the old men having their beards reddened by the pain of columns of smoke from dry cowdungs that are burnt and sheltering themselves near the walls free from the biting winds and eagerly waiting for sunshine. (A. A. R.).

उद्वेगः कलहः कण्डूः see No. 6881.

6922 A

उद्वेगस्य निवारणाय दुरितच्छेदाय पुण्याप्तये
पानाय श्रवणामृतस्य धृतये कस्मैचिदार्तिच्छिदे।
उच्छ्वासं पुरुषोत्तमाच्युत हरे गोविन्द नारायण
श्रीवत्साङ्क मुकुन्द कृष्ण कमलाकान्तेति वाच्यं मुहुः ॥

(आ) JS 458. 8 (a. Sarvajña-nārāyaṇa-bhaṭṭa).

(*d*) वाचं JS (MS).

Śārdūlavikrīḍita metre.

For avoiding rashness, dispelling all miseries, attaining holy merit, enjoying the good luck of hearing nectarian [agreeable] words, (deriving) fortitude and warding off any sort of danger, one should, in a single breath, mutter (such synonyms of Lord Viṣṇu as) Puruṣottama, Acyuta, Hari, Govinda, Nārāyaṇa, Śrīvatsāṅka, Mukunda, Kṛṣṇa and Kamalākānta, and repeat the same, again and again. (S. Bhaskaran Nair's translation).

उद्वेचिकाबाहुल्यं see No. 6419.

6923

उद्वेजनीयो भूतानां नृशंसः पापकर्मकृत्।
त्रयाणामपि लोकानाम् ईश्वरोऽपि न तिष्ठति ॥

(अ) R (R [Bar] 3. 28. 3, R [B] 3. 29. 3, R [Kumbh] 3. 29. 3, R [G] 3. 35. 3, R [L] 3. 34. 3).

(आ) SRHt 64. 1 (a. R), SSSN 52. 1 (a. R).

(*a*) उद्वेजनीयं R (var.).

(*b*) पापकर्मभिः R (var.).

(*d*) ईशश्च खलु नश्यति or ऐश्वर्यं प्राप्य निंदितं R (var.) ; नावतिष्ठति or खलु निद्यते [ऽपि न ति°] R (var.).

A person, though he may be the lord of the three worlds will perish if he is tyrannical and cruel. (Raghavacharya's translation).

उद्वेजयति तदात्वे see विषयतिमिर°.

6924

उद्वेजयति तीक्ष्णेन मृदुना परिभूयते ।
तस्माद् यथार्हतो दण्डं नयेत् पक्षमनाश्रितः ॥

(अ) KN (KN [ĀnSS] 6. 15, KN [TSS] 6. 15, KN [BI] 6. 15). Cf. Nos. 5488, 6925 and 6927.

(आ) IS 1261.

Inflicting punishments heavier than the offences, a king terrifies his subjects, whilst dealing out higher ones, he is held in contempt by them. Therefore a monarch should impartially mete out chastisements proportionate to the offences. (M. N. Dutt's translation).

6925

उद्वेजयति तीक्ष्णेन मृदुना परिभूयते ।
दण्डेन नृपतिस् तस्माद् युक्तदण्डः प्रशस्यते ॥

(अ) KN (KN [ĀnSS] 2. 37, KN [TSS] 2. 37, KN [BI] 2. 37). Cf. Nos. 5488, 6924 and 6927.

(आ) SRHt 90. 11 (a. KN), IS 1262.

Inflicting extraordinarily heavy punishments a king frightens his subjects, and inflicting extraordinarily light ones he is not feared by them. Therefore that king is praiseworthy who deals out punishments proportionate to the offences. (M. N. Dutt's translation).

6926

उद्वेजयति दरिद्रं
परमुद्राया झणत्कारः ।
गृहपतिरतिमिलितायाः
कङ्कणरावो यथा जारम् ॥

(आ) Vidy 309, SR 170. 762, SSB 505. 762.

(*d*) कङ्कणनादो SR, SSB.

Āryā-upagīti metre,

The clinking of (stamped) coins in others' pockets gives pain to a poor man (that he does not have them); it is like the jingling of the bracelets of the wife which pains the paramour, when she is engaged in love-sports with the master of the house [husband]. (A. A. R.).

6927

उद्वेजयति भूतानि दण्डपारुष्यवान् नृपः ।
भूतान्युद्वेज्यमानानि द्विषतां यान्ति संश्रयम् ॥

(अ) KN (KN [ĀnSS] 15. 14, KN [TSS] 15. 14, KN [BI] 14. 13). Cf. Nos. 5488, 6924 and 6925.

(आ) IS 1263.

(*c*) उद्वेजमानानि KN (BI).

A king hard[1] in the infliction of punishments excites (fear in the heart of) the people; thus troubled, they seek the protection of the enemy. (M. N. Dutt's translation).

1. Cruel.

6928

उद्वेजयति भूतानि यस्य राज्ञः कुशासनम् ।
सिंहासनवियुक्तस्य तस्य क्षिप्रं कुशासनम् ॥

(आ) *ad* Kāvyālaṁkārasūtra 4. 1. 2.

The king whose bad rule causes trouble to his people is very soon deprived of his throne and reduced to beggary. (G. Jhā's translation).

6929*

उद्वेजयत्यङ्गुलिपार्ष्णिभागान्
मार्गे शिलीभूतहिमेऽपि यत्र ।
न दुर्वहश्रोणिपयोधरार्ता
भिन्दन्ति मन्दां गतिमश्वमुख्यः ॥

(अ) Kum 1. 11 (Cf. A. Scharpé's Kālidāsa Lexicon I. 3 ; p. 16).

(आ) Alm 113.

(*b*) शिलाभू° Kum (var.).

(*d*) भंदंति or भिदंति Kum (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Where the Kinnarī-s[1] under the load of their heavy buttocks and breasts, do not change their low-speed[2] though afflicted in toes and heels on the way frozen with snow. (H. H. Wilson's translation).

1. Heavenly minstrels.
2. Natural speed.

6930*

उद्वेष्ट्य स्वयमेव लेखमुदितप्रस्वेदकम्पाङ्गुलिस्
तस्मिन् सेकविलुप्तशेषशिथिलं दृष्ट्वा लिपिप्रक्रमम् ।
एतत् किन्तु हतास्मि संप्रति दशा तस्यैवमासीदयं
बाष्पो हन्त करस्य कम्पितमिदं हन्तेति सा रोदिति ॥

(आ) JS 162. 3 (a. Śṛṅgāra-kinnara).

Śārdūlavikrīḍita metre.

Fingers trembling and sweating, she opened the letter and seeing some letters blurred by the spoiling of ink, she thought, 'Alas ! I am undone, can it be that his state too was of the same kind ? For tears have surely fallen and his hand trembled'. Alas ! the pity of it ; and she sheds tears. (A. A. R.).

6931*

उद्वोढुं कनकविभूषणान्यशक्तः
सध्रीचा वलयितपद्मनालसूत्रः ।
आरूढप्रतिवनिताकटाक्षभारः
साधीयो गुरुरभवद् भुजस्तरुण्याः ॥

(अ) Śiś 8. 44.

Praharṣiṇī metre.

Unable to bear the load of golden ornaments the damsel's hand was adorned with lutus-fibres encircled by the lover round her wrist ; but as the weight of glances from the co-wife fell on it, the hand of the young woman became very *guru* [heavy *or* : blessed]. (A. A. R).

6932

उन्नतं पदमवाप्य यो लघुर्
हेलयैव स पतेदिति ब्रुवन् ।
शैलशेखरगतो दृषत्कणश्
चारुमारुतधुतः पतत्यधः ॥

(आ) SR 59. 214 (a. Kpr), SSB 323. 222 (a. Kpr), SRK 30. 96 (a. Sabhātaraṅga), IS 1264, Kpr 10. 438, AlK 264. 2-3, Kuv *ad* 19. 56 (p. 64), Rasagaṅgā 465. 12-13.

(*a*) पदमवाप AlK (var.) ; पदमुपैति SSB.

(*b*) लीलयैव [हे°] AlK, Rasagaṅgā ; ध्रुवम् [ब्रु°] AlK, SSB.

(*c*) °रगतः पृषद्गणश् (°पश्) Kuv, SR, SSB, SRK.

Rathoddhatā metre.

" When a low thing attains a high position, it will naturally fall ",— so, saying as it were, the stone-dust, on the hill-top falls down when shaken by the mild wind. (G. Jhā's translation, revised version).

6933

उन्नतं मानसं यस्य भाग्यं तस्य समुन्नतम् ।
नोन्नतं मानसं यस्य भाग्यं तस्यासमुन्नतम् ॥

(आ) SSB 476. 312 (a. Saṅgrahītṛ).

He whose mind is lofty has also his success in life, very high ; he whose mind is not so high, his luck in life also is not so highly placed. (A. A. R.).

6934

उन्नतं सदनमुच्चकैर्हयो
माक्षिकं दधि सशर्करं पयः ।
यामिनी शशिकला सुकोमला
लभ्यते कथमनर्चिते शिवे ॥

(अ) Cr 2125 (CRBh II 8. 96 ; corrupt and illegible ; reconstructed).

(*b*) माहिषं oral tradition ; सशकरंपस: (?) CRBh II.

(*c*) एनसाशमकला(?) CRBh II; निशा शशाङ्ककला Cr ; ऐणमांसमबला oral tradition.

(*d*) °च्चितो(?) CRBh II.

Rathoddhatā metre.

A tall mansion, lofty desires, honey, curds, milk with sugar, fine nights with bright moonlight,—how can these be achieved, if Śiva is not worshipped ? (A. A. R.).

A towering mansion (to live in); a horse of good breed (to ride on); curds prepared from buffalo-milk, (cow's) milk with sugar, and venison (to relish); and a beautiful woman (to enjoy)—how could such worldly pleasures be accomplished, if Lord Śiva is not adored ? (S. Bhaskaran Nair's translation in line with oral tradition).

6935*

उन्नत: प्रोल्लसद्धार: कालागुरुमलीमस: ।
पयोधरभरस्तन्व्या: कं न चक्रेऽभिलाषिणम् ॥

(आ) VS 1538 (a: Śakavṛddhi), VyVi 478. 13-14, Dhv *ad* 2. 44 (p. 166), KHpk 68. 62, Rasagaṅgā 530. 11-12.

Highly situated, (adorned with) a glittering pearl-string (shining with falling rain), dark (at the tip) like black *aguru*—whom did not the well-developed bosom of the slender one (like a mass of clouds) cause to be full of deep longing ? (A. A. R.).

6936

उन्नतघनमध्यगतं
निर्गुणमपि सुरधनु: शोभाम् ।
तेन महद्भि: साकं
संवास: प्रार्थ्यते विज्ञै: ॥

(आ) SSB 367. 38.

Āryā-upagīti metre.

Situated in the midst of clouds high in the sky the rainbow (possesses[1]) brilliance though without *guṇa* [string *or* : virtue]; is (ever) sought by the wise people. (A. A. R.).

1. The verb is omitted in the text.

6937**

उन्नतदक्षिणपक्षा
भक्ष्यमुखी विहितपार्थिवनिनादा ।
तारा तरुमधिगच्छति
तद्यच्छति वाञ्छितादधिकम् ॥

(आ) ŚP 2696.

Āryā metre.

Raising its right wing, having food in its mouth, and uttering a royal shriek, if a female dove (?) perches on a tree, that (omen) gives one fulfilment of desires much more than expected. (A. A. R.).

उन्नतसत्त्वशालिनी see No. 6131.

6938

उन्नतानां सुवंशानां द्वैधं तावन्न जायते ।
यावत् कुठारधारेव योषिद् विशति नान्तरम् ॥

(आ) VS 2899.

To those that are lofty and of a good *vaṁśa* [noble family *or* : excellent bamboo] cleavage does not occur, as long as a woman in the form of an axe-edge does not enter between them. (A. A R.).

6939*

उन्नतावनतभाववत्तया
चन्द्रिका सतिमिरा गिरेरियम् ।
भक्तिभिर्बहुविधाभिरर्पिता
भाति भूतिरिव मत्तदन्तिन: ॥

(अ) Kum 8. 69. (Cf. A Scharpé's Kālidāsa-Lexicon I. 3 ; p. 131).

(आ) SR 300. 31 (a. Kum), SSB 145. 33.
(*a*) °भाग° [°भाव°] Kum (var.), SR, SSB.
(*d*) °हस्तिनः [°द°] Kum (var.).

Rathoddhatā metre.

According to the height and depression of the mountain, this moonlight, accompanied with darkness, is appearing like a painting painted on the bodies of elephants inebriated with the trickling of temporal juice. (H. H. Wilson's translation).

6940

उन्नतेषु शशिनः प्रभा स्थिता
निम्नसंश्रयपरं निशातमः ।
नूनमात्मसदृशी प्रकल्पिता
वेधसैव गुणदोषयोर् गतिः ॥

(अ) Kum 8. 66. (Cf. A. Scharpé's-Kālidāsa-Lexicon I. 3 ; p. 130).
(आ) SRHt 254. 7 (a. Kālidāsa), SR 299. 29 (a. Kum), SSB 145. 31.
(*c*) °सदृशि° Kum (var.) ; हि कल्पिता Kum (var.).
(*d*) 'सा हि [एव] Kum (var.).

Rathoddhatā metre.

The moonlight is discernable on the elevated places but the darkness prevails in the lower strata [the valleys and abysms]. Brahmā, the Creator, after, examining the merits and blemishes has so ordained that the merits remain above and the blemishes below. (H. H. Wilson's translation).

6941

उन्नतोऽपि विशदोऽपि कोमलोऽप्य्
अद्य जाड्यहरणक्षमोऽपि च ।
अन्तरुज्ज्वलगुणोऽपि निर्धनस्
तूलराशिरिव याति लाघवम् ॥

(आ) Vidy 298.
(*c*) निर्द्धनस् Vidy.

Rathoddhatā metre.

Though (born) high, clean, soft and tender, capable of removing *jaḍya* [dullness *or* : coldness], and shining with *guṇa* [good qualities *or* : threads] within, a poor man, like a mass of cotton, gets *lāghava* [is slighted *or* : is light]. (A. A. R.).

6942

उन्नत्यै नमति प्रभुं प्रभुगृहान् द्रष्टुं बहिस्तिष्ठति
स्वद्रव्यव्ययमातनोति जडधीरागामिवित्ताशया ।
प्राणान् प्राणितुमेव मुञ्चति रणे क्लिश्नाति भोगेच्छया
सर्वं तद् विपरीतमेव कुरुते तृष्णान्धदृक् सेवकः ॥

(आ) JS 433. 11, VS 3235, SRHt 227. 29 (a. Govindabhaṭṭa), SSSN 175. 15 (a. Govindabhaṭṭa), SH 1000 ; 206*, GSL 48, AR 139. 1-4, ARJ 164. 9-12, Amd 301. 866.
(*a*) नमत SH 1000 ; °गृहं SRHt.
(*b*) हृतधीरागामिवि(त्ता ? त्ता)शया SRHt ; °वित्तेच्छया JS, SH.
(*c*) तृष्णाति [क्लि°] SH 1000 ; in SH 206* three *akṣara-s* missing.

Śārdūlavikrīḍita metre.

A servant, blind with avarice (for reward) acts always contrary to what he aspires for ; he bows down to the master for the sake of a lift ; waits outside the master's palace in order to gain access to it ; foolishly spends away his own money on hand in the hope of receiving large amounts in future ; stakes (on behalf of the master) his life in battle for the purpose of living ; and subjects himself to suffering in expectation of enjoyments. (Dr. A. Sharma's translation).

6943

उन्नमय्य सकचग्रहमास्यं
चुम्बति प्रियतमे हठवृत्त्या ।
हुं हु मुञ्च मम मेति च मन्दं
जल्पितं जयति मानधनायाः ॥

(आ) ŚP 509 (a. Vijjakā), VS 2090 (a. Vijjakā),

SSSN 232. 3, SR 182. 37 (a. ŚP) *ab/dc*, SSB 522. 2 (a. Vijjakā) *ab/dc*, SRK 145. 13 (a. ŚP) *ab/dc*, SuM 17. 12, IS 7480, Sar 1. 123 (p. 87) and 5. 85 (p. 601), Amd 69. 136 and 166. 432. (Cf. ZDMG 25. 459).

(*a*) सहसमुखपद्मं [स°] SuM (var.).

(*b*) °तमेऽपि हठेन SuM (var.).

(*c*) हुं हु हुं हु हु हु हुं हु हु हुं हुं ŚP, SRK; हुं ममेति वदनान्तरलीनं (°लग्नं SSSN) VS, SSSN; अंह् अंह् अंह् मनोज्ञं SuM; उंहु उंहु उंहु उंहु कूजितं SuM (var.); हुं हुँ Sar 5. 85.

(*d*) कूजितं भवति ŚP, SRK; मानवतीनाम् VS, Sar 1. 123, Amd; कूजिता (°तं) SR, SSB; °नाया SR, SSB.

Svāgatā metre.

If the lover kisses violently his beloved after having raised her face and after having seized her by the hair, her muttering in low voice "*hum, hu*, let me free, don't", as she is high minded is triumphant.

6944

उन्नमितैकभ्रूलतम्
आननमस्याः पदानि रचयन्त्याः ।
कण्टकितेन प्रथयति
मय्यनुरागं कपोलेन ॥

(अ) Śak 3. 14 (in some editions 3. 12–3. 15, 18). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1; p. 39).

(आ) SR 208. 39 (a. Śak), SSB 575. 1 (a. Kālidāsa), Sāh *ad* 6. 369, Sar 2. 1 (p. 144).

(*c*) पुलकाञ्चि(°ञ्चि°)तेन [क°] Śak (var.), Sāh; कण्ठ° Śak (var.); कथयति [प्र°] Śak (var.), Sāh.

Āryā metre.

As though she[1] is versifying the poetry of love, her face, with one of its creeper-like brows curved upwards, expresses through its bristling cheek her tender feelings towards me[2]. (S. Bhaskaran Nair's translation).

1. Śakuntalā.
2. King Duṣyanta.

6945*

उन्नम्य दूरं मुहुरानमन्त्यः
कान्ताः श्लथीभूतनितम्बजाड्याः ।
दोलाविलासेन जितश्रमत्वात्
प्रकर्षमापुः पुरुषायितेषु ॥

(अ) Vikram 7. 23.

(आ) JS 242. 29 (a. Bilhaṇa), ŚP 3879 (a. Bilhaṇa), PV 534 (a. Bilhaṇa), SR 342. 75 (a. JS), SSB 216. 3 (a. Bilhaṇa), Pad 66. 45 (a. Bilhaṇa), RJ 1268 (a. Bilhaṇa), SuSS 106.

(*b*) °तम्बबिम्बाः (°म्ब PV [MS]) ŚP, PV, SR, SSB.

(*c*) डोला° JS.

(*d*) °यितेष JS (printer's error).

Upajāti metre (Indravajrā and Upendravajrā).

The ladies[1] with the immobility of their buttocks slackened, repeatedly going high up and coming down, owing to their fatigue being overcome by the swing-sport, acquired proficiency in the acts of men. (S. Ch. Banerji's translation).

1. Who were sitting on the swings.

6946*

उन्नम्योन्नम्य तत्रैव दरिद्राणां मनोरथाः ।
पतन्ति हृदये व्यर्था विधवास्त्रीस्तना इव ॥

(अ) P (PP 2. 75, Pts 2. 91, PtsK 2. 98); Cf. No. 6575.

(आ) IS 1265.

(*b*) निर्धनानां [द°] Pts.

(*c*) हृदयेष्वेव लीयन्ते (°येषु विली° PtsK) Pts, PtsK.

(*d*) विधिवस्त्रीस्तनाविव (*sic !*) IS.

Like the flabby breasts of widows, / hopes and wishes rash / helpless fall upon the bosom, / when there is no cash. (A. W. Ryder's translation).

6947*

उन्नम्रस्वपयोधरान्तरपयोधाराभिरानन्दि सः
चञ्चद्बालकलापकान् कलगिरो मुग्धान् नवाङ्घ्रिक्रमान् ।
त्वय्याधाय शिखण्डिनः शिव शिव प्रावृट् समाप्ति गता
तेषु त्वं तु शरच्छराश्चलिता जातासि धौतासिवत् ॥

(अ) Kavik 2. 38.

Śārdūlavikrīḍita metre.

The rainy season, like a loving mother, / gave her breast-milk to the peacock babes, / made them learn to walk and squeak, / and has gone leaving them in your care ! / But you, oh ! autumn, behave towards them / like a shining sword in a butcher's hand. (K. Krishnamoorthy's translation).

6948*

उन्नयति नाभिनिम्नान्
मुक्तावलिपाशि रोमराजिनलम् ।
स्मरशबरः स्तनभूधर-
निपतत्तरुणाक्षिपक्षिबन्धाय ॥

(अ) SMH 9. 11.

(*c*) स्मरशरवः SMH (var.).

Ārya-gīti metre.

From the hollow of the navel, the hunter of Cupid raises [discharges] his reed-arrow in the form of the line of hair, equipped with a rope of a pearl-string, and binds the bird of the young man's eye that falls [settles] on the hill of the (damsel's) bosom. (A. A. R.).

उन्नादाम्बुदवर्धितान्धतमसा see No. 6807.

उन्नालालकभञ्जनानि see No. 6527.

6949*

उन्निद्रकन्दलदलान्तरलीयमान-
गुञ्जन्मदान्धमधुपे नवमेघकाले ।
स्वप्नेऽपि यः प्रवसति प्रविहाय कान्तां
तस्मै विषाणरहिताय नमो वृषाय ॥

(आ) ŚP 3875 (a. Rāhulaka), AP 79, (cf. ZDMG 27. 636), SG 570 (a. Rāhuka), Vjv 178. 1 (p. 141) (a. Bāhuka), Subhāṣita-padya-saṁgraha (MS) 819 (a. Rāhuvilāsa), SR 341. 48 (a. ŚP), SSB 214. 44 (a. Rāhulaka).

(*a*) °रलभ्य° [°लीय°] SR, SSB.

(*b*) °मधुपाञ्जितमे° AP.

Vasantatilakā metre.

At the advent of the rainy season, when, intoxicated bees hum clinging to the interior petals of the full-blown *kandala*-flower, if anybody stays away from home separated from his beloved, even in a dream, indeed, he is a hornless bull [eunuch]. Our (scornful) obeisance[1] to him ! (S. Bhaskaran Nair's translation).

1. In the text नमः [obeisance] is ironically used in the sense of धिक् [contempt].

6950*

उन्निद्रकोकनदरेणुपिशङ्गिताङ्गा
गायन्ति मञ्जु मधुपा गृहदीर्घिकासु ।
एतच्चकास्ति च रवेर्नवबन्धुजीव-
पुष्पच्छदाभमुदयाचलचुम्बि बिम्बम् ॥

(आ) ŚP 3736, SR 327. 8 (a. Kpr), SSB 190. 8 (a. Vijjakā), Kpr 5. 114, KāP 134. 5-8.

(*b*) मत्त° [मञ्जु] ŚP, SR, SSB.

Vasantatilakā metre.

The honey-bees, with their bodies tinged tawny by the pollen-dust of the full-blown red lotus, are buzzing sweetly among the domestic ponds; and (in this setting), kissing the (top of the) rising mountain there shines the disc of the sun bearing the brightness similar to that of the petals of the newly blown *bandhujīva*-flower. (S. Bhaskaran Nair's translation).

6951**

उन्निद्रता मत्स्यसगन्धिता च
प्रवालहानिः सपिपीलिकात्वम् ।
त्वग्भ्रंशनाद् वारिकृतादजीर्णात्
तरोर्भवेत् तत्र चिकित्सनीयम् ॥

(आ) ŚP 2272.

Upajāti metre (Upendravajrā and Indravajrā).

When there is sleeplessness [absence of normal growth] and a smell of the fish, absence of tender sprouts and invasion by ants, the tree suffers loss of bark from indigestion due to (excess of) water; then treatment must be given to it. (A. A. R.).

6952*

उन्निद्रप्रियकमनोरमं रमण्याः
संरेजे सरसि वपुः प्रकाशमेव ।
युक्तानां विमलतया तिरस्क्रियायै
नाक्रामन्नपि हि भवत्यलं जलौघः ॥

(अ) Śiś 8. 28.

Praharṣiṇī metre.

The body of the loving damsel, which was charming like the (golden-coloured) full-blown *priyaka*-flower, was seen clearly in the limpid water of the lake; the mass of water is indeed unable to conceal those possessing purity who have plunged into it [the dull-witted are indeed unable to retaliate against the admonishments of those who are pure in conduct]. (A. A. R.).

6953*

उन्निद्रेण मयाद्य चिन्तितमभूद्यत्रावतारा हरेर्
आख्याता दश कीर्तितोऽसि न कथं तत्र त्वमेकादशः ।
त्वच्चारित्रमगोचरं कविगिरां जानन्नपि क्ष्मापते
न प्रस्तौमि भयेन भारतकवेः कस्तादृशं वक्ष्यति ॥

(आ) Skm (Skm [B] 1429, Skm [POS] 3. 12. 4) (a. Ācarya-Gopīka).

(*b*) व्याख्याता [आ°] Skm (var.).

(*c*) स्वच्छाविक्रमगोचरः Skm (var.).

Śārdūlavikrīḍita metre.

Sleeplessly I thought over the matter where the ten incarnations of Lord Viṣṇu have been mentioned, why you have not been celebrated as the eleventh one; your life and exploits are beyond the words of poets and although I know them, oh! king, I dare not praise them; for, from fear of the author of the *Mahābhārata*, who will give expression to things of that kind? (A. A. R.).

6954*

उन्नीतो भवभूतिना प्रतिदिनं बाणे गते यः पुरा
यश्चीर्णः कमलायुधेन सुचिरं येनागमत् केशटः ।
यः श्रीवाक्पतिराजपादरजसां संपर्कपूतश्चिरं
दिष्टया श्लाघ्यगुणस्य कस्यचिदसौ मार्गः समुन्मीलति ॥

(आ) SkV 1733 (a. Yogeśvara), Skm (Skm [B] 2129, Skm [POS] 5. 26. 4) (a. Abhinanda). Cf. Kav p. 20.

(*a*) प्रतिपदं Skm.

(*b*) सततं [सु°] Skm (POS); केसटः SkV (var.).

(*c*) °भूति° [°पूत°] Skm (POS).

Śārdūlavikrīḍita metre.

That path where Bāṇa once had daily passed / and which again was found by Bhavabhūti; / which came to be well worn by Kamalāyudha / and long was used by Keśaṭa; / the dust of which was

honoured by the touch / of Śrī Vākpati-rāja: / by grace of God that path still opens / to a certain man of genius. (D. H. H. Ingalls's translation).

6955*

उन्मग्नचञ्चलवनानि वनापगानाम्
आश्यानसैकततरङ्गपरंपराणि ।
निम्नावशिष्टसलिलानि मनो हरन्ति
रोधांसि हंसपदमुद्रितकर्दमानि ॥

(आ) SkV 289, ŚbB 3. 168.

Vasantatilakā metre.

The shores of forest streams delight the heart / with restless trees now risen from the flood / and serried ripples of the drying sand; / the water stays now only in the pools / and the mud is marked by tracks of royal geese. (D. H. H. Ingalls's translation).

6956*

उन्मज्जन्मकर इवामरापगाया
वेगेन प्रतिमुखमेत्य बाणनद्याः ।
गाण्डीवी कनकशिलानिभं भुजाभ्याम्
आजघ्ने विषमविलोचनस्य वक्षः ॥

(अ) Kir 17. 63.
(आ) KHpk 201. 207

Praharṣiṇī metre.

Like a crocodile rushing out of the aerial Gaṅgā the holder of the *gāṇḍīva*-bow[1] rushed towards the river of arrows (discharged by Lord Śiva) and struck with his hands at the chest of the odd-eyed Śiva, which resembled a mountain of gold. (A. A. R.).

1. Arjuna.

उन्मत्तः प्रेमसंरम्भाद् see No. 6959.

6957*

उन्मत्त कण्टकिफलप्रतियोगिबुद्ध्या
वैरं वृथैव कुरुषे पनसेन सार्धम् ।
सन्तो हसन्ति न भजन्ति भजन्ति चेत् त्वां
भ्रान्ता भवन्ति सहसा न पुनर्भजन्ति ॥

(आ) JS 117. 59, NBh 241.
(*b*) साकम् [सा°] NBh.
(*d*) सहसेति जगत्प्रसिद्धिः [स° न पु°] NBh.

Vasantatilakā metre.

Oh! madman, with the idea of counteracting a thorny fruit you are nurturing enmity in vain against a bread-fruit; the good (only) laugh but do not take recourse to it; but if they take to you they too become mad suddenly and then they do not come to you again. (A. A. R.).

6958*

उन्मत्त धूर्त तरुणेन्दुनिवासयोग्ये
स्थाने पिशाचपतिना विनिवेशितोऽसि ।
किं कैरवाणि विकसन्ति तमः प्रयाति
चन्द्रोपलो द्रवति वार्धिरुपैति वृद्धिम् ॥

(आ) SRK 214. 2 (a. ŚP), IS 7770.

Vasantatilakā metre.

Oh! madman, rogue, you are placed by the lord of devils in the place which is proper for the rising moon; do the lilies bloom (now), does darkness go away, is the moon-stone melting and does the sea increase (by huge waves)? (A. A. R.).

उन्मत्तप्रियसंरम्भाद् see No. 6959.

6959

उन्मत्तप्रेमसंरम्भाद् आरभन्ते यदङ्गनाः ।
तत्र प्रत्यूहमाधातुं ब्रह्मापि खलु कातरः ॥

(अ) BhŚ 115, KP 8. 193. 4.
(आ) SLP 4. 96 (a. BhŚ), SM 1405, SSV 1390, IS 1266.
(*a*) उन्मत्तः or उद्गाद° or उन्मीलत् or उन्मत्ताः BhŚ (var.) ; °प्रिय° [°प्रेम°] BhŚ (var.) ;

°सारंभाद् or °संबंधाव् or °संभोगान् or °सरसम् or °संचारा or °संरसम् or °संसर्गाद् BhŚ (var.).

(*b*) आरम्भन्ते or आरंभेते or [आ]रंभते or आरंभंति BhŚ (var.); भजते यदलीगण: or यदांगना: or पदञ्जना: BhŚ (var.).

(*c*) तं च BhŚ (var.); प्राप्तमहाधातुं or प्रत्यूहमादातुं BhŚ (var.).

(*d*) दैवोपि [ब्र°] BhŚ (var.).

Brahmā, the Creator, is Himself of afraid of throwing an obstacle into what has been undertaken by women in the hurry and excitement of their passionate love. (P. G. Nath's translation).

6960

उन्मत्तमासाद्य हरः स्मरश्च
द्वावप्यसीमां मुदमुद्वहेते ।
पूर्वं परस्पर्धितया प्रसूनं
नूनं द्वितीयो विरहाधिदूनम् ॥

(अ) Naiṣ 3. 98.

(*c*) पूर्वं स्मरस्पर्धितया [प°] Mallinātha *ad* Naiṣ.

Indravajrā metre.

Both Śiva and Cupid feel unbounded joy in rivalry with each other, when they get something mad; the former when he gets the "mad" flower[1]; the latter when he gets one suffering from the pangs of separation[2]. (K. K. Handiqui's translation).

1. *Dhattūra* (intoxicating).
2. Mad with love.

उन्मत्ता: प्रेमसंरम्भाद् see No. 6959.

उन्मत्ता गौरिवान्धा see No. 685.

उन्मत्ताच्च प्रलपतो see No. 2144.

6961

उन्मत्तानां च या गाथा: शिशूनां यच्च भाषितम् ।
स्त्रियो यच्च प्रभाषन्ते तस्य नास्ति व्यतिक्रम: ॥

(अ) BṛSaṁ 46. 97.

(आ) IS 1267.

(*b*) भाषितं च यत् [य° भा°] BṛSm (BI).

(*d*) व्यक्तिक्रम: IS.

What madmen utter in their songs, children in their talk, and women in their chattering, will never go amiss. (H. Kern's translation).

6962

उन्मत्तानां भुजङ्गानां मद्यपानां च दन्तिनाम् ।
स्त्रीणां राजकुलानां च विश्वसन्ति गतायुषः ॥

(अ) Cr 181 (CS I 7). Cf. Nos. 200 and 6963; नखिनां च नदीनां च; भेतव्यमकुलीनानां; शम्भुस्तुष्यति चार्केण; and also cf. Crn 269.

(आ) Kt 5, KtR 5, IS 1268, GVS 533.

(इ) SRN (T) 167.

(*a*) अन्नताना मुजंगाना° CS (var.).

(*b*) मद्यपाना CS (var.); दन्तिना: CS (var.); हस्तिनाम् [द°] CS (var.), Kt, KtR.

(*d*) विश्वसेयुर् (°श्वा°) CS (var.), Kt, KtR; गतायुषा (°ष) CS (var.).

Reliance in drunken and infuriate men, security from the canine or serpentive brood, confidence in women, and faith in the ruling class, are perilous to mankind. (B. C. Dutt's translation).

6963

उन्मत्तानां भुजङ्गानां श्रृङ्गिणां शस्त्रपाणिनाम् ।
विश्वासो नैव कर्तव्यः स्त्रीषु राजकुलेषु च ॥

(अ) Cr 1273 (CN Ph 82). Cf. Nos. 200 and 6962; नखिनां च नदीनां च; भेतव्यमकुलीनानां; शम्भुस्तुष्यति चार्केण; and also cf. Crn 269.

(*a*) उन्मतानां CNPh.

(*b*) श्रृगीणां CNPh; शस्त्र° CNPh.

In mad people and (poisonous) snakes, in animals with horns and men with weapons, one should not put any faith [be too trusting], as also in (designing) women and in princes. (A. A. R.).

उन्मत्तानां श्रवणसुभगैः see No. 5014.

उन्मत्तेव प्रमत्तेव see कण्ठग्रहं.

6964

उन्मदतया कयाचित्
कदाचिदपथप्रवृत्तमपि पुरुषम् ।
सद्यः सुहृदुपदेशः
सृणिरिव करिणं निवर्त्तयति ॥

(अ) SMH 3. 44.

(*d*) श्रृणि° SMH (var.) ; करिणां SMH (var.).

Āryā metre.

Due to some kind of intoxication of power when a man sometimes goes along a wrong path, a (good) friend's advice suddenly checks him as does the goad an elephant (in a similar state). (A. A. R.).

6965

उन्मादगद्गदगिरो मदविह्वलाक्षा
भ्रश्यन्निजप्रकृतयः कृतमस्मरन्तः ।
ऐश्वर्यसीधुरसपानविघूर्णमानाः
के नाम न प्रतिपदं पुरुषाः स्खलन्ति ॥

(आ) SkV 1480.

(*a*) °विह्वलाक्ष्या (?) SkV ; (suggested change: °लाक्षा).

(*b*) भ्रव्यन्नि° SkV (var.).

Vasantatilakā metre.

Intoxicated both of voice and eye, / their former nature lost and what they've done forgotten :—it is thus that men grow dizzy on the wine of wealth ; and which of them at each step does not stumble ? (D. H. H. Ingalls's translation).

6966

उन्मादमेके पुष्यन्ति यान्त्यन्ये द्विषतां वशम् ।
दास्यमेके च गच्छन्ति परेषामर्थहेतुना ॥

(अ) Śukranīti 3. 185.

Some become out of their senses, others come under the control of enemies and some others come to servitude by desiring others' wealth. (A. A. R.).

6967*

उन्मीलत्त्रिवलीतरङ्गवलया प्रोत्तुङ्गपीनस्तन-
द्वन्द्वेनोद्यतचक्रवाकमिथुना वक्त्राम्बुजोद्भासिनी ।
कान्ताकारधरा नदीयमभितः क्रूराशया नेष्यते
संसारार्णवमज्जनं यदि ततो दूरेण संत्यज्यताम् ॥

(अ) BhŚ 101.

(आ) SLP 4. 83 (a. BhŚ), IS 1269.

(*a*) °निलया or °निचया or °वलय° [°व°] BhŚ (var.) ; प्रोत्तंग° BhŚ (var.).

(*b*) द्वंद्वेनोद्गत° or द्वंद्वेनोद्धृत° or द्वंद्वेनोद्धत° (°परि°) or द्वंद्वामोदित° or द्वंद्वेनोन्नत° or द्वंद्वोन्मादिनि BhŚ (var.) ; °चक्रवाल° BhŚ (var.) ; °युगला (°गु° ; ली°) [°मि°] BhŚ (var.) ; वक्त्रांबुजाभासिनी or धैर्यद्रुमध्वंसिनी BhŚ (var.) ; काराम्बुजो [व°] IS.

(*c*) °कर (°धरा om.) or °कारवरा or कांत्युदका or °कारमहा° BhŚ (var.) ; नदी ह्यभिमत° or नदीमभिगतः BhŚ (var.) ; कूपेत्र नापेक्ष्यते or कूलत्रपोवेक्ष्यते or क्रूरास्ति नापेक्षते (वीक्ष्यते) or क्रूराशया नेक्षते (°क्ष्यते) or क्रूरात्र नापेक्ष्यते or क्रूरात्र नावेक्ष्यते or क्रूरा-ति नावेक्षते or क्रूरात्र संलक्ष्यते (सा°) or क्रूराननापेक्षते or क्रूरोत्तरा लक्ष्यते BhŚ(var.).

(*d*) संसारार्णवलंघनक्षमधिया BhŚ (var.) ; °मज्जनं or °लंघनं BhŚ (var.) ; तदा or जनाः or नतो [त°] BhŚ (var.) ; दूरात्परि-त्यज्यताम् BhŚ (var.), दूरेण संत्यज्यताम् BhŚ (var.), IS.

Śārdūlavikrīḍita metre.

Like waves three furrows of beauty encircle her waist, / a pair of wild geese in flight are her lusty breasts, / a radiant blooming lotus is her face. / Unless you yearn for the river which bears woman's form / and shelters the monster of her moods, escape / and from afar shun the worldly waters' deadly ablution. (Barbara Stoler Miller's translation).

6968*

उन्मीलत्पुलकं विलोलदलकं स्विद्यत्कपोलस्थलं
भ्राम्यत्कुण्डलमाकुलाकुललसत्सीत्कारमुद्यत्करम् ।
किंचित्कुञ्चदुदञ्चितभ्रु विलसच्चोलं गलन्नीविकं
स्याद् भूयोऽपि कदा मदाकुलदृशोर्बिम्बाधरास्वादनम् ॥

(आ) PV 282 (a. Kavikankaṇa).
(*b*) भ्रम्यत् PV (MS).
(*c*) कञ्चि° [कुञ्च°] PV (MS).

Śārdūlavikrīḍita metre.

Hairs standing on ends, eyelids tremulous, cheeks sweating, ear-pendants dangling, the hissing sounds of pleasurable pain with hands raised, the eye-brows slightly bent, the jacket in splendour, the knot of the dress getting loosened—thus when will there be again the tasting of *bimba*-like lip of the beloved with eyes exhilirated by wine ? (A. A. R.).

6969*

उन्मीलत्पुलकाङ्कुरेण निविडाश्लेषे निमेषेण च
क्रीडाकूतविलोकितेऽधरसुधापाने मुधा नर्मभिः ।
आनन्दाभिगमेन मन्मथकलायुद्धेऽपि यस्मिन्नभूत्
प्रत्यूहो न तयोर्बभूव सुरतारम्भः प्रियंभावुकः ॥

(आ) Skm (Skm [B] 1134, Skm [POS] 2. 132. 4) (a. Jayadeva).
(*a*) पुलकोङ्कुरेण Skm (POS) ; निमिषेण Skm (POS) (*contra metrum*).
(*d*) प्रत्यूहः Skm ; (suggested change : प्रत्यूहो).

Śārdūlavikrīḍita metre.

When closely embraced there were the hairs standing on ends, when gazed at significantly and playfully she closed her eyes, when kissed at the lip she made vain [unintending] protests and when ecstasy made its appearance during the 'battle' of love-sports—these did not become impediments in their enjoyments : the commencement of their love-sports was full of pleasurable affection. (A. A. R.).

6970*

उन्मीलत्युरसा गुणालिनिचिता निर्दूषणा भूषणा
सोल्लासोषसि लोलया सुमनसा सूक्त्या मनोहारिणी ।
शय्यामेत्य मृदुं मदीयकवितेवाम्भोजिनीनायिका
कस्याप्युन्नतपूर्वपुण्यतपसः कण्ठं समालिङ्गति ॥

(आ) PdT 114.
(*a*) निदूषणा PdT (MS).
(*c*) °जिनी नायि° PdT.
(*d*) °न्न...पूर्व° PdT (MS).

Śārdūlavikrīḍita metre.

With her bosom possessing the pearl-necklace of good qualities, with ornaments of figures of speech unobstrusive, full of blooming charm in the morning and with a good disposition and pleasing to the mind with her sweet words, this lotus-like beloved of my poetic composition will softly come to bed and embrace by the neck someone who has done good deeds and penance in previous births. (A. A. R.).

6971*

उन्मीलद्गुडपाकतन्तुलतया रज्ज्वा भ्रमीरर्जयन्
दानान्तःश्रुतशर्कराचलमथः स्वेनामृतान्धाः स्मरः ।
नव्यामिक्षुरसोदधेर्यदि सुधामुत्थापयेत् सा भवज्-
जिह्वायाः कृतिमाह्वयेत परमां मत्कर्णयोः पारणाम् ॥

(अ) Naiṣ 21. 153 (Naiṣ [HSS] 21. 139).
(आ) VS 1640 (a. Śrī-Harṣa), AlK 279, 3–6.

(b) दत्तान्त:° AIK.

Śārdūlavikrīḍita metre.

If by revolving the "Mountain of Sugar" included in religious gifts, like a churning rod; while using as a rope the creeper-like threads produced during boiling of seething molasses; the nectar-fed Cupid raise up single-handed a new kind of nectar from the ocean of sugar-cane juice, that might perhaps rival thy voice, a source of the highest delight to my ears. (K. K. Handiqui's translation).

6972*

उन्मीलद्यौवनासि प्रियसखि विषमा: श्रेणयो नागराणां
तस्मात् कोऽपि त्वयाद्यप्रभृति न सहसा संमुखं वीक्षणीय: ।
यावच् चन्द्रार्कमेक: पतिरतिशयितश्रद्धया सेवितव्य:
कर्तव्या रूपरक्षा वचसि न हृदयं देयमस्मद्विधानाम् ॥

(आ) Skm (Skm [B] 537, Skm [POS] 2. 13.2) (a. Śaraṇa).

(a) ङन्मील° Skm [B] corrected to उन्मील°.

(b) °याद्य प्र° [°याद्यप्र°] Skm (B).

Śragdharā metre.

You are now (adorned) with unfolding youthfulness, dear friend, the crowds of citizens are hard to deal with; hence from to-day onwards you are not to gaze face to face on anyone all of a sudden [i. e. strangers]. For all time [as long as the sun and the moon last] you should have one husband alone who should be served with great devotion; you should protect your charm (and character) and not take notice in your mind of the words of persons like us. (A. A. R.).

6973*

उन्मीलद्रसबिन्दुगन्धकुसुमावल्ल्यो वसन्तोदये
कान्ता: कोमलपल्लवा: कति कति क्रीडावने सन्ति न ।
सौभाग्यैकनिधे रसाल तदपि श्रीमञ्जरीशालिनस्
त्वत्तोऽन्यत्र च कुत्रचिन् मधुकरश्रेणी न विश्राम्यति ॥

(आ) Ava 254, SR 240. 128, SSB 640. 35.

(b) नो [न] Ava.

Śārdūlavikrīḍita metre.

At the advent of the spring how many are not the creepers in the pleasure-garden with blossoming flowers having fragrance and honey, charming and with tender sprouts? Oh! mango tree, the one treasure of good fortune, none-the-less, when you are resplendent with your bunches (of flowers), the swarms of bees do not rest on any other. (A. A. R.).

6974*

उन्मीलद्वदनेन्दुकान्तिविसरैर्दूरं समुत्सारितं
भग्नं पीनकुचस्थलस्य च रुचा हस्तप्रभाभिर्हतम् ।
एतस्या: कलविंककण्ठकदलीकल्पं मिलत्कौतुकाद्
अप्राप्ताभिमुखं रुषेव सहसा केशेषु लग्नं तम: ॥

(आ) JS 178. 3, SH 1597, SR 257. 26 (a. JS), SSB 69. 27, AA 30. 14-17, Daś *ad* 2. 35 (p. 125).

(a) °दूरे SR, SSB ; °दीप्ति° [°कान्ति°] AA, Daś.

(b) भिन्नं [भ°] Daś ; लग्नं SH ; स्थले सरुचा SH ; °हस्तं प्रभागर्हितम् AA.

(d) अप्राप्ताङ्गसुखं Daś ; अग्रे(°ग्रे[?]) प्रा° SH ; सद्येव [रु°] SH ; मन: [त°] SH.

Śārdūlavikrīḍita metre.

It [dark colour] was thrust far away by the spreading lustre of her charming moonlike face, it was broken in the region of her high bosom, was vanquished by the brilliance of her hands; getting no foothold in her smiling face with the charming neck similar to that of a *kalaviṁka*-bird, darkness became furious and suddenly caught her by her hair[1]. (A. A. R.).

1. Her tresses alone were dark in colour.

उन्मीलनं तिग्मरुचिः see यदुल्लासाय संरम्भो.

6975*

उन्मीलन्ति कियन्ति वा न कुसुमान्युष्णद्युतेरुद्गमे
तत्त्वेतावति बन्धुरित्यतिसखीत्यादित्यकान्तेति च ।
कीर्ति दत्तवतां त्रिलोकविदितामेवं कवीनामृणं
किं कृत्वेयमपाकरोतु जनुषां कोटयापि नालीकिनी ॥

(अ) DikAny 75.

Śārdūlavikrīḍita metre.

How many are not the flowers that blossom forth when the sun makes his appearance? When this is so, the lotus alone is called the relation, the best friend and the beloved of the sun. To the poets famed in the three worlds who have given this fame to her, how will this lotus repay the debt owing them even during crores of births? (A. A. R.).

6976*

उन्मीलन्ति नखैर्लुनीहि वहति क्षौमाञ्चलेनावृणु
क्रीडाकाननमाविशन्ति वलयक्वाणैः समुत्त्रासय ।
इत्थं वञ्जुलदक्षिणानिलकुहूकण्ठेषु सांकेतिक-
व्याहाराः सुभग त्वदीयविरहे तस्याः सखीनां मिथः ॥

(आ) JS 44. 13, ŚP 3489 (a. Satkavimiśra), Skm (Skm [B] 624, Skm [POS] 2. 30. 4) (a. Amaru), SH 2037, AP 94, PV 360 (a. Śambhu), SR 290. 93 (a. Sāh), SSB 127. 78 (a. Satkavimiśra), ZDMG 27. 638, Sāh *ad* 10. 732, Kav p. 23.

(*b*) °नमाश्रयन्ति ŚP, JS, Skm (var.), SR; समुक्त्रासय Skm (corrected to as above in Skm [B]).

(*c*) °णानिकु° ŚP; °कण्ठोषु Sāh (printer's error).

(*d*) व्यापाराः ŚP.

Śārdūlavikrīḍita metre.

"They bloom". "Pluck them with thy nails". "It blows". "Hedge it with the skirts of thy garments". "They enter the garden". "Scare them away with the tinkling of thy bracelets"—thus, fortunate youth, do the female friends of thy love separated from thee, talk to each other by hints touching the *vañjula*-flowers, the southern breeze and the *kokila*. (Translation in *Bibl. Ind.* 9).

6977*

उन्मीलन्ति निशानिशाचरवधूत्प्रोच्चाटनामान्त्रिकाः
सायं सालससुप्तपङ्कजवनप्रोद्बोधवैतालिकाः ।
फुल्लत्पङ्कजकोशगर्भकुहरप्रोद्भूतभृङ्गावली-
झङ्कारप्रणवोपदेशगुरवस् तीव्रद्युतेरंशवः ॥

(आ) SR 324. 52, SSB 186. 52.

(*a*) °°वधूप्रो° SSB.

Śārdūlavikrīḍita metre.

The sorcerers for the expulsion of the demon of night, the bards to awaken the clusters of lotuses that had been asleep languidly at night, the teachers to instruct in the art of buzzing to the swarms of bees that are in the interior of blossoming lotus-flowers, the rays of the hot-rayed one [the sun], now make their appearance. (A. A. R.).

6978*

उन्मीलन्ति मृणालकोमलरुचो राजीवसंवर्तिका-
संवर्तव्रतवृत्तयः कतिपये पीयूषभानोः कराः ।
अप्युत्त्रैर्धवलीभवत्सु गिरिषु क्षुब्धोऽयमुन्मज्जता
विश्वेनेव तमोमयो निधिरपामह्नाय फेनायते ।

(अ) Anar 2. 70.

(आ) SkV 910 (a. Murāri), JS 261. 11 (a. Murāri), SR 303. 131 (a. JS), SSB 151. 139, Almu 7. 18-21, (v. Kav p. 73).

(*b*) सवृत्त° JS.

(*c*) अप्युत्रै: Anar (var.).

Śārdūlavikrīḍita metre.

A few moon rays arise as soft as lotus-filaments / and sworn to close the petals of the lotuses; / then, as the eastern hills grow white with light, / this sea of darkness churned by the rising world / forthwith breaks into foam. (D. H. H. Ingalls's translation).

6979*

उन्मीलन्नयनान्तकान्तिलहरीनिष्पीतयोः केवलाद्
आमोदादवधारणीयवपुषोः कान्तासखेन क्षणम् ।
यत्कर्णोत्पलयोः स्थितेन भवता किंचित् समुद्गुञ्जितं
भ्रातस्तिष्ठति कुत्र तत् कथय मे कान्तं प्रियाया मुखम् ॥

(आ) SR 283. 161, SSB 115. 4.

Śārdūlavikrīḍita metre.

Brother (bee), you remained for a short time, beeing a friend of my beloved, in the lilies that adorned her ears, (the flowers) whose beauty was eclipsed by the spreading lustre of her blossoming eyes, and whose presence there came to be inferred only by its fragrance and there you were buzzing for a short while; tell me where that charming face of my beloved is. (A. A. R.).

6980*

उन्मीलन्मणिरश्मिजालजटिलच्छायं रणत्कङ्कणं
बिभ्राणस्तव देव वैरिकदनक्रीडाकठोरः करः ।
त्यक्त्वा संयति जीवितानि रिपवो ये स्वर्गमार्गं गतास्
तानाक्रष्टुमिवाविवेश रभसाच् चण्डद्युतेर्मण्डलम् ॥

(आ) JS 336. 11 (a. Śrī-Murāri), Kav p. 73.

Śārdūlavikrīḍita metre.

Your hand, my lord, which is rendered hard by the sportively achieved destruction of the foes, which possesses the glow of the mass of rays of various gems (on the crown) and resounds with the jingle of (heroic) armlets has now entered forcibly into the disc of the sun as if to drag out the foes who, after beeing deprived of their life, are on their way to heaven. (A. A. R.).

6981*

उन्मीलन्मधुगन्धलुब्धमधुपव्याधूतचूताङ्कुर-
क्रीडत्कोकिलकाकलीकलरवैरुद्गीर्णकर्णज्वराः ।
नीयन्ते पथिकैः कथं कथमपि ध्यानावधानक्षण-
प्राप्तप्राणसमासमागमरसोल्लासैरमी वासराः ॥

(अ) GG 1. 3. 11 (in GG [RS] 1. 3. 13).

(आ) ŚP 3820 (a. Jayadeva), Vidy 681 (a. Jayadeva), SR 335. 144 (a. Sāh), SSB 204. 7 (a. Jayadeva), RJ 1202 (a. Jayadeva), SuSS 307, Sāh *ad* 10. 635.

(*b*) °कलकलैर् [°कलरवै°] GG (var.), ŚP, Vidy, SR, SSB, Sāh.

(*c*) ध्यानानुधानक्षण- GG (RS).

Śārdūlavikrīḍita metre.

With what aguish of heart do those wayfarers pass these weary vernal days, far away from their beloved ones! The shrill notes of the *kokila-s*, esconced among the leafy niches of the *cūta*-trees, whose clusters of myriad blossoms wave gently in the breeze, weighed down by the swarms of rapacious bees that hum around them, drawn thereto by the honeyed aroma—these warblings of the *kokila-s* sear the ears of those pining lovers and raise their anguish to fever pitch. And, separated from their dear ones as they are, these love-lorn wayfarers sink languidly into a reminiscent mood wherein, like *yogins*, they contemplate deeply and tenderly on these delights that erstwhile they culled during their past dalliances with their mistresses, dearer far to them than their very lives. (S. Lakṣmi-narasimha Śastri's translation).

6982*

उन्मीलन्मुकुलकरालकुन्दकोश-
प्रश्च्योतद्घनमकरन्दगन्धबन्धो ।
तामीषत्प्रचलविलोचनां नताङ्गीम्
आलिङ्गन् पवन मम स्पृशाङ्गमङ्गम् ॥

(अ) Mālatī 1. 41 (in some texts 1. 38–39).

(आ) SkV 754, Kav 467, SR 283. 149 (a. Mālatī), SSB 114. 1.

(*a*) °कोष- SkV, Kav.

(*b*) प्रच्योत° Mālatī ; °गर्भः [°बन्धः] SkV, Kav.

(*c*) तामीषप्रे° Kav (var.) ; °ल्ललित° Mālatī (var.).

Praharṣiṇī metre.

Oh ! breeze, the friend of the scent of the thick juice trickling down from the sheath of the *kunda*-flowers, uneven on account of the opening of buds, touch every limb of mine, (after) slightly embracing this lady with beautiful limbs. (and) having tremulous eyes ! (D. Karmakar's translation).

6983*

उन्मीलयन्ति कुसुमानि मनोरमाणि
के नाम नात्र तरवः समयोचितानि ।
कस्येदृशं कथय दोहदमस्ति तस्य
यादृग्विनिर्मितमशोकमहीरुहस्य ॥

(आ) SR 238. 75, SSB 637. 2.

(*b*) 'माम [नाम] SSB (printer's error).

Vasantatilakā metre.

How many are not the trees here that blossom forth into beautiful flowers at the appropriate season ? But tell me which tree has such a *dohada*[1] fulfilled as has been performed in the case of the *aśoka*-tree ? (A. A. R.).

1. *dohada*=the desire of plants at budding time.

6984*

उन्मीलल्लीलनीलोत्पलदलदलनामोदमेदस्विपूर-
क्रोडक्रीडद्द्विजालीगरुदुदितमरुत्स्फालवाचालवीचिः ।
एतेनाखानि शाखानिवहनवहरित्पर्णपूर्णद्रुमाली-
व्यालीढोपान्तशान्तव्यथपथिकदृशां दत्तरागस्तडागः ॥

(अ) Naiṣ 12. 101.

(आ) Skm (Skm [B] 2063, Skm [POS] 5. 13. 3) (a. [Kavipaṇḍita-] Śrī-Harṣa), JS 375. 3 (a. Śrī-Harṣa-paṇḍita).

(*b*) °रुमरुदास्फा° [°दितमरुत्स्फा°] Skm.

(*d*) °टाकः [°डागः] JS.

Sragdharā metre.

He dug a tank where waves are loud with gusts of wind from the wings of bevies of birds playing in the lap of its waters, which are rich in fragrance on account of the unfolding of the petals of the graceful blue lotus-blossoms. The tank is pleasing to the eyes of travellers whose fatigue is removed by its banks occupied by rows of trees full of fresh, green leaves in the cluster of their branches. (K. K. Handiqui's translation).

6985*

उन्मीलितं तूलिकयेव चित्रं
सूर्यांशुभिर्भिन्नमिवारविन्दम् ।
बभूव तस्याश्चतुरश्रशोभि
वपुर्विभक्तं नवयौवनेन ॥

(अ) Kum 1. 32. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 20).

(आ) SR 255. 19 (a. Kum), SSB 65. 22, Sar 5. 435, KāVā *ad* 5. 2. 59 (*cd* only).

(*c*) °शोभं Kum (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Her body, symmetrically developed by fresh youth, became handsome in all parts like a painting touched up by a fresh brush and a lotus bloomed by Sun's rays. (H. H. Wilson's translation).

उन्मीलितनयनानां see No. 5028.

6986*

उन्मील्याक्षि सखीर्न पश्यसि न चाप्युक्ता ददास्युत्तरं
नो वेत्सीदृशमत्र नेदृशमिमां शून्यामवस्थां गता ।
तल्पादृश्यकरङ्कपञ्जरमिदं जीवेन लिप्तं मनाङ्
मुञ्चन्ती किमु कर्तुमिच्छसि कुरु प्रेमान्यदेशागते ॥

(आ) SkV 748 (a. Vallaṇa), Kav 461 (a. Vallaṇa).

(*d*) प्रेमान्यदिशागते Kav.

Śārdūlavikrīḍita metre.

With open eyes you cannot recognize your friends; / when spoken to you, offer no reply; / oblivious of this and that, you 've reached the state / where everything is void. / What would you do, abandoning this frame / that, nearly vanished on the couch, / is barely touched with life? Come, live / to give your love to him when he returns. (D. H. H. Ingalls's translation).

6987*

उन्मुकुलिताधरपुटे
भूतिकणत्रासमीलितार्धाक्षि ।
धूमोऽपि नेह विरम
भ्रमरोऽयं श्वसितमनुसरति ॥

(अ) ĀrS 2. 131.

Āryā metre.

You have your lips rounded (to blow into the fire), you half closed your eyes for fear of falling ashes, there is no smoke here, dear, desist from it, for it is a bee that follows your (fragrant) breath[1]. (A. A. R.).

1. Do not thus be day-dreaming of your love-sports with your secret lover; for here comes your husband.

6988*

उन्मुक्तकञ्चुकतयेयमुदारकान्तिः
शस्त्रीव शम्बररिपोरपनीतकोशा ।
रक्तावकुण्ठनपटीरचितापिधाना
संध्याम्बुवाहकलितेव शशाङ्करेखा ॥

(आ) AA 34. 2-5.

(*c*) °कुण्टन° AA (printer's error).

Vasantatilakā metre.

As the robe has been removed she has heightened charm like the dagger of Cupid removed from its sheath; as she has a veil which is made of a red material, she appears like the moon with the (red) clouds of twilight. (A. A. R.).

6989*

उन्मुक्तक्रमहारिमेरुशिखरात् क्रामन्तमन्यो धरः
कोऽत्र त्वां शरभीकिशोरपरिषद्धौरेय धर्तुं क्षमः ।
तस्माद् दुर्गमशृङ्गलङ्घनकलादुर्लालितात्मन् व्रज
त्वद्वासाय स एव कीर्णकनकज्योत्स्नो गिरीणां पतिः ॥

(अ) KSS 9. 55. 111.

(आ) SkV 1056 (a. Vallaṇa), Skm (Skm [B] 1811, Skm [POS] 4. 35. 1) (a. Vallaṇa), Prasanna 201*b*, Kav p. 100.

(*a*) भो मुक्त° KSS; °क्लमहारि° Prasanna; °शैल° [°मेरु°] Skm.

(*b*) सरभी Skm (var.); शरभां Prasanna; °पतितधैरेय Prasanna; कर्तुं SkV (var.).

(*c*) उद्गमकेलिलङ्घनकलादुर्वीतलादुद्व्रज Skm; कला दुर्लीलितां न Skm (var.); केलिलंघन° SkV (var.).

(*d*) कीर्तिक° Skm ; कीर्णकटकज्योत्स्ना Prasanna; ज्योत्स्नो [°ज्यो°] Skm (POS) (printer's error).

Śārdūlavikrīḍita metre.

If you leave the peak of Meru, so delightful / to creatures of vast stride, oh! bull to heifer *śarabhī-s*, / what other mount can bear you? / You have been spoiled by this game of leaping desert crags. / Fare hence; alone the lord of mountains, / spreading his gold refulgence, is fit to be your dwelling. (D. H. H. Ingalls's translation).

6990*

उन्मुक्तमानकलहा रमध्वं दयितान्विताः ।
इतीव मधुरालापाः कोकिला जगदुर् जनान् ॥

(आ) VS 1650 (a. Soma : Somadeva).

"Abandoning quarrels due to jealous anger may you enjoy life in the company of your beloved",—thus did the cuckoos seem to tell the people with their songs that were full of sweetness. (A. A. R.).

6991*

उन्मुक्ताभिर्दिवसमधुना सर्वतस्ताभिरेव
स्वच्छायाभिर्निचुलितमिव प्रेक्ष्यते विश्वमेतत् ।
पर्यन्तेषु ज्वलति जलधौ रत्नसानौ च मध्ये
चित्राङ्गीयं रमयति तमःस्तोमलीला धरित्री ॥

(अ) Anar 2. 49.

(आ) SkV 860, JS 252. 5 (a. Murāri), SR 296. 5 (a. JS), SSB 139. 8.

(*d*) °स्तोमनीला Anar (var.), JS.

Mandākrāntā metre.

All things are cloaked now in the shadows / which they had put off for the day; / the earth, being dappled by the shining sea around it, / the jewelled peak of Meru at its centre / and these graceful spots of darkness, / charms the eye. (D. H. H. Ingalls's translation).

6992*

उन्मुच्य स्वजनाननुपेक्ष्य तृणवत् प्राणानपि प्रेयसस्
तीर्त्वा दुस्तरमर्णवं च वणिजः प्राप्ताः पटीराशया ।
श्वासैस्ते विनिवर्तिताः प्रतिभयैः स्वस्थो भवातःपरं
त्वं वा केवलमङ्गमङ्गमुरग व्यालिम्प गन्धद्रवैः ॥

(अ) DikAny 4.

(*b*) चन्दनाशया [प°] DikAny (var.).

Śārdūlavikrīḍita metre.

Leaving their kinsmen and abandoning their lives that are very dear as though they are blades of grass, and having gone beyond the sea which is difficult to cross, merchants have come with the hope of getting sandal wood: but they are frightened by your hissings and are turned back, oh! snake, be calm; after they have gone you may anoint every limb of yours with the fragrant juice. (A. A. R.).

6993*

उन्मुद्रीकृतविश्वविस्मयभरैस्तत्तन्महार्घैर्गुणैर्
दुर्गाधे हृदयाम्बुधौ तव भवेन् नः सूक्तिगङ्गा यदि ।
विश्वशिवत्वमतङ्गिनीघनरसस्यन्दिन्यमन्दध्वनिर्
गङ्गासागरसंगमः पुनरिवापूर्वः समुन्मीलति ॥

(आ) SkV 1663.

(*c*) The compound up to °मतङ्गिनी° [?°तरङ्गिणी°] seems to be corrupt.

Śārdūlavikrīḍita metre.

If the Gaṅgā of my elegant poetry with its various precious qualities, which have won vast amazement amongst all persons, should take its place in the deep ocean of your heart; a Gaṅgā, [? the waves of which are] . . . which flows with numerous flavours [*or*: poetic sentiments] and which has a powerful roar [*or*: which has not a few poetic suggestions], then a new (holy spot, the) meeting of the Gaṅgā and the ocean would, so to speak, appear. (D. H. H. Ingalls's translation).

6994*

उन्मूलितालानविलाभनाभिश्
छिन्नस्खलच्छृङ्खलरोमराजिः ।
मत्तस्य सेयं मदनद्विपस्य
प्रस्वापवप्रोच्चकुचास्तु वास्तु ॥

(अ) Naiṣ 7. 85 (Mallinātha *ad* Naiṣ 7. 84).
(आ) SR 267. 351 (a. Naiṣ), SSB 88. 13.
(*b*) रोमदामा Mallinātha *ad* Naiṣ, SR, SSB.

Indravajrā metre.

She[1] is perhaps the abode of Cupid, gone mad like an elephant; she has a navel resembling the hole of an uprooted stake to which an elephant is tied; she has rows of downy hair on her body resembling torn chains slipping off the body, and a high bosom similar to a mound on which the animals sleep. (K. K. Handiqui's translation).

1. Damayantī.

6995**

उन्मूल्य सितकेशांस्तु मूले मूले च तत्क्षिपेत् ।
ततः केशाः प्रजायन्ते कृष्णाः कौतुककारिणः ।
युक्त्या पूर्वोक्तया युञ्ज्यात् मेषशृङ्गीपयः सुधीः ॥

(आ) ŚP 3072 (a. Nānāsaṁhitā).

Pulling out the grey hairs this (preparation) should be applied at every root; then the hair will grow dark, giving pleasure to the eyes; the wise man should also apply therein goat's and cow's milk in the manner aforesaid. (A. A. R.).

6996*

उन्मूल्यालानभूमीरुहमतितरसोत्खण्डिताण्डूवितानान्-
आकर्षन्नेष पादैर्मदजलकलुषः क्षिप्तनक्षत्रमालः ।
शुण्डादण्डाभिघातैर्नभसि विदलयन् पुष्करावर्तकादीन्
धावत्याधूतमूर्धा हरिमभिरभसाद् देवपुत्रः करीन्द्रः ॥

(आ) PV 120 (a. Kṛṣṇa-paṇḍita).
(*b*) °कलष: PV (printer's error).
(*c*) °घार्जै° PV (MS).

Sragdharā metre.

Having uprooted the tree that served as a tying post, breaking the chain that bound him and dragging it with his legs, covered all over with ichor, throwing oft the ornamental chain that adorned his neck and scattering by his swinging mighty trunk the clouds *puṣkara, āvartaka* and others, and shaking his head violently, this your lordly elephant Devaputra rushes with great impetuosity towards Hari [Lord Viṣṇu *or*: the horse of the sun]. (A. A. R.).

6997*

उन्मृष्टं कुचसीम्नि पत्रमकरं दृष्ट्वा हठालिङ्गनात्
कोपो मास्तु पुनर्लिखाम्यमुमिति स्मेरे रघूणां वरे ।
कोपेनारुणितोऽश्रुपातदलितः प्रेम्णा च विस्तारितो
दत्तो मैथिलकन्यया दिशतु नः क्षेमं कटाक्षाङ्कुरः ॥

(आ) SR 21. 93, SSB 35. 1.

Śārdūlavikrīḍita metre.

Seeing the ornamental decoration on the borders of the bosom wiped out by embracing you tight, let there be no anger, dear; I shall draw them again for you, so smilingly said the best of Raghu-s (Śrī-Rāma); may the sprout-like glance which was reddened by anger, broken by the fall of tears and expansive by love of the daughter of Janaka [Sītā] directed towards Rāma grant us all welfare! (A. A. R.).

6998*

उन्मृष्टपत्रा लुलितालकान्ताः
कण्ठेषु लग्ना जघनं स्पृशन्तः ।
कुचस्थलीष्वाहतिमादधाना
गता वधूनां प्रियतां जलौघाः ॥

(आ) VS 1870 (a. Jayavardhana), ŚP 3848

(a. Jayamādhava), SG 548 (a. Jayamādhava), SR 338. 69, SSB 208. 11 (a. Jayamādhava).

(*a*) °पत्त्रा: VS, ŚP ; कृततालकान्ता: VS (MS).

(*c*) स्तनस्थली°(ले°) ŚP, VS (MS), SR, SSB.

Upajāti metre (Indravajrā and Upendravajrā).

Wiping out the ornamental designs on their bodies, dishevelling their tresses, clinging to their necks, fondling hips and pressing hard at the region of their bosoms, the force of the current (of the river) became very dear to the young ladies. (A. A. R.).

6999*

उन्मेषं यो मम न सहते जातिवैरी निशायाम्
इन्दोरिन्दीवरदलदृशा तस्य सौन्दर्यदर्पः ।
नीतः शान्तिं प्रसभमनया वक्त्रकान्त्येति हर्षाल्
लग्ना मन्ये ललिततनु ते पादयोः पद्मलक्ष्मीः ॥

(आ) JS 269. 13, SR 313. 60 (a. Kpr), SSB 168. 58 (a. Kpr), Kpr 10. 416, KāP 323. 9–324. 2, AIK 382. 18-21, Rasagaṅgā 391. 9–12.

(*a*) योऽतिवैरी JS.

(*c*) हर्षत् Kpr (var.).

Mandākrāntā metre.

"This my natural enemy who bears not my sight during night, has now the pride of his beauty suddenly suppressed by the splendour of the face of this lotus-eyed one", it is being overjoyed at this, I ween, oh! beautiful one, that the splendour of the lotus is attached to your feet! (G. Jhā's translation).

7000

उपकरोत्यपकृतो ह्युत्तमोऽप्यन्यथाधमः ।
मध्यमः साम्यमन्विच्छेद् अपरः स्वार्थतत्परः ॥

(अ) Śukranīti 5. 68.

The best of men return good for evil, but the low ones do just the contrary; the middling ones take to an even course and there are others who are interested only in themselves. (A. A. R.).

7001

उपकर्ताधिकाराढ्यः स्वापराधं न मन्यते ।
उपकारं ध्वजीकृत्य सर्वमेव विलुम्पति ॥

(अ) H (HJ 2. 99, HS 2. 95, HM 2. 99, HK 2. 98, HP 2. 89, HN 2. 88, HH 55. 24-25, HC 73. 14-15).

(आ) SR 147. 205 (a. H), SSB 470. 111, IS 1270.

(*a*) °धिकारस्थ(°स्थः) HP, HS, SR, SSB; °धिकारस्य HP (var.), HM, HH.

(*d*) एवावलुंपति HM, HH, SR, SSB ; एवाविलुम्पति IS.

When one who has rendered a service, (is) invested with much power, he cares nothing about his offence. Setting up his services as a banner, he plunders everything. (F. Johnson's translation).

7002

उपकर्तुं प्रियं वक्तुं कर्तुं स्नेहमनुत्तमम् ।
सज्जनानां स्वभावोऽयं केनेन्दुः शिशिरीकृतः ॥

(अ) VCsr 26. 2, MK (S) 61.

(आ) ŚP 231, SSap 653, SuB 11. 17, VP 1. 5, SRM 1. 2. 54, SR 46. 38 (a. ŚP), SSB 302. 39, SRK 11. 8 (a. ŚP), IS 1272.

(*a*) उपकर्तुः...वक्तुः VCsr (var.) ; उक्तं VCsr (var.).

(*b*) कर्तस् त्वेदम् VCsr (var.) ; अकृत्रिमम् [अनु°] ŚP, SR, SSB, SRK, SSap, SSg, SuB, SRM.

(*d*) केनेन्द्रः or केनेदं or यथेन्दोश् VCsr (var.); शिशिरो° or शिशिने(°ना) or विधिना VCsr (var.) ; शीतलीकृतः SRK ; कृतम् or °कृतः or °गुणः [°कृते] VCsr (var.).

This is the inborn nature of righteous man, to be kind, to speak pleasantly, and to show boundless affection; did anyone make the moon cool? (F. Edgerton's translation).

7003

उपकर्तुं यथा स्वल्पः समर्थो न तथा महान् ।
प्रायः कूपस्तृषां हन्ति सततं न तु वारिधिः ॥

(अ) Dṛṣṭāntaśataka 13 (KSH 218). Cf. No. 3844.

(आ) SR 168. 672 (a. Dṛṣṭānta), SSB 502. 672, SRS 1. 2. 8, IS 1271.

(इ) Cf. Nālaḍiyār 263.

(*d*) न कदापि [स° न] SRS.

A big one cannot do us the same service as a small one; a well will quench thirst, but never the ocean.

7004

उपकर्तुः कृतघ्नस्याप्य् उभयोरियती भिदा ।
सद्यो हि विस्मरत्याद्यः कृतं पश्चात् तु पश्चिमः ॥

(आ) SRHt 222. 12 (a. Bojarāja).

Of one who helps others and an ungrateful person, this much is the difference between the two; the former immediately forgets the help rendered to others, while the latter forgets what has been done into himself. (A. A. R.).

7005

उपकर्तुः स्थिरं द्रव्यं यत्नस् तत्कालसंभवः ।
किमस्ति तालवृन्तस्य मन्दमारुतसंग्रहः ॥

(आ) SRHt 217. 11 (a. Vallabhadeva), SSSN 160. 19.

(*a*) उपकर्तुं स्थितं SSSN.

The permanent wealth of those who help others is the effort made to help them at the time of need; does a fan made of palmyra leaves collect before hand a lot of gentle breeze? (A. A. R.).

7006

उपकर्तुमनुपकर्तुः
प्रियाणि कर्तुं कृतान्यनुस्मर्तुम् ।
विनिपतितांश्चोद्धर्तुं
कुलान्वितानामुचितमेतत् ॥

(अ) P (PT 4. 6, PRE 4. 6). Cf. Ru 170.

(आ) SRHt 210. 22 (a. Śṛṅgāraprakāśa).

(इ) Old Syriac 3. 6, Ar 5. 24.

(*a*) अनपकर्त्तुं SRHt.

(*b*) कर्तुं: PT ; वक्तुं कृतान्यपि (सम ? स्म) र्त्तुम् SRHt.

Āryā metre.

To benefit those to whom one owes no benefits, to do kindnesses, to be mindful of favours done, and to raise the fallen—this is characteristic of the noble. (F. Edgerton's translation).

7007

उपकर्तुमप्रकाशं
क्षन्तुं न्यूनेष्वयाचितं दातुम् ।
अभिसंधातुं च गुणैः
शतेषु केचिद् विजानन्ति ॥

(आ) VS 252, SR 48. 148, SSB 306. 152.

Āryā metre.

To render help to others without courting publicity, to forgive the weaknesses of inferiors, to give (donations) unasked for, and to unite people by virtuous conduct—only a few among a hundred know how to do. (A. A. R.).

7008

उपकर्त्रारिणा संधिर् न मित्रेणापकारिणा ।
उपकारापकारौ हि लक्ष्यं लक्षणमेतयोः ॥

(अ) Śiś 2. 37, H (HJ 4. 16, HS 4. 14, HM 4. 15, HK 4. 15, HP 4. 16, HN 4. 16, HH 103. 4-5, HC 137. 15-16).

(आ) Sama 1 उ 15, IS 1273.

(*d*) लक्षं HP (var.), HS (var.), HH.

An alliance (should be formed) with a foe who benefits, not with a friend who injures: for kindness or injury (is) to be regarded as the test of these two. (F. Johnson's translation),

उपकारं करोम्यस्य see **मयास्योपकृतं पूर्वं.**

7009

उपकारं सुहृद्वर्गे योऽपकारं च शत्रुषु ।
नृमेघो वर्षति प्राज्ञस् तस्येच्छन्ति सदोन्नतिम् ॥

(अ) Mark-p. 20. 30.

(आ) IS 1274.

The wise man who, cloud-like, showers benefits on his circle of friends and injury on his foes,—(men) wish him prosperity. (F. Eden Pargiter's translation).

7010–11

उपकारं स्मरन्तस्तु कृतज्ञत्ववशंवदाः ।
पदवीमुपकर्तॄणां यान्ति निश्चेतना अपि ।
निर्वाणमनु निर्वाति तपनं तपनोपलः ।
इन्दुमिन्दुमणिः किं च शुष्यन्तमनु शुष्यति ॥

(अ) RT [VVRJ] 3.95-96, RT [S] 3. 295-96, RT [T] 3. 295-96, RT [Calc.] 3. 300).

(आ) IS 1275-76.

(*b*) वशीकृताः RT (var.).

But those who remember benefits and are the slaves of gratitude, follow even unconsciously, the footsteps of their benefactors.

Does not the sun-crystal lose its light after the sun has gone down, and does not the moon-stone wither along with the waning moon? (M. A. Stein's translation).

उपकारः कृतज्ञेषु see No. 7035.

7012

उपकारः परो धर्मः परोऽर्थः कर्मनैपुणम् ।
पात्रे दानं परः कामः परो मोक्षो वितृष्णता ॥

(आ) VS 2642, ŚP 649, SH 676, SPR 1165 (a. MBh, but does not occur in MBh [Bh]), SR 154. 42 (a. ŚP), SSB 481. 42, SRS 1. 2. 5, IS 1278.

(*b*) परोऽर्थो IS ; परार्थः(°र्थं or °र्थ°) ŚP (MS); परार्थं SR, SSB, SRS ; कर्मणैपुणं ŚP (MS).

(*c*) परं सौख्यं SRS.

(Making) favours is the highest *dharma*; dexterity is the highest *artha*; gift to a worthy person is the greatest delight [*kāma*]; satisfaction is the highest *mokṣa*.

7013

उपकारकमायतेर्भृशं
प्रसवः कर्मफलस्य भूरिणः ।
अनपायि निबर्हणं द्विषां
न तितिक्षासममस्ति साधनम् ॥

(अ) Kir 2. 43.

(आ) SRHt 234. 13 (a. Bhāravi), SR 175. 932, SSB 571. 932 (a. Bhāravi).

Viyoginī metre.

There is no means like forbearance, which is highly helpful for future, gives rise to many (beneficial) results and destroys enemies, while being itself indestructible. (S. V. Dixit's translation).

7014

उपकारगृहीतेन शत्रुणा शत्रुमुद्धरेत् ।
पादलग्नं करस्थेन कण्टकेनेव कण्टकम् ॥

(अ) Cr 182 (CN 20, CS II 9, CR III 16, CNSap 26, CNPh 23, CnT V 13, CPS 369. 50), GP 1. 110. 21. (Cf. P [PP 4. 16, Pts 4. 18, PtsK 4. 19, PM 4. 13]). Cf. साम्ना दानेन भेदेन ; सुकुले योजयेत् कन्यां. Cf. Crn 135.

(आ) ŚP 1303, SH 1325, SR 149. 314 (a. C), SSB 474. 220, IS 1279. (Cf. SuM 23. 31).
(इ) DhN (P) 202, MhN (P) 252.
(*a*) उपचार° CNI I ; अपकार° CNPh ; °गृहीतोऽपि हि CN (var.) ; °गृहीतेषु (°हितन ; °हेतेनेन) CS (var.) ; गृहं CNPh.
(*b*) शत्रूणां (°त्रु°) CS (var.); तेनैव श° (स°) CS (var.) ; शशम CS (var.) ; शत्रुमित्रसम् CR (var.) ; उद्धरे CS (var.).
(*c*) पादलग्नलस्थन CS (var.).
(*d*) करं केनैव कंरकम् CS (var.) ; कण्ठलग्नव CR (var.) ; °केनैव CS (var.), CR (var.), CN (var.), GP ; नैकंवेथक CS (var.) ; कण्टके CS (var.); कंथकं CS (var.).

Expel a foe by another who is under some obligation to you; just as they drive out a prickle which has struck in the foot by another in the hand. (B. C. Dutt's translation).

7015

उपकारपरः प्रवरः
प्रत्युपकारं करोति मध्यस्थः ।
नीचस्तदपि न कुरुते
उपकारवशाद् भवति शत्रुः सः ॥

(आ) SuM 10. 22.

Ārya-gīti metre (defective in *d*).

The best one is he who helps others without any expectations, the middling one returns the help he has received, the low one does not do even that, but becomes an enemy for the very help he has received. (A. A. R.).

7016

उपकारपरः स्वभावतः
सततं सर्वजनस्य सज्जनः ।
असतामनिशं तथाप्यहो
गुरुहृद्रोगकरी तदुन्नतिः ॥

(अ) Śiś 16. 22. Cf. No. 5641.
(आ) SRRU 682 (a. Śiś), SR 59. 200 (a. Śiś), SSB 322. 208 (a. Māgha).

Viyoginī metre.

To be devoted in rendering help to all people is always the very nature of the good people; alas! this very elevation (by good deeds) is never-the-less the cause of incessant heart-burn to the wicked. (A. A. R.).

7017

उपकारप्रधानः स्याद् अपकारपरेऽप्यरौ ।
संपद्विपत्स्वेकमना हेतावीर्ष्येत् फले न तु ॥

(अ) Śukranīti 3. 10.
(आ) SRHt 193. 69 (a. Saṁgraha).

One should have as his chief aim the rendering of help even to an enemy who is interested in doing harm; one should have equanimity of mind in weal or woe; one should be jealous of the cause, never of the result. (A. A. R.).

7018

उपकारफलं मित्रम् अपकारोऽरिलक्षणम् ।
.... ॥

(अ) R (R [Bar] 4. 8. 19 *ab*, R [R] 4. 8. 20 *ab*, R [Kumbh] 4. 8. 20 *ab*, R [G] 4. 7. 19 *ab*, R [L] 4. 6. 17 *ab*).
(*a*) °क्षमं or °परं [°फ°] R (var.).
(*b*) विदितं ते (मे) महाकपे or विदितं मे भवान्यथा or न मित्रं पारलौकिकं (पर°; °के) R (var.).

Help in times of need is the resultant of friendship and harm is the sign of enmity. (T. S. Raghavacharya's translation).

7019

उपकारमेव तनुते
विपद्गतः सद्गुणो नितराम् ।
मूर्च्छां गतो मृतो वा
निदर्शनं पारदोऽत्र रसः ॥

(अ) BhV 1. 77.

(आ) SR 47. 104 (a. Rasagaṅgā), SSB 304. 106, SRK 221. 44 (a. Sphuṭaśloka), IS 7771, Rasagaṅgā 282. 16-17 and 634. 19-20.

(*a*) कुरुते [त°] Rasagaṅgā.

(*b*) सद्गणो SR, SSB, SRK ; महताम् SR, SSB, SRK.

(*d*) रोगानपहरति पारदः सकलान् Rasagaṅgā 634 (changes Āryā-upagīti metre to Āryā-udgīti metre).

Āryā-upagīti metre (see note to *d*).

A man of good qualities though fallen into misfortune extends certainly his generosity ; here a calcined and purified quicksilver serves as illustration. (H. D. Sharma's translation).

7020

उपकारशतेनापि गृह्यते केन दुर्जनः ।
साधुः संमानमात्रेण भवत्येवात्मविक्रयी ॥

(अ) Cr 183 (CR 3. 24, CPS 52. 7). Cf. Nos. 4728, 7021 and जामाता कृष्णसर्पश्च.

(*a*) °शतेनैव CR (var.), CPS.

(*b*) दु° के° (कोऽपि CR [var.]) गृ° tr. CR (var.), CPS.

(*c*) साधु CR (var.).

(*d*) भवेतेवात्मविक्त(°क्र°)यी CR (var.); भावतेवात्मविक्रयी CR (var.).

Even by rendering help hundreds of times who can captivate the hearts of wicked people ? By merely receiving honour for his good deed a good person is ready to sacrifice his life. (A. A. R.).

7021

उपकारशतेनापि दानैश्चापि सुविस्तरैः ।
लालनात् प्रीतिपूर्वाच्च न ग्राह्यो भगिनीसुतः ॥

(अ) Cr 184 (CL 4. 10, CM 28). Cf. Nos. 4728, 7020 and जामाता कृष्णसर्पश्च.

(*a*) उपकारसतेनापि (°शतैनापि) CL (var.).

(*b*) चात्यन्तविस्तरैः CL (var.) ; चासंख्यविस्तरै (°रैः) CL (var.) ; सुविस्तरै CL (var.) ; सुनिश्चलैः CL (var.).

(*c*) लालनै CL (var.) ; अंजलैः (°ले) [ला°] CL (var.) ; प्रतीपूर्वाच्च (प्रीती°) CL (var.) ; प्रीतिपूर्वं च (°वाश्च) CL (var.) ; प्रीतियोगैश्च CL (var.).

(*d*) ह्यग्रह्यो CL (var.) ; अग्रह्यो CL (var.) ; ग्राह्या CL (var.) ; आराध्यो CL (var.) ; भग्नीसुतः CL (var.).

It is impossible to gain the son of a sister even by hundreds of benefits, or by immense gifts, or by affectionate fondlings.

7022

उपकारश्चापकारो यस्य व्रजति विस्मृतिम् ।
पाषाणहृदयस्यास्य जीवतीत्यभिधा मुधा ॥

(अ) BhPr 41 (a. Buddhisāgara).

Of the stony-hearted of whom benefit and injury are forgotten the phrase "he liveth" (is used) in vain. (L. H. Gray's translation).

7023

उपकाराच्च लोकानां निमित्तान्मृगपक्षिणाम् ।
भयाल्लोभाच्च मूर्खाणां मैत्री स्याद् दर्शनात् सताम् ॥

(आ) SR 165. 526, SSB 497. 526.

The ordinary people are friendly by mutual help, the animals and birds become friends by special causes ; the fools are made friends by fear and greed ; and the good become friends by merely seeing[1] one another. (A. A. R.).

1. At first sight.

उपकाराच्च लोहानां see द्रवत्वात् सर्वलोहानां.

7024

उपकाराद्दृतेऽप्याशु मित्रं श्रेयसि तिष्ठति ।
मित्रवान् साधयत्यर्थान् दुःसाध्यानप्यनादरात् ॥

(अ) KN (KN [ĀnSS] 14. 40, KN [TSS] 14. 40, KN [BI] 13. 40).

(*a*) ह्याशु KN (BI).

A true ally promotes the welfare of his allied king, without expecting to be remunerated in return. A king having (faithful) allies, succeeds with the greatest ease, even in most difficult undertakings. (M. N. Dutt's translation).

7025

उपकाराय न जातः
सपदि सुजातः क्व जातवैरेऽपि ।
ग्रासयति ग्रस्तोऽपि
द्रोहिणममृतानि रोहिणीरमणः ॥

(अ) SMH 3. 41.

(*b*) कु [क्व] SMH (var.).

Āryā-gīti metre.

Is not a man who is well born ever helping others even in situations where enmity is created ? The lover of Rohiṇī [the moon] feeds the tormentor with nectar even when swallowed (by the enemy, Rāhu). (A. A. R.).

7026

उपकाराय या पुंसां न परस्य न चात्मनः ।
पत्रसंचयसंभारैः किं तया भारविद्यया ॥

(अ) Dar 3. 28.

If it is not useful in helping other people as well as oneself, what is the use of that learning which is but a burden by a (big) collection of books ? (A. A. R.).

7027

उपकारिणमपि पूज्यं
हन्ति महान्तं खलोऽत्रपोऽवसरे ।
धृष्टद्युम्नो मध्ये-
वीरं हतवान् गुरुं शान्तम् ॥

(आ) SSB 319. 133 (a. Saṁgrahītṛ).

Ārya metre.

A wicked man, unashamed, kills a great men when he gets an opportunity, even though he is venerable and a benefactor : Dhṛṣṭadyumna (of the Pāṇḍava host) killed the venerable (Acārya Droṇa) who was peaceful [who laid down his arms] in the midst of heroic warriors. (A. A. R.).

7028

उपकारिणि विक्षीणे शनैः केदारवारिणि ।
सानुक्रोशतया शालिर् अभूत् पाण्डुरवाङ्मुखः ॥

(आ) VS 1808 (a. Vararuci), SuMañ 155. 22.

When the beneficient water of the fields gradually weakened [dwindled], the rice-plants out of sympathy became greatly pale and downcast. (A. A. R.).

7029

उपकारिणि विश्रब्धे
शुद्धमतौ यः समाचरति पापम् ।
तं जनमसत्यसंधं
भगवति वसुधे कथं वहसि ॥

(अ) H (HJ 1. 81, HS 1. 73, HM 1. 78, HK 1. 80, HP 1. 58, HN 1. 59, HH 18. 24-25, HC 25. 14-15, Boltz 12. 121).

(आ) SkV 1279, VS 3061, GSL 49, Sama 1 उ 6, SR 75. 2 (a. VS), SSB 346. 3, SRK 26. 46 (a. Sabhātaraṅga), IS 1280.

(*a*) विश्वस्ते VS ; शुद्धमतौ [वि°] SkV (see *b*).
(*b*) वार्य[ज]ने [शु°] SkV (see *a*) ; सुमतौ [शु°] IS (*contra metrum*) ; पापम HJ (printer's error).
(*c*) असत्यं [अस°] IS (sub-metric).

Āryā metre.

Oh ! venerable Earth ! how canst thou bear that treacherous man, who, towards an unsuspecting, pure-minded benefactor, practiseth villainy ? (F. Johnson's translation).

7030

उपकारिणि वीतमत्सरे वा
सदयत्वं यदि तत्र कोऽतिरेकः ।
अहिते सहसापराद्धलब्धे
सघृणं यस्य मनः सतां स धुर्यः ।।

(आ) VS 256 (a. [?] Bhaṭṭa-Amṛtavardhana), SR 49. 163 (a. VS), SSB 307. 167.

Aupacchandasika metre.

What excellence is there if one is full of human kindness towards one who is a benefactor or one free from rivalry ? He is the foremost among the good whose mind is compassionate towards one who is inimical and has done harm impetuously. (A. A. R.).

7031

उपकारिषु यः साधुः साधुत्वे तस्य को गुणः ।
अपकारिषु यः साधुः स साधुः सद्भिरुच्यते ।।

(अ) P (PP 4. 60, Pts 4. 108 and 1. 247, PtsK 4. 72 and 1. 277, PM 4. 66), Cr 185 (CR 5. 40, CVNS 10. 22, CNG 119, CNT IV 104, CNM 50, CnT II 27. 12, CnT VII 61, CPS 122. 40) (in some texts *cd/ab*), VCsr 4. 10 (in Q *ad/cb* ; in E *cd* om.), Vet 8. 9.

(आ) ŚP 233, SH 533, SPR 884. 3 (a. Jaina-Pañcatantra), VP 1. 42, SRK 12. 19 *cd/ab* (a. ŚP), SRM 1. 3. 68, SR 46. 40 (a. P), SSB 302. 41, IS 1281.

(*a*) उपकारेषु (°क°) PP (var.) ; साधुस् CR (var.) ; साधु PP (var.).
(*b*) के गुणाः CR (var.) ; गुणाः IS.
(*c*) साधुस् CR (var.).
(*d*) साधुत्वे तस्य को गुणाः SH; साधुस् CR(var.); इष्यते (उ°) PP, PtsK 1. 277 ; इच्यते [उ°] PP (var.).

And is there any saintlihood / in recompensing good with good ? / But worthy men go seeking still / the saints returning good for ill. (A. W. Ryder's translation).

7032

उपकारे कृतज्ञत्वम् अपकारे कृतघ्नता ।
विषयस्य गुणावेतौ कर्तुः स्यातां विपर्ययौ ।।

(आ) SRHt 194. 85 (a. Kapphaṇakāvya, but not found there).

Gratitude towards one who is a benefactor and ingratitude [enmity] towards one who does injury—these two are the qualities due to worldly attachment; but in the case of a superior man it is just the reverse. (A. A. R.).

7033

उपकारेण दूयन्ते न सहन्तेऽनुकम्पिताम् ।
आपत्स्वपि दुराराध्या नित्यदुःखा मनस्विनः ।।

(आ) VS 202 (a. [?] Vyāsamuni), SR 80. 24 (a. VS), SSB 354. 27 (a. Vyāsamuni).

(*b*) अनुकम्प्यताम् VS (var.).
(*c*) दुराराधाः VS (var.).

When help is rendered to them they are pained, they do not tolerate others' sympathy, they do not allow themselves to be served even during calamities : Thus high-minded men are ever worried (for the sake of others). (A. A. R.).

7034

उपकारेण नीचानाम् अपकारो हि जायते ।
पयःपानं भुजंगानां केवलं विषवर्धनम् ॥

(आ) NT 96, TP 389, IS 7482. (Variant of Nos. 7067 and 7068).

Service rendered to a low person brings only disadvantage; enjoyment of milk increases only the poison of snakes.

7035

उपकारेण वीरस्तु प्रतिकारेण युज्यते ।
अकृतज्ञोऽप्रतिकृतो हन्ति सत्त्ववतां मनः ॥

(अ) R (R [Bar] Kiṣkindhākāṇḍa 527*l 2-3, R [B] 4. 27. 45, R [G] 4. 27. 20).

(आ) IS 1277 and 1282, Pr 365.

(*a*) उपकारः कृतज्ञेषु R (G) ; युक्तस् [वी°] R (var.).

(*c*) अकृतज्ञेऽप्रतिकृतं R (G) ; कृतज्ञो° R (var.) ; ऽप्रतिहतो R (var.).

A chivalrous man feels grateful for the help he gets from others and does them a good deed in return ; but an ungrateful wretch is disdained by all. (T. S. Raghavacharya's translation).

उपकारंश्च लोकानाम् see द्रवत्वात् सर्वलोहानाम्.

उपकारोऽपि नीचानं(?°नां) see No. 7068.

7036

उपकार्योपकारित्वं दूरे चेत् सा हि मित्रता ।
पुष्पवन्तौ किमासन्नौ पश्य कैरवपद्मयोः ॥

(आ) SRHt 109. 15 (a. Bhoja), SSSN 131. 14.

(*c*) पुष्प...न्तौ SRHt (MS).

(*d*) पश्य om. SRHt (MS) ; भुवि [पश्य] SRHt.

If (the process of) receiving and rendering help is done from afar that indeed is (true) friendship ; see (the truth) ; are the sun and the moon quite near to the lotus and the lily ? (A. A. R.).

7037*

उपकृतं बहु तत्र किमुच्यते
सुजनता प्रथिता भवता परम् ।
विदधदीदृशमेव सदा सखे
सुखितमास्स्व ततः शरदां शतम् ॥

(आ) SuM 9. 7, Kpr 4. 24, KāP 15-16, Amd 38. 70.

(*a*) यत्र or तत्र Amd ; नाम [तत्र] KāP ; विमुच्यते SuM (var.).

(*b*) प्र° भ° tr. Amd (var.) ; चिरं [प°] Amd (var.).

(*c*) °धतीदृ° Amd (var.).

(*d*) सुदित° SuM (var.).

Drutavilambita metre.

Thou hast acted quite benevolently towards me ! What more is to be said ! Thou hast exhibited extreme goodness. Oh ! friend, mayst thou live for a hundred years, always behaving as thou hast done in this case ! (G. Jhā's translation).

7038

उपकृतमनेन सुतराम्
इत्यसतामस्ति न क्वचिदपेक्षा ।
होतुः स्वहस्तमाश्रित
उद्रहृतोऽग्निर् दहत्येव ॥

(आ) ŚP 352, VS 416 (a. Ravigupta), SR 57. 128 (a. ŚP), SSB 319. 130 (a. Ravigupta), IS 1283. Cf. ABORI 45 (p. 149. 16). (Cf. न कश्चिच्चण्डकोपानाम्).

(*a*) सुहृदयम् ŚP, VS, SR, SSB.

(*b*) इति दुर्जनेष्वस्ति VS (*contra metrum*).

(*c*) होत्रा सह स्वमाश्रयम् VS ; °श्रितम् ŚP, SR, SSB ; हेतुः स्वहस्तपासितम् or नेतुः स्वहस्तमाश्रितम् ŚP (MS).

(*d*) उद्वृत्तो° ŚP, VS, SSB ; उद्भृतो ŚP (MS).

Āryā metre.

The wicked never takes into consideration that someone has rendered him a great service ; the fire given to a priest in order that he takes it in his care, indeed burns his hand, if he holds it.

7039

उपकृतवताप्यनार्ये
नाश्वसितव्यं कृतिप्रियोऽस्मीति ।
पयसापि सिक्तमूलो
भवति हि मधुरो न पिचुमन्दः ॥

(अ) Dvi 98.

Āryā metre.

Even when a man renders help to an ignoble person he should not feel satisfied that he has done something pleasant ; even though it is watered at the roots with milk, the (bitter) margosa tree does not become sweet. (A. A. R.).

7040*

उपकृतवता श्रीरत्नाभ्यां हरेः शशिलेखया
मनसिजरिपोः पीयूषेणाप्यशेषदिवौकसाम् ।
कथमितरथा तेन स्थेयं यशोभरमन्थरं
यदि न मथनायासं धीरः सहेत पयोनिधिः ॥

(आ) VS 872.

Hariṇī metre.

The sea conferred a benefit on Lord Viṣṇu by giving him Lakṣmī and the gem [*kaustubha*] ; on the enemy of Cupid [Śiva] by giving him the crescent moon and on all gods with nectar ; how else does he possess great everlasting fame if he has not bravely put up with the pain of being churned ? (A. A. R.).

7041

उपकृतिरेव खलानां
दोषस्य गरीयसो भवति हेतुः ।
अनुकूलाचरणेन हि
कुप्यन्ति व्याधयोऽत्यर्थम् ॥

(अ) Dvi 105.

(आ) VS 417 (a. Prakāśavarṣa), SRHt 44. 58 (a. Capphaḷadeva), SR 158. 188 (a. VS), SSB 321. 195 (a. Prakāśavarṣa).

Āryā-upagīti metre.

Rendering help to the wicked people becomes the cause of great danger to themselves ; by doing things according to their wishes diseases indeed become acute[1]. (A. A. R.).

1. Get angry very much.

7042

उपकृतिसाहसिकतया
क्षतिमपि गणयन्ति नो गुणिनः ।
जनयन्ति हि प्रकाशं
दीपशिखाः स्वाङ्गदाहेन ॥

(आ) VS 250, SR 48. 147 (a. VS), SSB 306. 151.

Āryā-upagīti metre.

Due to their innate attachment for helping others the virtuous do not mind even harm to themselves ; the wicks [flames] of lamps produce light (even) at the cost of burning their own parts. (A. A. R.).

7043

उपकृत्य भवन्ति दूरतः
परतः प्रत्युपकारशङ्कया ।
इयमेव हि सत्त्वशालिनां
महतां कापि कठोरचित्तता ॥

(आ) SRHt 211. 24 (a. Kir, but not found in the NSP edition), SSSN 156. 19 (a. Bhāravi).

Viyoginī metre.

Having rendered help to others the great people move far away lest there should be help in return ; this is the unique kind of hard-heartedness which the great, who are resplendent with goodness, possess. (A. A. R.).

7044

उपक्रमं वाञ्छितमाशु कुर्याद्
दूतोपयानात् क्रियमाणसंधिः ।
स चेद् विसंधिः स तु तत्र चैकः
कृतो भवत्यात्मसमुच्छ्रयश्च ॥

(अ) KN (KN [ĀnSS] 16. 54, KN [TSS] 16. 54, KN [BI] 15. 54).

(*b*) दूनो° KN (ĀnSS) (printer's error).

(*c*) विसन्धिर्न हि तत्र भेद: KN (BI).

Upajāti metre (Upendravajrā and Indravajrā).

If the foe is not unwilling to enter into a treaty, a king should establish peace with him by deputing his ambassadors, and finish what he has undertaken as desirable, as soon as possible. On the other hand[1], he should sow dissension among his partizans and thereby help his own advancement. (M. N. Dutt's translation).

1. If the foe is unwilling to enter into a treaty.

7045*

उपगूढवेलमलघूर्मिभुजैः
सरितामचुक्षुभदधीशमपि ।
रजनीकरः किमिव चित्रमदो
यदुरागिणां गणमनङ्गलघुम् ॥

(अ) Śiś 9. 38.

(आ) SR 300. 63 (a. Śiś), SSB 146. 66 (a. Māgha).

(*c*) चित्रमहो SR, SSB.

Pramitākṣarā metre.

The creator of night [the moon] agitates violently even the (mighty) lord of rivers [the ocean] who clings firmly to the shores with his strong wave-like arms. What wonder, then, if the same moon agitated the scions of Yadu who were reduced to tenderness by being in love. (S. Bhaskaran Nair's translation).

7046*

उपगूहति दवदहने
त्रिभुवनधन्यामरण्यानीम् ।
मूर्ता इवान्धकाराः
प्रतिदिशमपयान्ति कासरावलयः ॥

(आ) Pad 116. 76 (a. Gaṇapati).

(*c*) °कारा (*sic !*) Pad.

Āryā-udgīti metre.

When the forest-fire envelops the huge forest which is the pride of the three worlds, herds of (wild) buffaloes run away in all directions as if they were darkness in embodied form. (A. A. R.).

उपगृह्य तु वैराणि see नहि वैराणि शाम्यन्ति.

उपचरितव्याः सन्तो see परिचरितव्याः सन्तो.

7047

उपचरिताप्यतिमात्रं
पण्यवधूः क्षीणसंपदः पुंसः ।
पातयति दृशं व्रजतः
स्पृहया परिधानमात्रेऽपि ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 93, Kuṭṭ [KM] 93).

(आ) GVS 166.

Āryā metre.

Most courtezans cast envious glances, too, even on the cloak of the lover who has left them ; they would strip him of it and leave him naked, even when they have received more money than they hoped. (F. Powy's Mather's translation).

7048*

उपचरिता हरिणदृश:
सज्जनगोष्ठीषु मिश्रिता वाच: ।
चरितं क्लमनमदवनं
न विधे: कुटिलादपि त्रास: ॥

(आ) JS 455. 70 (a. Vallabhadeva).

(*c*) कमापनमविनं JS (var.).

(*d*) कुलता° JS (MS); could also be कुपिता°.

Āryā metre.

Gazelle-eyed damsels have been courteously served, taking part in discussions in the assemblies of the learned has been accomplished, my good conduct is the protection against all fatiguing worries : Hence I have no fear of even the crooked activities of Fate. (A. A. R.).

7049

उपचार: कर्तव्यो
यावदनुत्पन्नसौहृदा: पुरुषा: ।
उत्पन्नसौहृदानाम्
उपचार: कैतवं भवति ॥

(अ) BhPr 78 (a. Kālidāsa), Dvi 48.

(आ) SRHt 110. 27 (a. [?] MBh), SSSN 132. 25, SSg 1. 57, SRM 1. 3. 203, SR 171. 788, SSB 506. 788.

(*b*) °सौहृदो भवति SRHt, SSSN; °सौहृद: पुरुष: Dvi.

Āryā metre.

(Customary) formalities are to be observed with regard to men, so long as they do not become friends; formalities towards those who have become friends appear deceit.[1]

1. L. H. Gray translates this verse : " Service (is) to be rendered as long as men (have) no ready friends; service to those (who have) ready friends becometh deceit".

उपचारगतेन(°तोऽपि ; °तेषु) see No. 7014.

7050

उपचारविधिज्ञोऽपि निर्धन: किं करिष्यति ।
निरङ्कुश इवारूढो मत्तद्विरदमूर्धनि ॥

(आ) SkV 1681.

A man may know the remedy, / but if he has no money, what's the use ? / He is like one sitting without a goad / on the head of an elephant in rut[1]. (D. H. H. Ingalls's translation).

1. D. H. H. Ingall has : "a must elephant".

7051*

उपचारानुनयास्ते
कितवस्योपेक्षिता: सखीवचसा ।
अधुना निष्ठुरमपि यदि
स वदति कलिकैतवाद् यामि ॥

(अ) ĀrS 2. 120.

(आ) SR 308. 1, SSB 160. 3.

Āryā metre.

The customary presents and conciliations of the deceitful lover have already been rejected through the words of my friend; if he were to utter now hard-hearted words, I shall go to him under the pretext of anger. (A. A. R.).

7052*

उपचितावयवा शुचिभि: कणैर्
अलिकदम्बकयोगमुपेयुषी ।
सदृशकान्तिरलक्ष्यत मञ्जरी
तिलकजालकजालकमौक्तिकै: ॥

(अ) Ragh 9. 44. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p 143).

(आ) SR 332. 54 (a. Ragh), SSB 199. 59 (a Kālidāsa).

Drutavilambita metre.

The bunch of blossoms of the *tilaka*-tree fully developed in its parts by means of white pollens and coming in contact with swarms of bees appeared of a like-beauty with the pearls in the ornament worn in the hair. (M. R. Kale's translation).

7053

उपचितेषु परेष्वसमर्थतां
व्रजति कालवशाद् बलवानपि ।
तपसि मन्दगभस्तिरभीषुमान्
नहि महाहिमहानिकरोऽभवत् ।।

(अ) Śiś 6. 63.

(आ) SR 347. 8 (a. Śiś), SSB 225. 10 (a. Māgha).

Drutavilambita metre.

When the enemies have become powerful, even a strong man becomes impotent by adverse times; in the month of *māgha*, when the sun is mild-rayed, it is unable to do harm [melt] great masses of snow. (A. A. R.).

7054

उपच्छन्द्यापि दातव्यं बलिने शान्तिमिच्छता ।
समूलमेव गान्धारिर् अप्रयच्छन् गतः क्षयम् ।।

(आ) SRHt 153. 2, SSSN 118. 2.

(*d*) अप्रयच्छ SRHt (MS).

If anybody wants to have peace, he should impart to the mighty one his dues, even by persuation; thus by not passing on (their share to the Pāṇḍava-s), Duryodhana [the son of Gāndhārī] perished along with his kith and kin. (S. Bhaskaran Nair's translation).

7055

उपजप्यानुपजपेद् बुध्येतैव च तत्कृतम् ।
युक्ते च दैवे युध्येत जयप्रेप्सुरपेतभीः ।।

(अ) Mn 7. 197.

(आ) Smṛtitattva 742, PSDh 1. 1; p. 459. 11-2, SRHt 162. 3 *ab* only (a. MBh).

(*a*) उपजाप्य° PSDh (var.).

(*b*) बुद्धचेच्चैव हि PSDh; बुध्येदेव च SRHt,

(*c*) युक्ते दैवे च युज्येत Smṛtitattva.

(*d*) जयप्रेप्सुर्व्यपेतभीः Smṛtitattva.

Let him[1] instigate to rebellion those who are open to such instigations, let him be informed of his foe's doings, and, when fate is propitious, let him fight without fear, trying to conquer. (G. Bühler's translation).

1. The king.

7056

उपजापः कृतस्तेन तानाकोपवतस्त्वयि ।
आशु दीपयिताल्पोऽपि साग्नीनेधानिवानिलः ।।

(अ) Śiś 2. 99.

(*c*) दीपयताल्पो Śiś (S. V. Dixit's ed.) (printer's error).

Just as wind flares up burning fuel, even the slightest instigation from him [Śiśupāla] will soon enrage them [the group of kings], as they are already inimical to you[1]. (S. Bhaskaran Nair's translation).

1. Ministerial advice of Uddhava to Śrī-Kṛṣṇa.

7057

उपजापश्चिरारोधो- ऽवस्कन्दस् तीव्रपौरुषम् ।
दुर्गस्य लङ्घनोपायाश् चत्वारः कथिता इमे ।।

(अ) H (HJ 3. 142, HS 3. 136, HM 3. 138, HK 3. 139, HP 3. 135, HN 3. 135, HH 96. 2-3, HC 127. 17-18).

(आ) IS 1284, Pr 365.

(*a*) चिरावोधो IS.

(*b*) °पूरुषः or °पौरुषः or °पुरुषः HP; °पौरुषः HH; °पुरुषः HS.

The four expedients for the capture of a fort are declared (to be) these: disunion[1], a protracted siege, assault (and) storming. (F. Johnson's translation).

1. *Or*: treachery.

7058

उपजापसहान् विलङ्घयन्
स विधाता नृपतीन् महोद्धतः ।
सहते न जनोऽप्यधःक्रियां
किमु लोकाधिकधाम राजकम् ॥

(अ) Kir 2. 47.

Viyoginī metre.

He, overweening with pride, would make the (other) kings susceptive to dissension by insulting them. Even (ordinary) people do not tolerate an insult ; what to speak then of kings who excel the world in lustre. (S. V. Dixit's translation).

7059

उपजापहृतस्वामि- स्नेहसीम्नि पराश्रयम् ।
मौले वाञ्छति मेदिन्याः पत्युः पातो न संशयः ॥

(अ) Jānakī 10. 29.

(*a*) °हृते स्वा° Jānakī (var.).

(*d*) पातः पत्युरसंशयं Jānakī (var.).

When a hereditary minister, who has attained the limit of the goodwill of his lord, won over to his side, by his secret whispering into his ears, seeks protection of an enemy, there would be a fall of the lord of the earth, without any doubt. (G. R. Nandargikar's translation).

7060*

उपजीवति स्म सततं दधतः
परिमुग्धतां वणिगिवोडुपतेः ।
घनवीथिवीथिमवतीर्णवतो
निधिरम्भसामुपचयाय कलाः ॥

(अ) Śiś 9. 32.

(आ) SR 300. 57, SSB 146. 59 (a. Māgha).

Pramitākṣarā metre.

The lord of waters [the sea] served the digit of the moon for his own increase (of waves)—the moon which is always charming and which has descended to the region of the sky ; like a (clever) merchant who increases his own capital by serving a rich man who is innocent of trading secrets and who has come to the business centre. (A. A. R.).

7061

उपजीव्या हता कन्या स्वार्थे पाकक्रिया हता ।
शूद्रभिक्षाहतो यागः कृपणस्य हतं धनम् ॥

(अ) PdP, Uttarakhaṇḍa 242. 22.

Undone is a maiden who offers patronage, troublesome is cooking food for one's own sake ; useless is a sacrifice which depends for support on low class people and worthless is the wealth of a miser. (A. A. R.).

7062*

उपताप्यमानमलघूष्णिमभिः
श्वसितैः सितेतरसरोजदृशः ।
द्रवतां न नेतुमधरं क्षमते
नवनागवल्लिदलरागरसः ॥

(अ) Śiś 9. 65.

(आ) SR 288. 29 (a. Śiś), SSB 124. 33 (a. Māgha).

Pramitākṣarā metre.

As the lower lip of the blue-lily-eyed damsel was being scorched by her very hot breaths, the coloured juice of the fresh betel leaves was unable to bring it into a wet condition. (A. A. R.).

उपतिष्ठति तिष्ठन्तम् see सुशीघ्रमपि धावन्तम्.

7063

उपदिशति लोकवृत्तं
वितरति वित्तं विनोदयति चित्तम् ।
उत्तम्भयति महत्वं
विद्या हृद्या सुराजसेवेव ॥

(अ) SMH 3. 7.

Āryā-gīti metre.

Cherished learning, like service under a good king, instructs a person in the knowledge of the world, gives wealth and pleases the mind and also acts as a prop to attain greatness. (A. A. R.).

7064

उपदेशं विदुः शुद्धं सन्तस् तमुपदेशिनः ।
श्यामायते न युष्मासु यः काञ्चनमिवाग्निषु ॥

(अ) Māl 2. 9. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 ; p. 23).

(*c*) वित्वत्सु [यु°] Māl (var.).

Wise men consider that the instruction given by a teacher is pure when the same is found to be without any fault by such as you, as they consider gold to be pure when it does not get blackened in fire. (C. R. Devadhar's translation).

7065

उपदेशप्रदातॄणां नराणां हितमिच्छताम् ।
परस्मिन्निहलोके च व्यसनं नोपपद्यते ॥

(अ) P (PP 4. 59, Pts 4. 107, PtsK 4. 71, PM 4. 65).

(आ) SPR 954. 7 (a. Jaina-Pañcatantra), IS 1285.

(*a*) उपदेशोप° Pts.

(*c*) इह लोके परत्र च Pts.

Disaster cannot threaten / the man of sterling worth / who offers helpful counsel— / in heaven, or on earth. (A. W. Ryder's translation).

7066

उपदेशो न दातव्यो यादृशे तादृशे नरे ।
पश्य वानरमूर्खेण सुगृही निर्गृहीकृता ॥

(अ) P (PP 4. 55, Pts 1. 390 and 4. 97 and 101, PtsK 1. 435 and 439, PM 166), Cr 1274 (CNN 73).

(आ) SuB 13. B 11, IS 1286, Subh 200.

(इ) ShD (T) 166, NŚ (T) 3.

(*b*) यादृशे (तादृशे om.) M in PP ; जने [न°] Pts 1. 390, PtsK.

(*c*) चटक कपिमूर्खेण SuB.

(*d*) सगृहा निगृहा कृता SuB ; सुग्रहं निग्रहं कृतम् CNN (MS) ; सुगृहा PP (P in PP as above) ; निगृही *psi* PPr in PP ; कृत: Cr.

Give counsel only when it fits / to such as seek the best. / The foolish monkey broke to bits / the sparrow's cozy nest. (A. W. Ryder's translation).

उपदेशोपदातॄणां see No. 7065.

7067

उपदेशो हि मूर्खाणां क्रोधायैव शमाय न ।
पयःपानं भुजङ्गानां विषायैवामृताय न ॥

(अ) Śukranīti 4. 1. 19. Variant of Nos. 7034 and 7068.

Advice to fools only angers them and is not conducive to peace ; the drinking of milk by serpents only increases poison and not for immunity from death. (A. A. R.).

7068

उपदेशो हि मूर्खाणां प्रकोपाय न शान्तये ।
पयःपानं भुजङ्गानां केवलं विषवर्धनम् ॥

(अ) Cr 186 (Cv 4. 17, CNW 73, CNN 55, CNP II 153, CNI I 85, CNG 142, CNT IV 141, CNM 139, CNMN 105, CNŚC 107 *cd/ab*, CNŚI 107 *cd/ab*, CNL 5 *cd/ab*, CNŚIV 70, CnT II 19. 8, CnT III 52. 3, CnT VIII 88, CnT I 36), P (Pts 1. 389, PtsK 1. 434), H (HJ 3. 4, HS 3. 4, HM 3. 4, HP 3. 4, HN 3. 4, HK 3. 4, HH 73. 6-7, HC 96. 17-18) *cd/ab*, BhŚ 431

(doubtful), MK (GOS) 22. (Cf. Bhāgavata-purāṇa 4. 14. 9). Cf. JSAIL 24. 121. Variant of Nos. 7034 and 7067.

(आ) ŚP 418 (a. C), SRHt 41. 25 (a. Pratāpa or Pratāparudra), SR 39. 4 (a. P) and 54. 10, SSB 292. 4 (a. C) and 314. 11, Sama 2 प 15, SRK 36. 24 (a. Sphuṭaśloka), SuM 23. 21, SuB 13. B. 8, JSub 209. 6 (a. C), VP 8. 26, TP 389, NT 96, GSL 50, SMa 2. 12, SRS 1. 1. 26, SRM 1. 1. 52 and 2. 1. 105, SSD 2. f. 131*b*, SSV 683, SU 1532, IS 1287 and 7482, Subh 151, (cf. Subh 276).

(इ) ShD (T) 239, PrŚ (C) 90.

(*a*) उपकारोऽपि (°कारण) TP, NT ; नीचानां (°च°) BhŚ (var.), SuB, SRHt, Sama, SR 54, SSB 314, SRM, TP, NT ; सुवर्णा(?) Cr (var.) ; मूर्षाणां SuM (var.).

(*b*) अपकारो हि जायते TP, NT, Sama, SR 54, SSB 314, SRM ; अपकाराय कल्पते SRHt ; विरूप(?पा°)य CN (var.); प्रकाश(?शा°)य CN (var.).

(*c*) पायपानं Cr (var.) ; पय:पान......°गान: CNI I ; भुजङ्गस्य SRHt.

(*d*) विषद् व ......°ये Cr (var.).

A draught of milk (is) only an increasing of serpent's venom ; thus, good advice [of ministers] to the exasperation, not to the conciliation, of fools. (F. Johnson's translation).

उपदेष्टानुमन्ता च see No. 7069.

7069

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वर: ।
परमात्मेति चाप्युक्तो देहेऽस्मिन् पुरुष: पर: ॥

(अ) MBh (MBh [Bh] 6. 35. 22=BhG 13. 22).

(*a*) उपदेष्टा° MBh (var.).

(*b*) कर्ता or भक्ता [भ°] MBh (var.).

(*d*) परं MBh (var.).

The onlooker and consenter, / the supporter, experiencer, great Lord, / the supreme soul also is declared to be / the highest spirit, in this body. (F. Edgerton's translation).

7070-1

उपधाशोधिता: सम्यग् ईहमाना: फलोदयम् ।
तेऽस्य सर्वं परीक्षेरन् सानुरागा: कृताकृतम् ।
उपेत्य धीयते यस्माद् उपधेति तत: स्मृता ।
उपाय उपधा ज्ञेया तयामात्यान् परीक्षयेत् ॥

(अ) KN (KN [ĀnSS] 4. 25-26, KN [TSS] 4. 25-26, KN [BI] 4. 26-27).

(*a*) उपधा: शो° KN (BI).

(*b*) आहमान्त: KN (BI).

(*c*) तस्य KN (BI).

(*g*) उपाया KN (BI) ; ज्ञेयास् (KI).

All the actions and omissions of a king should be examined by his loyal attendants, whose honesty has been tested by the *upadha-s* and who follow up their schemes until they are successful.

Upadha is so called because it brings people near the king and can make them enter into his service. *Upadhā-s* are the means for testing honesty, and by these a king should try his dependents. (M. N. Dutt's translation).

7072

... ... ।
उपधित्रयशुद्धितोऽस्य किं
कनकस्येव परं परीक्षणम् ॥

(अ) Kapph 5. 16 *cd*.

Viyoginī metre.

There is no use testing him after he has undergone the three tests, just as there is no use testing gold after it has passed thrice through the fire. (G. Shankar's translation).

7073

उपधिवसतिपिण्डान् गृह्णते नो विरुद्धांस्
तनुवचनमनोभिः सर्वथा ये मुनीन्द्राः ।
व्रतसमितिसमेता ध्वस्तमोहप्रपञ्चा
ददतु मम विमुक्तिं ते हतक्रोधयोधाः ॥

(अ) AS 15.

Mālinī metre.

They do not resort to prohibited prayer-halls, houses and food, and are the best of sages always in their bodily actions, words and thoughts; performing the prescribed religious observances and casting away all delusions of the world, may these sages who have vanquished the foes of anger lead me on to beatitude. (A. A. R.).

7074

उपनतभये यो यो मार्गो हितार्थकरो भवेत्
स स निपुणया बुद्ध्या सेव्यो महान् कृपणोऽपि वा ।
करिकरनिभौ ज्याघाताङ्कौ महास्त्रविशारदौ
वलयरचितौ स्त्रीवद् बाहू कृतौ न किरीटिना ॥

(अ) P (PT 3. 93, PTem 3. 82, PP 3. 202, PtsK 3. 235, PRE 3. 79). Cf. यद्वा तद्वा विषम°. Cf. Ru 158.

(आ) IS 1288.

(इ) Old Syriac 60, Arabic IV.

(*a*) यो यं [यो यो] PTem (var.) ; उपनतभयैर्यो PtsK.

(*b*) ध्येयो [से°] PT, PTem.

(*c*) महार्थवि° PtsK.

(*d*) वलयरणितौ PT, PTem ; रचितवलयैः [व°] PtsK ; बद्धौ करौ हि कि° PtsK.

Hariṇī metre.

When danger threatens, a wise mind must follow any way whatever, be it great or humble, which may lead to safety. Did not the Diaden-crowned[1], woman-fashion, adorn with bracelets his arms like elephant's trunks, that could wield mighty weapons and were marked with the bruises of the bow-string? (F. Edgerton's translation).

1. Arjuna.

7075

उपनतमतिपुण्यचयैः
संपूर्णं रक्षितं च यत्नेन ।
संपदि विपदि त्राणं
भवति निधानं च मित्रं च ॥

(अ) Kal 2. 42.

(आ) JS 427. 1, SH 1012.

(*a*) उपनमितं पुण्य° JS.

Āryā metre.

Accumulated wealth and a good friend are similar in that both are acquired through a great store of merit, preserved with effort and are protective in prosperity as well as in adversity. (S. Bhaskaran Nair's translation).

उपनदपुलिने महापलाशः see No. 7076.

7076*

उपनदिपुलिने महापलाशः
पवनसमुच्छलदेकपत्त्रपाणिः ।
दवदहनविनष्टजीवितानां
सलिलमिवैष ददाति पादपानाम् ॥

(आ) Ava 325, SR 242. 269, SSB 643. 3, Pad 95. 16 (a. [?]BhPr).

(*a*) उपनद° Pad.

(*b*) °मुच्च° Pad.

Puṣpitāgrā metre.

The great *palāśa*-tree growing on the brink of a river with its hand of a (*palāśa*) leaf raised by a breeze, seems to offer libations of water to the trees which had lost their lives in a forest conflagration. (A. A. R.).

उपनमितं पुण्यचयैः see No. 7075.

7077*

उपनयति कपोले लोलकर्णप्रवाल-
क्षणमुकुलनिवेशान्दोलनव्यापृतानाम् ।
परिमलितहरिद्रान् संप्रति द्राविडीनां
नवनखपदतिक्तानातपः स्वेदबिन्दून् ॥

(आ) SkV 183 (a. Yogeśvara) / Kav 85 (a. Yogeśvara).

(*c*) परिमिलित° SkV (var.).

(*d*) °पदभिक्ता° Kav (MS).

Mālinī metre.

The sun brings sweat to the cheeks of southern girls / and keeps them busy shaking what seem to be / sudden intrusions of buds from the garlands at their ears; / drops which sweeten the rouge of turmeric / but smart where lover's nails have cut. (D. H. H. Ingalls's translation).

7078

उपनयनविवाहावुत्सवैकप्रधानौ
कलिविभवत एषां कालभेदानभिज्ञाः ।
विजहति न कदाचिद् वेदपाठैकयोग्ये
वयसि च यवनानीवाचनाभ्यासमेते ॥

(आ) SR 99. 12, SSB 386. 15.

Mālinī metre

The initiation into sacred study and the sacrament of marriage are mainly considered as festive occasions, on account of the (evil) effect of the Iron age; not knowing the proper time to do the right things they never leave off the study of the writings of *yavana-s* [foreigners] at an age when they ought to be studying the sacred scriptures alone. (A. A. R.).

7079

उपनय मसिं पत्त्रं चेदं लिखामि किमत्र वा
त्वमिति विनयभ्रंशो यूयं त्विति प्रणयक्षतिः ।
सुहृदिति मृषा नाथेत्यूनं नृपेति तटस्थता
कथमिति ततः संदेष्टव्यो मया यदुनन्दनः ॥

(आ) Skm (Skm [B] 308, Skm [POS] 1. 62. 3) (a. Puṁsoka).

(*d*) कथमिव Skm (POS).

Hariṇī metre.

Bring me ink and paper, I shall write (to Lord Kṛṣṇa); if I were to address him as 'thou' it will be showing discourtesy; if 'you' were used it will show want of affection; 'friend' will be false, 'master' will be deficient, 'oh! king' will indicate aloofness; how then am I to send a message to the lord of the Yadu-s [Lord Kṛṣṇa]? (A. A. R.).

7080*

उपनिषदः परिपीता
गीतापि न हन्त मतिपथं नीता ।
तदपि न हा विधुवदना
मानससदनाद् बहिर्याति ॥

(अ) BhV 2. 38.

(आ) SR 251. 24, SSB 58. 26 (a. Śaṅkarācārya), SRK 134. 36 (a. Jagaṁ° for Jagannātha), IS 7772, Rasagaṅgā 578. 3-4.

Āryā metre.

The Upaniṣads have been studied; and even the Gītā has, alas! been made a subject of meditation. Still, oh! the

moon-faced one does not go out of the abode of her mind. (H. D. Sharma's translation).

7081*

उपनिहितहलीषासार्गलद्वारमारात्
परिचकितपुरन्ध्रीसारिताभ्यर्णभाण्डम् ।
पवनरयतिरश्चीर्वारिधाराः प्रतीच्छन्
विशति वलितशृङ्गः पामरागारमुक्षा ॥

(आ) Skm (Skm [B] 2014, Skm [POS] 5. 3. 4), Sar 3. 12 (p. 317).

(*a*) °शासार्ग° Sar.

Mālinī metre.

The ox getting the full blast of the pouring rain which was falling slantingly by the force of the wind, enters the hut of the rustic whose entrance was blocked by the handle of a plough and in which the household utensils were hastily moved away by the apprehensive[1] housewife. (A. A. R.).

1. The vessels being mud-pots.

7082

उपनीतनीतिनौकः
संसारविकारवारिवन्यासु ।
सत्पुरुषकर्णधारस्
तारयति जनान् बहूनेकः ॥

(अ) SMH 3. 23.

(*c*) °धारः SMH (var.).

(*d*) बाहून्जनानेकः [ज° ब°] SMH (var.) (*contra metrum*).

Āryā metre.

In the ocean of worldly life which is agitated by the passion-waves of the people, one man can safely take the mass of people across if he has the ship of correct policies and has a good man as his helmsman. (A. A. R.).

7083*

उपनीय कलमकुडवं
कथयति सभयश्चिकित्सके हलिकः ।
शोणं सोमार्धनिभं
वधूस्तने व्याधिमुपजातम् ॥

(अ) ĀrS 2. 130.

(आ) SG 334 (a. Govardhana).

(*a*) कमलकुडवं SG.

Āryā metre.

Bringing a *kuḍava*-measure of rice (as fee) the frightened farmhand[1] tells the physician that a (peculiar) disease has appeared on the bosom of his wife, which is red in colour and crescent-shaped.[2] (A. A. R.).

1. A stupid man.
2. Nail-marks, due to her being faithless to her husband.

7084*

उपनीय प्रियमसमय-
विदं च मे दग्धमानमपनीय ।
नर्मोपक्रम एव
क्षणदे दूतीव चलितासि ॥

(अ) ĀrS 2. 137.

Āryā metre.

Having brought the lover who has been ignorant of the appointed time to the rendezvous and ignoring the passionate state of my mind you have begun to depart [come to an end], oh ! night, just when our dalliance has commenced, as does the female messenger (after bringing the lover). (A. A. R.).

7085*

उपनीय यन्नितम्बे
भुजंगमुच्चैरलम्बि विबुधैः श्रीः ।
एकः स मन्दरगिरिः
सखि गरिमाणं समुद्वहतु ॥

(अ) ĀrS 2. 118.

Āryā metre.

Having brought a (rich) lover for dalliance through clever persons, he has made you, friend, affluent, and hence it is but proper that he should enjoy your special favour, just as the Mandara mountain at whose side the serpent was wound as the churning-rope by the gods and brought forth the goddess Lakṣmī, should have that special honour (of helping the gods). (A. A. R.).

7086

उपनेतुमुन्नतिमतेव दिवं
कुचयोर्युगेन तरसा कलिताम् ।
रभसोत्थितामुपगतः सहसा
परिरभ्य कश्चन वधूमरुधत् ॥

(अ) Śiś 9. 72.

(आ) SR 310. 4 (a. Śiś), SSB 163. 6 (a. Māgha).

(*d*) वधूमरूरुधम् SR (*contra metrum*) (in some editions only).

Pramitākṣrā metre.

When the lover suddenly approached her, the young woman rose up all of a sudden as if attempting to fly into the sky with the aid (of wings in the form) of her breasts; but the lover embraced her at once and thus obstructed her (from flying into the sky !). (A. A. R.).

7087*

उपपत्तिभिरम्लाना नोपदेशैः कदर्थिताः ।
स्वसंवेदनसंवेद्य- साराः सहृदयोक्तयः ॥

(आ) VS 142 (a. Arcitadeva or Acintadeva or Amṛtadeva), SR 39. 21 (a. VS), SSB 293. 21 (a. Arcitadeva).

Ever fresh by being reasoned and proper, not flat by offering (unpalatable) advice, and filled with the essence of one's own elevating experiences are the words of poets who are also appreciative critics. (A. A. R.).

7088

उपपन्नं ननु शिवं सप्तस्वङ्गेषु यस्य मे ।
दैवीनां मानुषीणां च प्रतिहर्ता त्वमापदाम् ॥

(अ) Ragh 1. 60. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 25).

(आ) VyVi 243. 15-16, KHpK 251. 365.

(*d*) प्रतिहन्ता Ragh (var.) ; प्रतिकर्ता VyVi.

That welfare should reign in all the seven elements of my state is a matter of course ; since you are the averter of all the calamities that might befall me, whether coming from gods or from men. (M. R. Kale's translation).

7089*

उपपरिसरं गोदावर्याः परित्यजताध्वगाः
सरणिमपरो मार्गस् तावद् भवद्भिरिहेक्ष्यताम् ।
इह हि विहितो रक्ताशोकः कयापि हताशया
चरणनलिनन्यासोदञ्चन्नवाङ्कुरकञ्चुकः ॥

(आ) JS 372. 22 (a. Bhaṭṭendurāja), Skm (Skm [B] 908, Skm [POS] 2. 87. 3), Suvṛ in Kṣ (RP) *ad* 2. 30 (60), (a. Bhaṭṭendurāja), Kpr 7. 265, KāP 239. 7-10, KHpk 268. 407.

(*a*) गोदावया: Kpr (Bhandarkar ed.) (printer's error).

(*b*) °ह्रेक्ष्यताम् Kpr (var.), Suvṛ (printer's error) ; अपेक्ष्यताम् Skm ; अवेक्षतां Skm (var.) ; अवेक्ष्यताम् JS.

Hariṇī metre.

Oh ! travellers, give up the road that goes by the Godāvarī, look out for another road. For there the red *aśoka* has his fresh sprouts shooting forth, being operated upon by the lotus-feet of some mischievous woman. (G. Jhā's translation).

7090

उपप्रदानं सान्त्वं वा भेदं काले च विक्रमम् ।
योगं च रक्षसां श्रेष्ठ तावुभौ च नयानयौ ॥

(अ) R (R [Bar] 6. 51. 11, R [B] 6. 63. 11, R [Kumbh] 6. 63. 11, R [G] 6. 40. 11, R [R] 6. 63. 11, R [L] 6. 41. 11).

(*a*) उपादानं च सात्वं च [उप°] R (var.); प्रधानं R (var.); च [वा] R (var.).

(*b*) तत: [भे°] R (var.); कालेन R (var.); विश्रुतं R (var.).

(*c*) वा [च] R (var.); राक्षसश्रेष्ठ R (var.); वा [च] R (var.).

(*d*) तु [च] R (var).

Liberal gifts, kind words, separation or aloofness, and exhibition of physical strength are the four-fold means to be adopted at the appropriate time to achieve an object. (T. S. Raghavacharya's translation).

7091*

उपप्राकाराग्रं प्रहिणु नयने तर्कय मनाग्
अनाकाशे कोऽयं गलितहरिण: शीतकिरण: ।
सुधाबद्धग्रासैरुपवनचकोरैरनुसृतां
किरन् ज्योत्स्नामच्छां नवलवलपाकप्रणयिनीम् ॥

(अ) Viddhaśālabhañjikā 1. 31.

(आ) SkV 447 (a. Rājaśekhara), Kav 145 (a. Rājaśekhara), JS 168. 13 (a. Rāja-śekhara), ŚP 3516, Sar 4. 100 *cd/ab*, KH 317. 7-10 *cd/ab*, Daś *ad* 4. 54 (p. 270) *cd/ab*, Kuv *ad* 13. 36 *cd/ab*.

(*b*) °गलित: Kav (MS).

(*c*) मुधा° Kav (MS); °कोरै: कवलितां Daś; °सृत: Viddha° (var.).

(*d*) किरन् जोत्स्ना° Viddha°; लवलिफल° Viddha°, ŚP, KH, Daś, Kuv; °लिपा° JS; °क° Kav (MS) om.

Śikhariṇī metre.

Cast your glance beyond the hedge and guess / what cool-rayed orb is this / that wanders on the earth without its deer. / The *cakora-s* of the park, who feed on only nectar, / follow as she scatters moonlight / white as ripened parrot-plum. (D. H. H. Ingalls's translation).

7092*

उपप्लवोऽसौ किमु राजपुत्री
ज्योत्स्नाद्रवोऽसावुत वज्रपात: ।
अलं तया सैव हि जीवितं मे
धिङ् मामहं वा चरितार्थ एक: ॥

(आ) VS 1269.

Upajāti metre (Upendravajrā and Indravajrā).

Is she calamitous being or is she the princess, is she the essence of moonlight or the fall of a thunder-bolt ? Enough of her, or she is my very life-breath. Fie upon me, or I alone am the most fortunate[1]. (A. A. R.).

1. Ravings of a lover.

7093*

उपप्लुतं पातुमदो मदोद्धतैस्
त्वमेव विश्वंभर विश्वमीशिषे ।
ऋते रवे: क्षालयितुं क्षमेत क:
क्षपातमस्काण्डमलीमसं नभ: ॥

(अ) Śiś 1. 38.

(आ) Alm 114, Amd 275. 777.

(*c*) समर्थ: [क्ष°] Amd (var.).

Vaṁśastha metre.

Oh ! supporter of the universe, you alone are capable of protecting this universe, harassed by those puffed up by pride. Who except the sun can clear the sky which is rendered dark by the pitchy darkness of the night ? (S. V. Dixit's translation).

7094*

उपबर्हमम्बुजदृशो निजं भुजं
विरचय्य वक्त्रमपि गण्डमण्डले ।
निजसक्थि सक्थिनि निधाय सादरं
स्वपिति स्तनार्पितकराम्बुजो युवा ॥

(आ) SR 321. 16, SSB 181. 16.

Mañjubhāṣiṇī metre.

Having placed his own hand as a pillow for the lotus-eyed one, and resting his face on her broad cheek, his thigh resting on hers and placing his charming hand on her bosom, the young man sleeps happily. (A. A. R.).

7095

उपभुक्तं यथा वासः स्रजो वा मृदिता यथा ।
एवं राज्यात् परिभ्रष्टः समर्थोऽपि निरर्थकः ॥

(अ) R (R [Bar] 3. 31. 18, R [B] 3. 33. 19, R [Kumbh] 3. 33. 19, R [G] 3. 37. 19, R [L] 3. 37. 19).

(a) उपयुक्तं R (var.) ; वस्त्रं R (var.).

(b) ऽपि or हि or च [वा] R (var.) ; विमृदिता [वा मृ°] R (var.).

(c) तथा पदे पदे भ्रष्टः R (var.) ; राजा or तथा [ए°] R (var.) ; राज्य° or राजा R (var.).

(d) संबंधो or सर्वथा or स समर्थो R (var.) ; निरर्थकः R (var.).

A deposed king though capable, is as useless as a cast-off garment or used garland of flowers. (T. S. Raghavacharya's translation).

7096*

उपभुक्तखदिरवीटक-
जनिताधररागभङ्गभयात् ।
पितरि मृतेऽपि न वेश्या
रोदिति हा तात तातेति ॥

(आ) VS 2336 (a. Dāmodaragupta), ŚP 4051 (a. Kṣemendra), Pad 84. 2. (Kṣemendra), PV 800 (a. Rāmajit), SR 364. 32, SSB 256. 46, SRK 292. 11 (a. Rāsikajīvana), SRM 2. 2. 321, RJ 1306 (a. Kṣemendra), Kav p. 47.

(a) उपयुक्त° ŚP, VS ; °बीटक° ŚP.

(b) निजाध° [ज°] SRK (*contra metrum*).

(c) हि [न] ŚP, SR, SSB, SRK.

(cd) कुलटा वाटकनिकटे । तृष्यन्त्यपि वारि नो पिबति VS (*contra metrum*).

Āryā-upagīti metre.

Due to the fear of the loss of red colour on her lower lip which was produced by chewing the special *khadira* betel roll, the harlot does not weep and cry out, 'Oh alas! father, father', even when he has died! (A. A. R.).

7097

उपभुक्ताशेषवृषं
धावन्तं मृगशिरेशभोगाय ।
कः खेचरकेसरिणं
पश्यतु भास्वन्तमन्तकप्रतिमम् ॥

(अ) SMH 8. 14.

(b) °शिराशिभो° SMH (var.).

Āryā-gīti metre.

Who will (care to) see the sun resembling the god of death and (acting like) a lion that moves in the sky, who, having eaten the entire ox-like Taurus runs for the enjoyment of the herd of deer in the form of the constellation of *mṛgaśirā* [the fifth lunar mansion] ? (A. A. R.).

7098

उपभोक्तुं न जानाति कदापि कृपणो जनः ।
आकण्ठजलमग्नोऽपि कुक्कुरो लेढि जिह्वया ॥

(अ) Cr 1275 (CPS 374. 4).

(आ) SR 157. 167, SSB 485. 171, SRM 1. 3. 270.

(*b*) श्रियं प्राप्यापि मानवः SR, SSB, SRM.

(*d*) श्वा लिहत्येव जि° SR, SSB.

A miser (in spite of his wealth) does not know how to enjoy life ; a dog, though immersed up to its neck in water, drinks by licking it with its tongue.

7099

उपभोगकातराणां
पुरुषाणामर्थसंचयपराणाम् ।
कन्यामणिरिव सदने
तिष्ठत्यर्थः परस्यार्थे ॥

(अ) BhPr 117 (a. Krīḍācandra), Dvi 22. Cf. No. 6621.

(आ) VS 482, SR 72. 32 (a. VS), SSB 341. 32[1].

(*c*) कन्यारत्नमिव गृहे Dvi, VS.

(*d*) तिष्ठन्त्यर्थाः Dvi, VS.

1. In SRHt 219. 28 (a. Gāthākośa) this verse reads in Prākṛt :

उपभोअकादराणं
पुरिसाणं अत्थसञ्चअपराणम् ।
कण्णारण्णव्व धणं
घरम्मि चिट्ठइ परस्स कए ॥

Āryā metre.

The wealth of the persons who shrink from its enjoyment and are bent upon gathering riches remains at their house, like one's own daughter, just for another's sake. (J. Shastri's translation).

7100

उपभोगादृते तस्य नाश एव न विद्यते ।
प्राक्तनं बन्धनं कर्म कोऽन्यथा कर्तुमर्हति ॥

(अ) PdP, Bhūmikhaṇḍa 81. 48.

Except undergoing its full course (good or bad), there is no other way of its coming to an end ; such is the bondage of the fruit of previous actions : who is capable of changing its nature ? (A. A. R.).

7101

उपभोगाय च धनं जीवितं येन रक्षितम् ।
न रक्षिता तु भूर्येन किं तस्य धनजीवितैः ॥

(अ) Śukranīti 1. 180.

Wealth is for enjoyment, it saves one's life ; if a king [*or* : person] does not protect the land, of what use is his life or wealth ? (A. A. R.).

7102

उपभोगेन पुण्यानां प्राक्तनानां तथांहसाम् ।
कर्तव्यमिति नित्यानाम् अकामकरणात् तथा ॥

(आ) ŚP 4422.

One has to enjoy the fruits of one's good deeds as well as those of sinful ones done previously. One should therefore do only those actions which are compulsorily enjoined on one and avoid those which are left to one's option (thereby one will avoid all troubles in future). (A. A. R.).

7103

उपभोगैरपि त्यक्तं नात्मानमवसादयेत् ।
चण्डालत्वेऽपि मानुष्यं सर्वथा तात दुर्लभम् ॥

(अ) MBh (MBh [Bh] 12. 286. 31, MBh [R] 12. 297. 32, MBh [C] 12. 10931).

(इ) SS (OJ) 9.

(*a*) अभि° [अपि] NBh (var.), परि° [अपि] MBh (var.), SS (OS).

(*b*) नात्मनं (मा°) सादयेन्नरः (साध°) MBh (var.).

(*c*) चाण्डालत्वे or चंडाळत्वे MBh (var.).

(*d*) सर्वधा तच्च (तात) शोभनं MBh (var.); सर्वतस् MBh (var.); शोभते or शोभनं [दु°] MBh (var.).

Though joyless, poor, and sad at heart, / let no man seek with life to part; for even the humblest, basest state / of manhood yet is something great. (J. Muir's translation in his *Metrical Translations*..., p. 68).

7104

उपमा कालिदासस्य भारवेरर्थगौरवम् ।
दण्डिनः पदलालित्यं माघे सन्ति त्रयो गुणाः ॥

(आ) Sama 2 म 26, SRM 2. 1. 390, SR 37. 63, SSB 289. 1.

Kālidāsa is famous for his similes; Bhāravi's merit lies in the depth of meaning; sweet flow of words is the strength of Daṇḍin, (but) all the three merits are found in Māgha. (A. A. R.).

7105

उपमानमभूद् विलासिनां
करणं यत् तव कान्तिमत्तया ।
तदिदं गतमीदृशीं दशां
न विदीर्ये कठिनाः खलु स्त्रियः ॥

(अ) Kum 4. 5. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 54).

(*d*) च दीर्ये [वि°] Kum (var.).

Viyoginī metre.

This, that thy body which was the sampler by its beautifulness of gay persons, has fallen into such state, yet I am not lacerated. Oh, women are hard! (H. H. Wilson's translation).

7106*

उपययौ तनुतां मधुखण्डिता
हिमकरोदयपाण्डुमुखच्छविः ।
सदृशमिष्टसमागमनिर्वृतिं
वनितयानितया रजनीवधूः ॥

(अ) Ragh 9. 38. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4; p. 141).

(आ) SR 332. 48, SSB 198. 53.

(*cd*) शमयितुं प्रियसंजनितां शुचम् / असह्या सह यामवती स्त्रिया Ragh (var.).

Drutavilamita metre.

The night-lady wronged by the spring and with the colour of her face polish owing to the rise of the cool-rayed [*or*: wanting in ardent love] moon, grew thin like a youthful damsel that does not obtain the happiness of the coveted company (of her lover). (M. R. Kale's translation).

उपयाजकुलैर्वेद्यं see No. 7166.

उपयुक्तं यथा वासः (वस्त्रं) see No. 7095.

उपयुक्तखदिरवीटक- see No. 7096.

7107*

उपरि कबरीबन्धग्रन्थेरथ ग्रथिताङ्गुली
निजभुजलते तिर्यक्तन्व्या वितत्य विवृत्तया ।
विवृतविलसद्वामापाङ्गस्तनार्धकपोलया
कुवलयदलस्रक्संदिग्धश्रियः प्रहिता दृशः ॥

(आ) SkV 509, Skm (Skm [B] 1078, Skm [POS] 2. 121. 3) (a. Parameśvara), Kav p. 51.

(*a*) °ग्रन्थीनथ Skm; °ताङ्गलीन् Skm (B); °ताङ्गुलीन् Skm (POS), अङ्गुरी Skm (var.).

(*b*) निजमुज° SkV (printer's error); °भुजतले Skm; विवृत्य या Skm (var.).

(*c*) °लसद्वा° Skm.

(*d*) °स्रक्षान्दिग्ध° SkV (var.); पिहिता [प्र°] Skm (var.).

Hariṇī metre.

The slender maid turned sideways, stretching up her arms, / her fingers knotted in the chignon of her braid; / and thus revealing the corner of her eye, / her cheek and half her breast, / she cast bright glances that might be taken / for a garland of bright waterlily petals. (D. H. H. Ingalls's translation).

7108

उपरि करवालधारा-
　　कारा: क्रूरा भुजङ्गमपुङ्गवात् ।
अन्त: साक्षाद्द्राक्षा-
　　दीक्षागुरवो जयन्ति केऽपि जना: ॥

(अ) BhV 1. 13.

(आ) SR 48. 127 (a. Rasagaṅgā), SSB 305. 129, SRK 220. 41 (a. [?] ŚP), Rasagaṅgā 363. 9-10.

(*a*) °वारा- SRK.

(*b*) भुजङ्गपुङ्गववत् or भुजङ्गपुङ्गवत् BhV (var.) (second *contra metrum*) ; भुजंगमपुंगवा: SR, SSB.

Āryā-gīti metre.

Glory to the persons of indescribable greatness whose exterior is like the edge of a sword and who are more ferocious than the most frightful snakes, but who are at heart so mild as evidently to become preceptors for teaching mildness to grapes. (H. D. Sharma's translation).

7109*

उपरिगतं हि सवर्णं
　　हृत्वा करतो ददासि रन्तुं मे ।
धन्यः सरोजयुगलं
　　त्वक्त्वा स्तनयुगमथास्पृशत् कृष्णः ॥

(आ) SR 189. 47, SSB 537. 58, SRK 153. 26 (a. Viṭṭhoba Aṇṇa).

(*d*) त्यक्ता [त्य°] SRK.

Āryā-gīti metre.

You give me for my enjoyment that thing from above, which is colourful by taking it with your hand. The fortunate Kṛṣṇa, leaving off the pair of lotuses, then took hold of her pair of breasts. (A. A. R.).

उपरि गूढहिमांशुमरीचिभिस् see No. 6711.

7110

उपरि घनं घनपटलं
　　तिर्यग्गिरयोऽपि नर्तितमयूरा: ।
क्षितिरपि कन्दलधवला
　　दृष्टिं पथिक: क्व पातयतु ॥

(अ) BhŚ 87.

(आ) JS 224. 33 (a. BhŚ), VS 1744 (a.BhŚ), ŚP 3886, SSSN 216. 8 (a. BhŚ), SH 372 *bis* (a. BhŚ), SR 342. 82 (a. [?] Mudr), SSB 216. 2 (a. BhŚ), SK 3. 323, SU 857, SG f. 77*b*, SLP 4. 67 (a. BhŚ), RJ 1259 (a. BhŚ), SuSS 380, IS 1290.

(*a*) उपवनं धनपटलं BhŚ (var.) ; धन° BhŚ (var.).

(*b*) तरवोपि or गतयोपि BhŚ (var.); गिरयो वि BhŚ (var.), VS (var.) ; वल्गित° [न°] BhŚ (var.) ; मयूर: BhŚ (var.).

(*c*) वसुका: or वसुधा [क्षि°] BhŚ (var.) ; कंदन-धखला (°शबला VS [var.]) BhŚ (var.), VS (var.) ; कन्दलवला IS (*contra metrum*).

(*d*) दृष्टि or दृष्टी: or तुष्टिं (first *contra metrum*) BhŚ (var.) ; पथिक: कं or पथिन: क्व or पथिकस्य or पथि क्व BhŚ (var.) ; पथिक: पथि क्व पातयति IS (*contra metrum*) ; पातयति or पातयत् or यापयतु or पादयति or पातयंति (last *contra metrum*) BhŚ (var.).

Āryā metre.

How can the mind of a wayfarer be not disturbed at the sight of his head being canopied with raining clouds, the sidelong hills being filled with peacocks dancing with pleasure, and the soil beneath his feet being covered with flowers and roots? (P. G. Nath's translation).

7111*

उपरि घनं घनरटितं
दूरे दयिता किमेतदापतितम् ।
हिमवति दिव्यौषधयः
शीर्षे सर्पः समाविष्टः ॥

(अ) Mudr (Mudr [BSS] 1. 21, Mudr [K] in fn. after 1. 21, in most other editions 1. 22) in Prākṛt[1].

(आ) SkV 791 / Kav 484, JS 224. 34 (a. Śrī-Bhojadeva), VS 1745, ŚP 3884 (a. Śrī-Bhojadeva), AP 67, RJ 1256 (a. Bhoja), SR 342. 81, SSB 216. 1 (a. Bhoja), SuSS 379, SK 3. 322, Sar 3. 353, ŚbB 2. 308, KH 303. 5-6, cf. Kav p. 65. Cf. R. Pischel's *Verkannte Sprichwörter* 114-15.

(*a*) पयोधरमाला [घ° घ°] JS, VS, ŚP, SR, SSB; घनपटलं SkV, Kav, Sar, KH, RJ.

(*b*) कान्ता [द°] SkV, Kav; बाला [द°] ŚP, AP; तदेत° [किमेत°] SkV, Kav.

(*d*) कोपाविष्टः (क्रोधा° SkV, VS, Kav) फणी शिरसि SkV, VS, JS, ŚP, Kav, SR, SSB, Sar, KH.

1. In Mudr this verse reads:
उवरि घणं घणरडिअं
दूरे दइदा किमेददावडिअम् ।
हिमवदि दिव्वोसहिओ
सीसे सप्पो समाविट्ठो ॥

Āryā metre.

Overhead is the deep thunder of clouds, the beloved is far away. What is this that has come to pass! On the Himālayas grow the herbs of supernatural efficacy, whereas the serpent is seated on the head. (M. R. Kale's translation).

Above, a thick layer of clouds and far away my love. / I've fallen in the case they tell of : / "On the snowy mountains grows the magic herb, / but the snake is on your head." (D. H. H. Ingalls's translation of SkV).

7112*

उपरिजतरुजानि याजमानां
कुशलतया परिरम्भलोलुपोऽन्यः ।
प्रथितपृथुपयोधरां गृहाण
स्वयमिति मुग्धवधूमुदास दोर्भ्याम् ॥

(अ) Śiś 7. 49.

(आ) SR 334. 113, SSB 202. 10 (a. Māgha).

(*a*) याचमानां SR, SSB.

Puṣpitāgrā metre.

When a young lady begged for the flowers (seen) high up in the tree, her lover, desiring to embrace her cleverly, said to the unsuspecting damsel who was high-bosomed, 'Take it yourself', and lifted her up in his arms! (A. A. R.).

7113*

उपरि तमालतरोः सखि
परिणतशरदिन्दुमण्डलः कोऽपि ।
तत्र च मुरलीखुरली
कुलमर्यादामधो नयति ॥

(आ) PG 170 (a. Sañjayakaviśekhara).

(*b*) °मण्डलद्युतिः [°दि°] PG (var.); °मञ्जुलः [°मण्ड°] PG (var.).

Āryā metre.

There is, oh ! friend, over the palmyra tree an unique disc of the antumnal full moon[1]; and there too goes on the practice of martial music with a flute[2] that corrupts all family traditions. (A. A. R.).

1. Śrī-Kṛṣṇa.
2. Enticing the Gopī-s with his flute.

7114*

उपरितलनिपातितेष्टकोऽयं
शिरसि तनुर्विपुलश्च मध्यदेशे ।
असदृशजनसंप्रयोगभीरोर्
हृदयमिव स्फुटितं महागृहस्य ॥

(अ) Mṛcch 3. 22.

(*a*) उपरितन° Mṛcch (var.).

Puṣpitāgrā metre.

The bricks are drawn away below, above ; / the tops is narrow, but the centre wide ; / as if the great house-heart had burst with pride, / fearing lest the unworthy share its love. (A. W. Ryder's translation).

उपरिनाभिसर: परि° see No. 7116.

उपरि निपतितानां see No. 7224.

उपरि पयोधरमाला see No. 7111.

7115*

उपरि परिप्लवते मम
बालेयं गृहिणि हंसमालेव ।
सरस इव नलिननाला
त्वमाशयं प्राप्य वससि पुन: ॥

(अ) ĀrS 2. 132.

Āryā metre.

This girl (of whom you are jealous), my dear wife, just floats on the surface like a flock of swans ; but, like the stalk of the lotus going deep in a lake, you ever live in the innermost thoughts of my heart. (A. A. R.).

उपरि पीनकुचद्वयताडिता see No. 7116.

7116*

उपरि पीनपयोधरपातिता
पटकुटीव मनोभवभूपते: ।
विजयिनस्त्रिपुरारिजिगीषया
तव विराजति भामिनि कञ्चुकी ॥

(आ) SuM App. II 15, RJ 706 (p. 107. 79) *ad/cb*, Any 144. 26, SR 266. 299, SSB 86. 1.

(*a*) उपरिनाभिसर: परिताडिता(°ण्डिता Any) SuM, Any ; उपरि पीनकुचद्वयताडिता RJ.

(*c*) °पुररिविजी(जिगी)षया Any.

(*d*) कामिनि RJ.

Drutavilambita metre.

Thrown over your well-developed bosom like a canvas tent of the monarch of love [Cupid], with a view to vanquishing the triumphant Lord Śiva there shines, charming lady, your bodice. (A. A. R.).

7117*

उपरि मिहिर: क्रूर: क्रूरास् तलेऽचलभूमयो
वहति पवन: पांशूत्कर्षी कृश: सरसो रस: ।
अहह न जहत्येते प्राणांस्तदैव किमध्वगा
यदि न भवत: पत्रच्छत्रं विशन्ति महीरुह: ॥

(आ) Skm (Skm [B] 1917, Skm [POS] 4. 56. 2) (a. Purusena).

Hariṇī metre.

Cruel is the sun above and harsh below are the hilly regions, the wind blows scattering dust and scanty is water in lakes ; Alas ! the travellers would surely have been deprived of their lives were it not for the umbrella of your leaves, oh ! (good) tree. (A. A. R.).

7118*

उपरि विधृतशारिप्रौढधन्विप्रसाराद्
इह पयसि नदीनां गाहितुं नैव शक्ताः ।
तटनिकटनिरूढाः प्रस्थितौ यस्य चण्डाः
सरलितकरदण्डाः कुम्भिनोऽम्भः पिबन्ति ॥

(आ) Skm (Skm [B] 2369, Skm [POS] 2. 74. 4) (a. Gaṅgādhara[nātha]).

Mālinī metre.

These elephants with the housings on their backs carrying the proud warriors are unable to descend into the (sloping) river ; hence these mighty elephants of that (king) stand on the banks of rivers during the victorious campaign and stretching their trunks drink the water of the rivers. (A. A. R.).

7119*

उपरिष्ठा यदा नारी　रमते कामुकं नरम् ।
विपरीतं रतं ज्ञेयं　सर्वकामिजनप्रियम् ॥

(अ) Vet 1. 13 (wrongly marked 15).
(आ) IS 1291, Pr 365.
(*a*) उपरिस्था Vet (most texts).
(*c*) तरं or तद्रतं or तदा [र°] Vet (var.) ; तद्धि [ज्ञे°] Vet (var.).
(*d*) विचक्षणजन° or °कामिज्जन° or °कामजन° Vet (var.).

When a woman enjoys with her impassioned lover lying over him, that is known as 'reversed enjoyment' ; and this is a favourite of all impassioned lovers. (A. A. R.).

7120*

उपरिस्था भक्तिरन्तर्　निर्मूला तारयेत् कथम् ।
नहि भारक्षमा दृष्टा　वारां सान्द्रापि नीलिका ॥

(आ) Pad 88. 37 (a. Lakṣmaṇa).

How can outward devotion help one to cross the ocean of worldly life (to attain liberation) if it is devoid of firm roots within (heart-felt devotion) ? The *nīlikā* [blue flies], however thickly gathered, are not seen capable of bearing the load of water (when it rains). (A. A. R.).

उपरिस्था यदा नारी see No. 7119.

7121

उपरुन्धन्ति श्वासान्
मुनयो नाश्नन्ति न पिबन्ति ।
स्तूयन्ते सुजनैः किं
कण्ठे कुर्वन्ति कनकपाशमिमे ॥

(अ) Vaidi 74.

Āryā-udgīti metre.

The sages control their breath (for long periods), they eat not, nor do they drink ; why are they praised by the good people ? They are not moved at the sight of gold[1]. (A. A. R.).

1. *Literally* : They place the desire for gold in their throats.

7122*

उपर्यंशुमतः सिद्धाश्　चरन्तो यस्य सानुषु ।
छत्राण्यातपसंत्रासाद्　अवाचीनानि बिभ्रति ॥

(आ) JS 362.3 (a. Sūktisahasra).

Walking on the peaks of that mountain which were situated far above the sun, the Siddha demigods, afraid of the sun's rays hold their umbrellas underneath. (A. A. R.).

7123**

उपर्यष्टौ शतान्याहुस्　तथा भूयश्च सप्ततिः ।
गजानां तु परीमाणम्　एतदेव विनिर्दिशेत् ॥

(आ) ŚP 1912.

(The number of chariots in *akṣauhiṇī* army comes to twenty-one thousand) in addition to eight hundred and again seventy; the size of the elephant force is also the same (as that of the chariots). (A. A. R.).

7124

उपर्युपरि लोकस्य सर्वो गन्तुं समीहते ।
यतते च यथाशक्ति न च तद् वर्तते तथा ॥

(अ) MBh (MBh [Bh] 3. 200. 20 and 12. 318. 38; MBh [R] 3. 208. 20-21 and 12. 331. 38, MBh [C] 3. 1361-62 and 12. 12549).

(आ) SRHt 53. 22 (a. R), SSSN 43. 16, IS 1292.

(इ) SS (OJ) 364.

(*a*) लोकोयं MBh (var.).

(*b*) भवितुमिच्छति MBh 12, SRHt, SSSN, SS (OJ); अभीप्सते [स°] MBh (var.).

(*c*) यतंते MBh (var.); एवं (°व) [च] MBh (var.).

(*d*) न तथा वर्तते च तत् MBh (var.); तत् [तद्] MBh (var.); चासौ [च तद्] SS (OJ); यथा or तदा [तथा] MBh (var.).

All men wish to attain to gradual superiority of position. To gratify this wish they strive to the best of their power. The result, however, does not agree with their wish. (P. C. Roy's translation).

7125

उपलक्ष्य वर्णसंकर-
मपगतगुणयोगमुज्झितस्थैर्यम् ।
पथिकाः समुद्विजन्ते
कुदेशमिव वीक्ष्य शक्रधनुः ॥

(आ) VS 1735 (a. Vṛddhi).

(*a*) °लक्ष्यव° [°लक्ष्य व°] VS (printer's error).

Āryā metre.

Seeing the rainbow possessing various colours without a string attached to it and lacking stability the wayfarers get frightened[1], as people do on seeing a worthless country which is clearly of mixed castes, deficient in good qualities and lacking in stability (of government). (A. A. R.).

1. The beautiful rainbow inflames the passion of the separated lover.

7126

उपलनिकषं सुवर्णं
पुरुषो व्यवहारनिकष उद्दिष्टः ।
धूर्निकषो गोवृषभः
स्त्रीणां तु न विद्यते निकषः ॥

(अ) P (PS 4. 5, PN 4. 4, PRE 4. 13).

(आ) Vjv 254. 1 (p. 14).

(इ) Old Arabic 5. 34, Joh 203. 4.

(*b*) पुरुषनिकषो व्यवहार उद्दिष्टः PN.

(*c*) °निकषा गोवृषभाः PN.

(*d*) क्वापि च न [तु न] PS (but NA in PS as above; in some texts क्वापि om.); (changes Āryā metre into Āryā-gīti).

Āryā metre (see note to *d*).

Gold is proved by a touchstone; a man is said to be proved by his conduct in business; an ox is proved by a burden; but there is no known way of proving women. (F. Edgerton's translation).

7127*

उपलशकलमेतद् भेदकं गोमयानां
वटुभिरुपहृतानां बर्हिषां स्तूपमेतत् ।
शरणमपि समिद्भिः शुष्यमाणाभिराभिर्
विनमितपटलान्तं दृश्यते जीर्णकुड्यम् ॥

(अ) Mudr 3. 15.

(आ) Alm 115.

(*b*) स्तोम° or कूट° or गुच्छ° or सूप° Mudr (var.).

(c) °रन्त [°रा°] Mudr (var.).

(d) विमलित° Mudr (var.) ; विनिमित° Alm.

Mālinī metre.

Here is a piece of stone to break the cowdung cakes; here is a pile of *kuśa*-grass brought by boys; the house also, with its crumbling walls, appears to have bent down at the edge of the roof due to his sacrificial fuel exposed to dry. (R. S. Walimbe's translation).

7128*

उपवनतरुनृत्याध्यापने लब्धवर्णो
विरचितजलकेलिः पद्मिनीकामिनीभिः ।
प्रियसुहृदसमेषोरायथौ योगियोग-
स्थितिविदलनदक्षो दक्षिणो गन्धवाहः ॥

(आ) SR 334. 127 SSB 202. 8.

Mālinī metre.

Receiving celebrity by giving instruction in dancing to the trees in the garden and sporting in water in the company of charming girls of lotuses, the dear friend of Cupid, the southern breeze, who is proficient in breaking the serene pose of sages, has made his appearance. (A. A. R.).

7129*

उपवननवमालिकाप्रसूनैः
स्रजमपि या परिखिद्यते सृजन्ती ।
परिजनवनितोचितानि कर्माण्य्
अपरिचितानि कथं विधास्यसि त्वम् ॥

(अ) Caṇḍakauśika (*Bibl. Ind.*) 4. 6.

(a) उपनत° Caṇ° (var.) ; °मल्लिका° Caṇ° (var.).

(c) परजन° Caṇ°(var.) ; °वचनोचि° Caṇ°(var.).

Puṣpitāgrā metre.

You feel fatigued even when you make a garland of *navamālikā*-flowers of the garden. How will you do all the work which is fit for a maid-servant, and with which you are not acquainted ?[1]. (S. D. Gupta's translation).

1. Words of the king to the princess.

7130*

उपवनपवनानुपातदक्षैर्
अलिभिरलाभि यदङ्गनाजनस्य ।
परिमलविषयस् तदुन्नतानाम्
अनुगमने खलु संपदोऽग्रतःस्थाः ॥

(अ) Śiś 7. 27.

(b) अलम्भि यदङ्गनागणस्य Śiś (var.).

Puṣpitāgrā metre.

Being proficient in flying along with the sylvan zephyrs, the bees reached the region rendered fragrant by the maidens; thus those who follow the lofty ones have indeed prosperity in front of them. (A. A. R.)

7131*

उपवनमिव वारिमध्यमग्नं
विमलतया प्रतिबिम्बितं दधाना ।
शशिकरनिकरेण पूरितेव
क्वचिदुपनेयपयाः सुखाय वापी ॥

(आ) ŚP 2170.

Puṣpitāgrā metre.

Like a pleasure-garden sunk in the midst of waters it bore the reflection due to the clearness of its water; it appeared to be filled with a mass of moonbeams, and in some parts, the water easily approached, such a lake was indeed for their happiness. (A. A. R.).

7132*

उपवनसलिलानां बालपद्मैर्
भ्रमरपरभृतानां कण्ठनादैः ।
समदगतिविलासैः कामिनीनां
कथयति पटुवृत्तं मधुमासः ॥

(अ) Nāṭyaśāstra 16. 60.

Paṭuvṛtta metre.

The month of *caitra* with lotus-buds in the garden-lakes, songs of bees and cuckoos, and the playful movements of intoxicated women, is announcing its smart manners[1]. (M. Ghosh's translation).

1. In Nāṭyaśāstra quoted as an example of the Paṭuvṛtta or Puṭavṛtta or Puṭa metre.

7133

उपविशति नृपनियुक्तः
केनचिदन्येन वा जनेनोक्तः ।
निजवेशजातिसमुचितम्
आसनमालोक्य सेवते सुमतिः ॥

(अ) SMH 4. 51.

Āryā-gīti metre.

When appointed by the government (king) or when offered by some person or other, the common man settles himself (in service); the man of intelligence, on the other hand, looks well whether the place is suitable for residence and has appropriate company and (then) takes up the service. (A. A. R.).

7134

उपविष्टः सभामध्ये यो न वक्ति स्फुटं वचः ।
तस्माद् दूरेण स त्याज्यो न यो वा कीर्तयेद् ऋतम् ।

(अ) P (Pts 3. 109, PtsK 3. 110). (Cf. JSAIL 20. 17).

(आ) IS 1293.

(*d*) न्यायो [न यो] Pts, PtsK, IS ; (suggested change : न यो).

One who does not speak clearly while seated in the court of justice should be discarded forthwith; so also one who does not speak the truth. (S. Bhaskaran Nair's translation).

7135*

उपवीणयन्ति परमप्सरसो
नृपमानसिंह तव दानयशः ।
सुरशाखिमौलिकुसुमस्पृहया
नमनाय तस्य यतमानतमाः ॥

(आ) Vidy 799 (a. Aniruddha Śarmā).

Pramitākṣarā metre.

The heavenly courtezans are playing on lutes praising your fame of giving gifts, oh! king Mānasiṁha; they do so due to their desire to get the flowers from the tops of the divine wish-granting trees which bend low as their pride has been humbled (by you). (A. A. R.).

7136

उपशमफलाद् विद्याबीजात् फलं धनमिच्छतां
भवति विफलः प्रारम्भो यत्तदत्र किमद्भुतम् ।
नियतविषयाः सर्वे भावा न यान्ति हि विक्रियां
जनयितुमलं शालेर्बीजं न जातु यवाङ्कुरम् ॥

(अ) Śānt 3. 23. Cf. फलमुपशमो.

(आ) SkV 1361, Pad 91. 59 (a. Bilhaṇa-śataka), SR 383. 249, KH 5. 21-24, IS 1294.

(*a*) उपसमफलाद् or अपशमफल° or उमपशमफलाद् or उशमफलनाद् Śānt (var.) ; उपश...... विद्या (rest om. Pad) ; कथं धनम् Śānt (var.) ; फलान्तरम् Śānt (var.), SR ; इच्छतो KH.

(*b*) विफलो Śānt, SR, Pad, KH ; यत्प्रारम्भ-स्तदत्र (स्यं प्रारम्भस् or यद्यायासस् KH ; तत्र) Śānt, SR, Pad, KH.

(*c*) °विषया Śānt, SR, Pad ; न नियतफलाः कर्तुर्भावाः फलान्तरमीशते KH ; प्रकृतिनियता Śānt (var.) ; भावी or कदापि Śānt(var.) ; नयन्ति Pad ; विपर्ययं or विवर्जयं [हि वि°] Śānt, SR, KH.

(*d*) जनयति यतः Śānt, KH, SR ; यतः om. Pad ; यथा खलु Śānt (var.), KH ; साला Śānt (var.) ; व्रीहेर् KH ; बीजात् Śānt (var.) ; न यातु (यांतु) Śānt (var.) ; जवा-ङ्कुरम् Śānt (var.), SkV.

Hariṇī metre,

Knowledge is the seed which bears tranquillity. / Of him who hopes for wealth from it instead / the effort will prove vain. And what is strange in this ? / All things have fixed results nor alter from their kind ; / a grain of rice will never send up barley. (D. H. H. Ingalls's translation).

7137*

उपशमितमेघनादं
प्रज्वलितदशाननं रमितरामम् ।
रामायणमिव सुभगं
दीपदिनं हरतु वो दुरितम् ॥

(आ) SSg 9.

Ārya metre.

May the day, like a lamp, which is free from the thunder of clouds, in which the wick-like faces of the quarters are brightened and which pleases the wife and is very pleasant, remove all evil influences, like the Rāmāyaṇa in which Meghanāda was vanquished, the ten-faced Rāvaṇa was burnt by divine missiles and by which Śrī-Rāma gets pleased (with the devotees). (A. A. R.).

7138

उपशोभैव सहायाः
सिद्धिर्वीरस्य साहसे वसति ।
दलयति कुलानि करिणां
किल हरिणपरिग्रहः सिंहः ॥

(आ) JS 416. 1 (a. Vallabhadeva).

Ārya metre.

Helpers to the brave are mere ornaments, their success depends upon their own bravery; the lion, forsooth, accompanied by a deer, tears to pieces herds of elephants. (A. A. R.).

7139

उपसंध्यमास्त तनु सानुमतः
शिखरेषु तत्क्षणमशीतरुचः ।
करजालमस्तसमयेऽपि सताम्
उचितं खलूच्चतरमेव पदम् ॥

(अ) Śiś 9. 5.

(आ) SR 294. 34 (a. Śiś), SSB 135. 36 (a. Māgha).

Pramitākṣarā metre.

At the time of evening twilight the rays of the hot-rayed sun remained [were scattered] at the peaks of the (setting) mountain ; even at the times of adversity it is but proper that the good people should occupy a place of eminence. (A. A. R.).

7140

उपसर्गाः क्रियायोगे　　पाणिनेरिति संमतम् ।
निष्क्रियोऽपि तवारातिः　　सोपसर्गः सदा कथम् ॥

(आ) VS 2467. (*a* from Pāṇini's Aṣṭādhyāyī 1. 4. 59).

That *upasarga-s* [prepositions] are prefixed to verbs [devoting action] is approved and authorised by the grammarian Pāṇini ; how is it that your enemy (oh ! king,) is full of calamities [with *upasarga-s*] even when he does no action ? (A. A. R.).

7141**

उपसर्गाः प्रवर्तन्ते　　दृष्टेऽप्यात्मनि योगिनः ।
ये तांस्ते संप्रवक्ष्यामि　　समासेन निबोध मे ॥

(आ) ŚP 4518.

Certain troubles come to afflict the sages even when they have realized the self ; what they are, I shall now tell you concisely ; know it from me. (A. A. R.).

7142

उपसर्गेऽन्यचक्रे च दुर्भिक्षे च भयावहे ।
असाधुजनसंपर्के यः पलायेत् स जीवति ॥

(अ) Cr 187 (CV 3. 19, CvTb 3. 5, CPS 82. 76).

(आ) Sama 2 य 26, SRM 1. 3. 244, IS 1295.

(*c*) °संसर्गे CV (var.), Sama.

(*d*) पलायत् CV (var.) ; पलायति CV (var.), CPS ; पलाय स CV (var.) ; पलायेत CV (var.) ; परैति स जी° Sama.

Safe is he who runs away from fearful danger, a foreign invasion, a famine and association with bad men. (K. Raghunathji's translation).

7143

उपसर्गजितैरेभिर् उपसर्गास् ततः पुनः ।
योगिनः संप्रवर्तन्ते सात्त्वराजसतामसाः ॥

(आ) ŚP 4522.

Though the sages have overcome a number of troubles, these calamities raise their heads again and trouble them ; and they are (of three kinds) being born of goodness, energy and inertia. (A. A. R.).

7144**

उपस्थितः प्राकृतपुण्यपाकात्
पुरःस्थितो दक्षिणपाणिना स्वम् ।
शिरः स्पृशेद् दक्षिणचेष्टितो वा
यो मण्डलो मण्डललाभदोऽसौ ॥

(आ) ŚP 2397.

Upajāti metre (Upendravajrā and Indravajrā).

To the prince, due to the fruition of the meritorious deeds done previously, a dog coming in front of him touches [scratches] its head with its right leg or does some other action on the right side ; it is thus a giver of sovereignty of the surrounding lands. (A. A. R.).

7145

उपस्थितस्य कामस्य प्रतिवादो न विद्यते ।
अपि निर्मुक्तदेहस्य कामरक्तस्य किं पुनः ॥

(अ) MBh (MBh [Bh], Udyogaparvan 234*, MBh [R] 5. 38. 45, MBh [C] 5. 1490). Cf. No. 6855.

(आ) IS 1296.

Even a man freed from worldly bondage will not reject an object of enjoyment if available at hand. What then is to be said of him who is impassioned with desire ? (V. P. N. Menon's translation).

7146

उपस्थितायां विपदि घोरायां स्वीयरक्षणे ।
धीमद्भिः पुरुषैर्युक्तं वस्त्रं त्यक्त्वा पलायनम् ॥

(आ) Bahudarśana 50, IS 7483.

When a terrible calamity has befallen, it is but proper for intelligent people, to take to their heels, in order to save themselves, abandoning even their clothes[1]. (A. A. R.).

1. They may renounce the world and become ascetics.

7147

उपस्थिते प्राणहरे कृतान्ते
किमाशु कार्यं सुधिया प्रयत्नात् ।
वाक्कायचित्तैः सुखदं यमघ्नं
मुरारिपादाम्बुजमेव चिन्त्यम् ॥

(अ) Praśnottara-ratnamālā 24 (in *Montsberichte der kön. Preuss. Ak. der Wiss.* 1868, p. 110[1]).

(आ) IS 1297.

(*c*) यमघ्नं Praś°.

1. Not included in the Tibetan text of the Praśno°.

Upajāti metre (Upendravajrā and Indravajrā).

What should the wise one forthwith and earnestly do, if the god of death stands before him? He should in word and deed think only of the lotus-feet of the enemy of Mura [Lord Viṣṇu] who brings joy and who strikes the god of death.

7148

उपस्थिते विप्लव एव पुंसां
समस्तभावः परिमीयतेऽन्तः ।
अवाति वायौ नहि तूलराशेर्
गिरेश्च कश्चित् प्रतिभाति भेदः ॥

(अ) BhPr 155 (a. Vilāsavatī),

(आ) JS 407. 42, Vjv 224. 2 (p. 142).

(*b*) सारेतरत्वं ह्यनुमी° JS ; °तेऽतः BhPr.

Upendravajrā metre.

During the hours of distress the *inner*[1] strength of the persons is tested. When the wind is not blowing there seems to be no difference between a mountain and a cotton-heap. (J. Shastri's translation).

1. J. Shastri om.: inner [अन्तः].

7149

उपस्थिते विवाहे च दाने यज्ञे तथा विभो ।
समाचरति यो विघ्नं स मृत्वा जायते कृमिः ॥

(आ) SH 713.

(*d*) मृतो SH ; (suggested change : मृत्वा).

When a marriage, giving of a donation or a sacrifice is about to be performed, the person who causes an obstacle to them is re-born as a worm when he dies. (A. A. R.).

7150*

उपहरणं विभवानां
संहरणं सकलदुरितजालस्य ।
उद्धरणं संसाराच्
चरणं वः श्रेयसेऽस्तु विश्वपतेः ॥

(आ) ŚP 92 (a. Vidyāraṇya-[Śrīcaraṇa]), AP 86, SR 4. 25 (a. ŚP), SSB 7. 21.

Āryā-gīti metre.

The harbringer of all prosperity, the destroyer of every kind of misfortune, and uplifter from the bondage of the world is (the worship at) the feet of the Lord of the universe; may it be for your welfare! (A. A. R.).

7151**

उपहासादिकं दूत्या नायिकायास्ततः परम् ।
अथ संभोगशृङ्गारे परस्परविलोकनम् ॥

(आ) ŚP 40.

(The subject-matter of Śārṅgadhara-Paddhati also includes) the jokes cut by the female messenger, and thereafter by the mistress (who is in love), and then the mutual sight of the lovers (in close proximity) during love-in-enjoyment. (A. A. R.).

7152*

उपहितं शिशिरापगमश्रिया
मुकुलजालमशोभत किंशुके ।
प्रणयिनीव नखक्षतमण्डनं
प्रमदया मदयापितलज्जया ॥

(अ) Ragh 9.31. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 139 [9. 27]).

(आ) SR 331. 37 (a. Ragh), SSB 198. 37 (a. Kālidāsa).

(*b*) कुसुम° [मु°] Ragh (var.) ; अरोचत [अशो°] Ragh (var.).

(*d*) मदयार्पित° Ragh (var.).

Drutavilambita metre.

The collection of buds on the *kiṁśuka*-tree produced by the vernal beauty shone like the ornaments (in the form) of nail-marks impressed by a young woman, deprived of her bashfulness by intoxication, on (the body of) her lover. (M. R. Kale's translation).

7153

उपांशुक्रीडितोऽमात्यः स्वयं राजायते यतः ।
अवज्ञा क्रियते तेन सदा परिचयाद् ध्रुवम् ॥

(अ) H (HJ 2. 100, HS 2. 96, HM 2. 100, HK 2. 99, HP 2. 90, HN 2. 89, HH 55. 26–56. 1, HC 73. 16-17).

(आ) Sama 1 उ 14, IS 1298.

(*a*) सपांशुक्री° HP (but B in HP as above); सपाठ° IS.

(*b*) °तेऽयतः [°ते यतः] HJ; नृप [य°] HP.

A minister being made the companion of (a king's) private amusements, plays the king himself unchecked ; from familiarity, contempt is infallibly shown by him always. (F. Johnson's translation).

7153 A*

उपाकृतायाः नवयौवनेन
यान्त्या गलत्साञ्जनबाष्पपूरम् ।
बाल्यश्रियः किं पदवी विरेजे
रोमावली खञ्जनलोचनायाः ॥

(आ) SH 1733 (a. Rāmacaṁ for Rāmacandra), (cf. PdT CLXXV).

(*a*) उपहृताया SH (*contra metrum*).

(*b*) गलः सा° SH.

Upajāti metre (Upendravajrā and Indravajrā).

The line of the abdominal hair of the wagtail-eyed damsel who has just been approached by the (incoming) freshness of youthfulness resembles as if it were the path of the outgoing splendour of childhood, as it is blackened by the dripping of the torrents of collyrium-mixed tears. (S. Bhaskaran Nair's translation).

7154*

उपाददे तस्य सहस्ररश्मिस्
त्वष्ट्रा नवं निर्मितमातपत्रम् ।
स तद्दुकूलाद् अविदूरमौलिर्
बभौ पतद्गङ्ग इवोत्तमाङ्गे ॥

(अ) Kum 7.41. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 107).

(आ) AlK 13. 16-17, Cit 10. 17-18 and 48. 13-14.

(*a*) उपादधे Kum (var.).

(*b*) स्वयं [नवं] AlK.

(*c*) अविभिन्न° Kum (var.).

(*d*) वहन्(°द्) गाङ्गं इव प्रवाहम् Kum (var.).

Upajāti metre (Indravajrā and Upendravajrā).

The sun of a thousand rays held his umbrella made fresh by the divine artist Viśvakarman. Having his head not far from its silk, Śiva appeared as one whose head the Gaṅgā was falling. (H. H. Wilson's translation).

7155

उपादाता यावन्न भवति भवादृग्गुणवताम्
असत्कल्पास्तावत् त्रिभुवनमहार्हा अपि गुणाः ।
अपि प्राग्दैत्यारेर्हृदयवसतेः कौस्तुभमणिः
स किं नासीदब्धौ श्रुतिरपि किमस्य क्वचिदभूत् ॥

(आ) Skm (Skm [B] 1720, Skm [POS] 4. 16.5) (a. [Dharmādhikaraṇika-] Rudra), SR 82. 46, SSB 357. 56.

(*a*) गुणानां [भवादृग्] SR, SSB.

(*b*) °हार्या SR, SSB.

(*d*) न यस्य [कि°] SR, SSB.

Śikhariṇī metre.

As long as there is not a material cause like your honour to appreciate the qualities of the meritorious, even the merits that deserve to be appreciated by the three worlds are considered to be worthless ; did not the *kaustubha*-gem, before it adorned the chest of Lord Viṣṇu lie in the bed of the sea ? Did any one hear about it anywhere ? (A. A. R.).

उपादानं च सात्वं च see No. 7090.

उपादृध्वं तत् पान्था: see No. 7160.

7156

उपाधिभिः सततसंगतोऽपि
नहि स्वभावं विजहाति भावः ।
आजन्म यो मज्जति दुग्धसिन्धौ
तथापि काकः किल कृष्ण एव ॥

(आ) SR 174. 887, SSB 509. 887.
(*c*) उन्मज्जति SSB.

Upajāti metre (Indravajrā and Upendravajrā).

An object does not give up its innate nature even though it is constantly associated with special causes; though plunging into the milky ocean ever since birth, a crow, none-the-less, remains as black as ever. (A. A. R.).

7157

उपाध्यायं पितरं मातरं च
येऽभिद्रुह्यन्ति मनसा कर्मणा वा ।
तेषां पापं भ्रूणहत्याविशिष्टं
तस्मान्नान्यः पापकृदस्ति लोके ॥

(अ) MBh (MBh [Bh] 12. 109. 26, MBh [R] 12. 108. 28, MBh [C] 12. 4019).
(इ) SS (OJ) 240.
(*b*) यो or यद् MBh (var.) ; ऽभिद्रुह्यंते or उत्पंते or °द्रुचुर् MBh (var.) ; च [वा] MBh (var.).
(*c*) ब्रूण° [भ्रूण°] MBh (var.) ; भ्रूणहत्य: (°त्या:) SS (OJ) (var.).
(*d*) तेभ्यो [त°] MBh (var.) ; नान्यस्तस्मात् [त°] SS (OJ) ; °कृच्चास्ति SS (OJ).

Śālinī metre (irregular; in *b* hypermetric).

They that injure in thought and deed their preceptors, or fathers, or mothers, incur the sin of killing a foetus. There is no *greater* sinner in the world *than such men*. (P. C. Roy's translation, slightly changed).

7158

उपाध्यायश्च वैद्यश्च प्रतिभूर्भुक्तनायिका ।
सूतिका दूतिकाश्चैव सिद्धे कार्ये तृणोपमाः ॥

(आ) Sama 2 स 103, SRM 2. 2. 355, SR 157. 189, SSB 486. 193, IS 1299, Subh 125 ; 135.
(*a*) योतिषी (? ज्योतिषो) मन्त्रवादी च Subh 125.
(*b*) ऋतुकाले वरस्त्रियः (वराङ्गना Sama; SRM) Sama, SRM, SR, SSB ; वैद्य (? वैद्यो) वैश्या (?वेश्या) तथैव च Subh 125 ; °नायका: IS ; (suggested change : °नायिका).
(*c*) दूतिका नौका (चैव Sama) Sama, SR, SSB; दू° सू° चै° tr. SRM.
(*d*) कार्यान्ते च शष्पवत् (तृणवत् स्मृताः or समाः Sama, SRM) Sama, SRM, SR, SSB.

A teacher, a physician, a guarantor and an engaged mistress, a midwife, and a female messenger, having accomplished the purpose (of their assignments) are equal to a blade of grass.

7159

उपाध्यायान् दशाचार्य आचार्याणां शतं पिता ।
सहस्रं तु पितॄन् माता गौरवेणातिरिच्यते ॥

(अ) Mn 2. 145, MBh (MBh [Bh] 14 App. I. 4 *l*. 2529-30), Vās 2. 58 ; 13. 48, Bhaviṣya-purāṇa 1. 4. 79 and in VīrS 478. 14, cf. Y 1. 35, G 6. 51. Cf. No. 6616 ; दशाचार्याननुपाध्याय: and दशैव तु सदाचार्य.

(आ) Dāyabhāga 11. 4. 3, VīrS 478. 10-11, Parāśara-mādhava-ācāra 304, Smṛti-candrikā-saṁskāra 92, Madanapārijāta 21 (beginning), SPR 970. 1 (a. Mn), Daṁpat 40, SSap 392, IS 1300.

(*a*) उपाध्यायदश SPR ; उपाध्यायाद्दशा° Vās, MBh, Bhaviṣya-pur°.

(*c*) पितुर्दशशतं Vās, MBh ; पितुः शतगुणं MBh ; (सहस्रेण) पितुर्माता Bhaviṣya-pur°, SPR.

The teacher[1] is ten times more venerable than a sub-teacher[2], the father a hundred times more than the teacher, but the mother a thousand times more than the father. (G. Bühler's translation).

1. Ācārya.
2. Upādhyāya.

7160*

उपाध्वं तत् पान्थाः पुनरपि सरो मार्गतिलकं
यदासाद्य स्वच्छं विलसथ विनीतक्लमभराः ।
इतस्तु क्षाराब्धेर्जरठमकरक्षुण्णपयसो
निवृत्तिः कल्याणी न पुनरवतारः कथमपि ॥

(आ) SkV 1069 (a. Yaṁpyāka), Skm (Skm [B] 1692, Skm [POS] 4. 11. 2) (a. Pāpāka), JS 104. 12 (a. Yāyāka), Prasanna 71*a*, Sar 4. 97, Amd 285. 817, ŚbB 1. 436.

(*a*) उपाद्ध्वं Skm ; तत्पन्थाः Prasanna ; कथमपि JS ; सरोमंग° (*sic !*) Prasanna.

(*b*) स्वेच्छं Skm, Sar, Amd ; विहरथ(°त) Skm; विहरति Prasanna ; विलीन° [विनी°] JS, Sar, Amd.

(*c*) क्ष्मावारेर्जठर° Prasanna ; °कमठक्षु° Skm ; कमठक्षिप्तप° Sar.

Śikhariṇī metre.

A pond is by the way and fit to grace your journey. / Pure it is, oh! travellers ; approach and taste the joy / of putting off your weariness. / From the salty sea beyond, / its waters plowed by mighty sharks, / retreat alone will save you ; / do not enter. (D. H. H. Ingalls's translation).

7161

उपानहौ च यो दद्यात् पात्रभूते द्विजोत्तमे ।
सोऽपि लोकानवाप्नोति दैवतैरभिपूजितान् ॥

(अ) MBh (Bh) Anuśāsanaparvan App. I. No. 14 *l.* 433 + MBh (Bh) 13. 98. 21*ab*.

(इ) SS (OJ) 212.

(*a*) तु [च] MBh (var.).

(*b*) स्नातकाय द्विजाय वै MBh (var.).

(*ab*) उपानहौ तु यो दद्याच्छ्लक्ष्णस्नेहसमन्वितौ SS (OJ).

(*d*) शाश्वतान्भरतर्षभ MBh (var.) ; देवतैर् MBh (var.) ; अपि° [अभि°] MBh (var.); °पूजितः SS (OJ), MBh (var.).

He who gives as a gift a pair of sandals to a Brāhmaṇa who is a worthy recipient, he too attains such noble regions (after death) that are highly honoured by the celestial ones. (A. A. R.).

उपानहौ तु यो दद्याच् see No. 7161.

7162

उपानीतं दूरात् परिमलमुपाघ्राय मरुता
समायासीदस्मिन् मधुरमधुलोभान्मधुकरः ।
परो दूरे लाभः कुपितफणिनश् चन्दनतरोः
पुनर्जीवन् यायाद् यदि तदिह लाभोऽयमतुलः ॥

(आ) SR 237. 50, SSB 635. 11.

Śikhariṇī metre.

Inhaling from afar the fragrance brought on by the breeze, the bee came to it covetous of sweet honey ; any gain is a far cry ; if he escapes with his life from the angry serpent in the sandal tree that itself may be reckoned as a great gain. (A. A. R.).

7163*

उपान्तप्रोन्मीलद्विटपिजटिलां कौतुकवती
कदाचिद् गन्तासि प्रियसखि न शिप्रातटभुवम् ।
यदस्यां मुक्तास्रग्विहितसितभोगिभ्रमतया
वयोरूढः केकी लिखति नखरेण स्तनतटम् ॥

(आ) Skm (Skm [B] 542, Skm [POS] 2. 14. 2) (a. Madhu).

Śikhariṇī metre.

Interested by curiosity to see the bed of the river Śiprā[1] which is overgrown with bushes on its banks in close proximity, you will not, my dear friend, please go there by any chance; for, mistaking the pearl-necklace which adorns your bosom to be a white snake a grown up peacock may scratch (your) breasts with its nail-like claws[2] ! (A. A. R.).

1. An epithet of Narmadā.
2. The maid, instead of bringing the lover to her mistress, was herself engaged in dalliance with him.

7164

उपायं चिन्तयेत् प्राज्ञो ह्यपायमपि चिन्तयेत् ।
पश्यतो बकमूर्खस्य नकुलैर्भक्षिताः सुताः ॥

(अ) P (PT 1. 168, PTem 1. 155, PS 1. 142, PN 2. 115, PP 1. 393, Pts 1. 406, PtsK 1. 454 and 456, PRE 1. 159, PD 309. 134), H (HJ 4. 10, HP 4. 10, HN 4. 10, HS 4. 7, HM 4. 9, HK 4. 10, HH 100. 15-16, HC 134. 12-13). (Cf. KSS 10. 60. 233-37, KṣB 16. 337). Cf Ru 80.

(आ) IS 1302.

(इ) Old Syriac 1. 102.

(*a*) चिन्तयेन् PS, H; चिन्तयेद् विद्वान् PP ; प्रज्ञस् Pts, PtsK, PD, HJ, HP.

(*b*) °प्य् [ह्य्] HH, PS (var.) ; त्व् [ह्य्] HJ, HP ; अपा° PP, HP ; तथापायं च चि° Pts, PtsK, PD ; अनुचि° [अपि चि°] PS.

(*c*) श्रूयते हि समुद्रान्ते PD.

(*d*) भक्षिता बभ्रुणा सुताः (or भ° ब° tr.) PS ; नकुलेन हता बकाः Pts, PtsK ; भक्षिता बकाः PP ; भक्षितो बकाः PD ; शवा [सु°] HP (var.) ; प्रजाः [सु°] HS, HM, HH.

A wise man should think of what is expedient, but he should also think of what is inexpedient. While the foolish heron was looking on, his young were eaten by the mongooses. (F. Edgerton's translation).

उपायं तं पुरस्कृत्य see No. 7165.

7165

उपायं यं पुरस्कृत्य सेवते सेवकः प्रभुम् ।
अनन्तरज्ञस् तत्रैव योग्यं तं किल मन्यते ॥

(अ) RT (RT [VVRI] 3. 214, RT [S] 3. 214, RT [T] 3. 214, RT [Calc.] 3. 217).

(*a*) उपायनं RT (var.) ; तं [यं] RT (T), RT (Calc.).

If a servant adopts some (peculiar) line for serving his master, the latter without judgment takes him, indeed, to be fit for that very (line). (M. A. Stein's translation).

7166

उपायकुशलं वैद्यं भृत्यसंदूषणे रतम् ।
शूरमैश्वर्यकामं च यो न हन्ति स वध्यते ॥

(अ) R (R [Bar] 2. 94. 24, R [R] 2. 100. 30, R [Kumbh] 2. 100. 30, R [G] 2. 109. 40, R [L] 2. 114. 43).

(*a*) उपायाजकुशलैर्वेद्यं R (var.).
(*b*) भृत्यं संदर्शने or भृत्यं संदूषणे (संभू° or संतो°) or भृत्यं संभाषणे (संतो) R (var.).
(*c*) ऐश्वर्ययुक्तं R (var.).
(*d*) योवजानानि वध्यते or योनयुंक्ते (योनि°) स वर्धते (बाध°) R (var.) ; नियुंक्ते or हंति न or हन्यते or बध्यते [न ह्°] R (var.).

He who does not check the propensities of a clever and learned adviser, who takes delight in teasing the subordinates, who desires wealth, though valorous, is easily crushed in the end. (T. S. Raghavacharya's translation).

7167

उपायज्ञश्च योगज्ञस् तत्त्वज्ञः प्रतिभानवान् ।
स्वधर्मनिरतो नित्यं परस्त्रीषु पराङ्मुखः ।
वक्तोहवांश्चित्रकथः स्यादकुण्ठितवाक् सदा ॥

(अ) Śukranīti 3.56. (in some texts 3.57 *cd*–3. 58).

A person should be resourceful and know how to act, he should grasp the underlying truth and have brightness of conception ; he should always be devoted to righteousness and turn his face away from thoughts of other women ; he should be a speaker and guess others' thoughts correctly ; full of interesting anecdotes ; he should take care that his words are not contradicted (due to error). (A. A. R.).

उपायनं पुरस्कृत्य see No. 7165.

7168

उपायनीकृतं यत् तु सुहृत्सम्बन्धिबन्धुषु ।
विवाहादिषु चाचार- दत्तं ह्रीदत्तमेव तत् ॥

(अ) Śukranīti 3. 211.

Whatever is presented to friends, kinsmen and relations, during marriages and such other occasions—all these are customary and may be considered as given in modesty. (A. A. R.).

7169

उपायपूर्वं लिप्सेत कालं वीक्ष्य समुत्पतेत् ।
पश्चात्तापाय भवति विक्रमैकरसज्ञता ॥

(अ) KN (KN [ĀnSS] 12. 10, KN [TSS] 12. 10, KN [BI] 11. 32).
(आ) SRHt 151. 2 (a. C).
(*c*) निर्दिष्टा [भ°] KN (BI).

By proper means, a king should desire to obtain his ends ; considering (the advantages or otherwise of) the times, he should fall upon his enemy. Over-much reliance on valour and energy often-times becomes the source of repentence. (M. N. Dutt's translation).

7170

उपायमास्थितस्यापि नश्यन्त्यर्थाः प्रमाद्यतः ।
हन्ति नोपशयस्थोऽपि शयालुर्मृगयुर्मृगान् ॥

(अ) Śiś 2. 80.
(आ) SSap 534 *ab*.
(*b*) नश्ययन्त्यर्थाः (*sic !*) Śiś (D).

The objectives of a careless persons, even if he adopts the right means, are (often) lost ; a sleepy hunter, even in his protective pit, cannot kill any animals. (S. V. Dixit's translation).

उपायाः सन्त्येते विर° see No. 3738.

7171

उपायानां च सर्वेषाम् उपायः पण्यसंभवः ।
धनार्थं शस्यते ह्येकस् तदन्यः संशयात्मकः ॥

(अ) P (Pts 1. 17, PtsK 1. 10).
(आ) IS 1303.
(*b*) पण्यसंग्रहः Pts.
(*c*) योऽन्यः [ह्ये°] PtsK.
(*d*) उपायः [त°] PtsK.

Commerce is considered as the only means to gain money ; all other means are uncertain.

7172

उपाया युक्तयो मायाः कालयापनमुच्यते ।
निरपायो जयस्तूर्णम् एक एव पराक्रमः ॥

(अ) Bhār (Bhār [KM] 1. 1167, Bhār [Bh] 1. 1179).

(*c*) जयस् तूलम् Bhār (KM).

Expedients, devices, stratagems involve but waste of time. Striking the enemy without delay is the only way to success. (M. S. Bhandare's translation).

7173

उपायेन जयो यादृग् रिपोस् तादृङ् न हेतिभिः ।
उपायज्ञोऽल्पकायोऽपि न शूरैः परिभूयते ॥

(अ) P (Pts 1. 209, PtsK 1. 236).

(आ) SR 384. 291, IS 1304.

(*a*) उपायो न जयो SR.

(*b*) तावन्न Pts ; तादृग्न PtsK.

A victory over an enemy gained by ruse will not be gained by weapons; who knows the ruse, though he is of small stature, will not be defeated even by valorous persons.

7174

उपायेन हि यच्छक्यं न तच्छक्यं पराक्रमैः ।
काकी कनकसूत्रेण कृष्णसर्पमघातयत् ।

(अ) P (PT 1. 59, PTem 1. 52, PS 1. 50, PP 1. 159, PN 2. 36, PRE 1. 60, Pts 1. 207, PtsK 1. 233 and 243, PD 302. 46, PM 1. 74), H (HJ 2. 119 and 1. 214 *ab*, HS 2. 114 and 192*ab*, HM 2. 120 and 1. 197*ab*, HP 2. 106 and 1. 158*ab*, HN 2. 105 and 1. 159*ab*, HK 2. 118 and 1. 199*ab*, HH 61. 1-2 and 35. 16, HC 80. 1 and 47. 10, Boltz 50. 86), Tantrākhyāna 7. 1, Cr 1276 (CNW 100), Vet 1. 106 (11. 4)*ab*. (Cf. KSS 10. 6. 78, KṣB 16. 283-84, No. 7175). Cf. Ru 43, Crn 129, JSAIL 24. 143-44.

(आ) RA 5. 23, SRM 1. 2. 178, IS 1305 and 1306*ab*.

(इ) Old Syriac I. 40, Tantri (OJ) 73, ShD (T) 84.

(*a*) तु [हि] NABC in PS, Tant° ; यत्कुर्यात् (°द् PP) Pts, PP ; शक्यं Boltz 50. 86 ; यच्च् Tantri (OJ).

(*b*) तन्न शक्यं Pts, यन्न शक्यं PP ; नच् श° Boltz 50. 86 ; बलैरपि [प°] Tant°; बलेनापि Tantri (OJ).

(*c*) काकः HK, B in HP, PS (NBC in PS as above), Tant° ; काकैः A in HP ; काक्या HM, HC, PP, Pts, Tant°, Tantri (OJ), SRM.

(*d*) कालसर्पो निपातितः Cr, Tantri (OJ), SRM; कृष्णसर्पो निपातितः Pts, PP, Tant° ; कृष्ण-सर्पम् (°र्पो A in HP, A in HK, HC) अघातयत् (अटाडयत् B in HP, HS [fn.]); अमारयत् (°येत्) PS, PT, PRE ; विनाशितः N in HP , H (but HK, HC as Cr), P (with exception of PP, Pts).

That which could not be accomplished by prowess may be effected by stratagem. A hen crow, by (means of) a gold chain, caused a black serpent to be put to death. (F. Johnson's translation).

7175

उपायेन हि यच्छक्यं न तच्छक्यं पराक्रमैः ।
शृगालेन हतो हस्ती गच्छता पङ्कवर्त्मना ॥

(अ) H (HJ 1. 214, HS 1. 192, HM 1. 197, HK 1. 199, HP 1. 158, HN 1. 159, HH 35. 16-17, HC 47. 10-11, Boltz 30. 41 and 36. 54), Vet 1. 106 (11. 4). (Cf. JSAIL 24. 143-44).

(आ) RA 5. 23, IS 1306.

(*d*) गच्छता HS ; °वर्त्मनि IS.

That may be accomplished by stratagem, which could not be accomplished by prowess. An elephant was deprived of life by a jackal going along a miry road. (F. Johnson's translation).

7176

उपायैरप्यशक्यास्ते जाने जेतुं नरेश्वराः ।
उपेक्षिता भविष्यन्ति संकल्पेऽप्यथ दुर्जयाः ॥

(अ) Bhār (Bhār [KM] 1.1160, Bhār [Bh] 1. 1172).

(*a*) उपायैरध्य° Bhār [KM] ; उपायैरपि शक्ताः Bhār (var.).

(*d*) संकल्पेष्वपि Bhār (var.); दुर्नयाः Bhār(var.).

I know that even by employing the (four) expedients of policy it is impossible to overcome these princes. But if we neglect to take notice of them, they will be invincible even in thought. (M. S. Bhandare's translation).

7177**

उपायैरिव तैः काले चतुर्भिः सुप्रयोजितैः ।
मैलुगिक्षोणिपालस्य राज्यं जातं सदोन्नतम् ॥

(आ) JS 1. 7.

(*c*) मेलु° JS (var.) ; °णिभूपाल- JS (var.).

The four means of success against enemies being well employed at the proper time, the kingdom of the Mailugi [Moghul ?] king ever remained at the height of glory. (A. A. R.).

उपायो न जयो यादृग् see No. 7173.

7178

उपार्जितानामर्थानां त्याग एव हि रक्षणम् ।
तडागोदरसंस्थानां परीवाह इवाम्भसाम् ॥

(अ) P (PT 1. 3, PS 1. 3, PN 2. 2, PP 1. 2, Pts 2. 150, PtsK 2. 157, PRE 1. 3), H (HJ 1. 165, HS 1. 147, HM 1. 153, HP 1. 118, HN 1. 119, HK 1. 155, HH 29. 7-8, HC 39. 8-9), Cr 188 (CV 7. 14, Cv 6. 7), VCsr 3. 8. (Cf. ZDMG 39. 307). (Cf. KSS 10. 60. 233-37).

(आ) VS 3037 (a. Kālidāsa), (cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p.210), SuM 6. 13, SuB 9. 3, NV 30. 30, SR 69. 10 (a. P), SSB 337. 12 (a. Kālidāsa), SSH 1. 19, Sama 1 उ 10, SPR 407. 6 (a. Jaina-Pañcatantra), (Kav p. 33), IS 1307. Cf. परोत्पीडे तडागस्य.

(इ) Old Syriac 1. 2, Ru 13.

(*a*) उपार्ज्जित्र्र°...र्थानां PS(var.); उपाजितां CV (var.); वित्तानां [अ°] CV, CPS, H (but HP, HN, HS [var.] as above), VC (but M as above), VS, SR, SSB, NV, SSH, Sama, Kav ; वस्तूनां [अ°] HS (var.) ; विद्यानां [अ°] CPS ; द्रव्याणां [अ°] PS (var.).

(*b*) योरा वहिरक्षणम् (*sic !*) Cv (var.) ; त्यागायैव VCsr (var.) ; एको [ए°] IS ; पूरणम् [र°] SuM ; कारणम् Cv (var.), VCsr (var.), PtsK, SuM (var.).

(*c*) तटाको° PS, PP (var.), VCsr, SuB ; तटागो° Cv (var.) ; तडाको° PT ; केदारो° [त°] VS; °दररांस्वानां CV (var.) ; °संस्थानं (°न) CV (var.).

(*d*) परिवाहोऽम्भसमिव SPR; परिवाहैर् Cv(var.); परिवाह PT (var.) ; पारस्रुतिर् CPS ; °परिस्रव (°री° ; °श्र°) CV (var.) ; परि° Cv (var.), PS (var.) ; इव क्रिया Cv (var.) ; इवाम्भसाम् SuB.

Of goods that are acquired, distribution is the one true means of preservation ; it is like an outlet-drain for waters pent up within the belly of a pond. (F. Edgerton's translation).

7179*

उपालभ्यो नायं सकलभुवनाश्चर्यमहिमा
हरेर्नाभीपद्मः प्रभवति हि सर्वत्र नियतिः ।
यदत्रैव ब्रह्मा पिबति निजमायुर्मधु पुनर्
विलुम्पन्ति स्वेदाधिकममृतहृद्यं मधुलिहः ॥

(आ) SkV 1067.

Śikhariṇī metre.

The lotus that grows from Viṣṇu's navel / and holds within its greatness all the wonders of the world / may not be blamed—for in all things / fixed laws apply—that at one place / Brahmā should drink of immortality / and bees but take the honey, / tasty with ambrosia and with sweat. (D. H. H. Ingalls's translation).

7180

उपासते यथा बाला मातरं क्षुधयार्दिताः ।
श्रेयस्कामास् तथा गङ्गाम् उपासन्तीह देहिनः ॥

(अ) MBh (MBh [Bh] 13. 27. 52, MBh [R] 13. 26. 50, MBh [C] 13. 1808).

(आ) IS 1308.

(*a*) उपासंते (°ति) or आवसंति [उ°] MBh (var.).

(*b*) मातरं क्षुधयान्विताः MBh (var.).

(*c*) पयस्कामास् [श्रे°] MBh (var.).

(*d*) उपासंते हि MBh (var.) ; हि [इह] MBh (var.).

As children afflicted with hunger solicit their mothers for food, after the same manner do people desirous of their highest good pay court to Gaṅgā. (P. C. Roy's translation).

7181*

उपास्यमानाविव शिक्षितुं ततो
मृदुत्वमप्रौढमृणालनालया ।
रराजतुर् माङ्गलिकेन संगतौ
भुजौ सुदत्या वलयेन कम्बुनः ॥

(अ) Naiṣ 15. 45.

Vaṁśastha metre.

The fair maiden's arms, accompanied each by an auspicious conch-bracelet, shone forth, as if they were each attended by a young lotus-stalk to learn the art of being soft from the arms. (K. K. Handiqui's translation).

7182

उपेक्षणीयैव परस्य वृद्धिः
प्रनष्टनीतेरजितेन्द्रियस्य ।
मदादियुक्तस्य विरागहेतुः
समूलघातं विनिहन्ति चान्ते ॥

(अ) BhKā 958 (=11. 27).

(*c*) °हेतोः BhKā (var.).

Upendravajrā metre.

Of an enemy whose senses are uncontrolled, who is swayed by pride and the like, whose state-policy has vanished, the growth—which causing discontent ruins him in the end after having destroyed his original possessions—is indeed to be neglected. (S. and K. Ray's translation).

7183

उपेक्षितः क्षीणबलोऽपि शत्रुः
प्रमाददोषात् पुरुषैर्मदान्धैः ।
साध्योऽपि भूत्वा प्रथमं ततोऽसाव्
असाध्यतां व्याधिरिव प्रयाति ॥

(अ) P (PP 1. 171, Pts 1. 235, PtsK 1. 244).

(आ) SR 151. 380 (a. P), SSB 477. 339, SRM 2. 1. 189, IS 1309.

Upajāti metre (Indravajrā and Upendravajrā)

Some men permit a petty foe / through purblind heedlessness to grow, / till he who played a petty role / grows, like disease, beyond control. (A. W. Ryder's translation).

7184

उपेक्षितानां मन्दानां धीरसत्त्वैरवज्ञया ।
अत्रासितानां क्रोधान्धैर् भवत्येषा विकत्थना ॥

(अ) Veṇī 3. 43.
(आ) SRRU 732 (a. Veṇī).

This is the boast of idiots neglected in scorn by men of superior strength and as such not put to fright by them in the blindness of their fury. (C. S. R. Sastri's translation).

7185

उपेक्षेत प्रनष्टं यत् प्राप्तं यत् तदुपाहरेत् ।
न बालं न स्त्रियं चाति- लालयेत् ताडयेन् न च ।
विद्याभ्यासे गृह्यकृत्ये तावुभौ योजयेत् क्रमात् ॥

(अ) Śukranīti 3. 98.

A person should ignore what has been lost, he should make much of what has been gained; he should not fondle his children or his wife excessively nor should he be harsh on them; he should see that they are usefully employed in education and household duties, respectively. (A. A. R.).

7186

उपेक्षेत समर्थः सन् धर्मस्य परिपन्थिनः ।
स एव सर्वनाशाय हेतुभूतो न संशयः ॥

(अ) Nāradīya-purāṇa 1. 8. 42.

If a person, being competent, disregards those that obstruct the path of *dharma*, he becomes the cause of universal misery; there is no doubt about it whatsoever. (A. A. R.).

7187

उपेक्ष्यपक्षे भूपानां मानः स्वार्थस्य सिद्धये ।
स तु प्राणानुपेक्ष्यापि ग्राह्यपक्षे मनस्विनाम् ॥

(अ) RT (RT [VVRI] 4. 613, RT [S] 4. 613, RT [T] 4. 612, RT [Calc.] 4. 616).
(आ) IS 1310.

Honour is for kings among the things which may be neglected for the sake of their advantage. But for self-respecting persons it is one of those things which must be saved, even at the sacrifice of their life. (M. A. Stein's translation).

7187 A

उपेक्ष्य लोष्टक्षेप्तारं लोष्टं दशति मण्डलः ।
सिंहस् तु शरमपेक्ष्य शरक्षेप्तारमीक्षते ॥

(अ) Bhāvadevasūri's Pārśvanāthacaritra 3. 1104.

A dog waits upon him that throws a clod, and bites the clod (retrieves), but a lion disregards the arrow, and gazes at him that discharges the arrow. (A. Bloomfield's translation).

7188

उपेतः कोशदण्डाभ्यां सामात्यः सह मन्त्रिभिः ।
दुर्गस्थश्चिन्तयेत् साधु मण्डलं मण्डलाधिपः ॥

(अ) KN 8. 1.
(*a*) कोष° KN (BI).

Supported by a solvent treasury and an efficient army, assisted by his ministers and officers of state, and secure in his own castle, a central monarch should direct his attention to the consolidation of his kingdom. (M. N. Dutt's translation).

7188 A*

उपेत्य तां दृढपरिरम्भलालसश्
चिरादभूः प्रमुषितचारुचन्दनः ।
धृताञ्जनः सपदि तदक्षिचुम्बनाद्
इहैव ते प्रिय विदिता कृतार्थता ।

(अ) RŚ 1. 66.
(*a*) °लालसं RŚ (var.).
(*b*) चिरादभूत् RŚ (var.) ; प्रमुखित° RŚ (var.).
(*c*) क्षताञ्जनः RŚ (var.) ; तदक्ष° RŚ (var.).
(*d*) मे त्वयि RŚ (var.) ; कदर्थता RŚ (var.).

Rucirā metre.

Having resorted to another dame with the strong desire to embrace her closely, you have stolen [transferred to your chest] the sandal paste (which had been applied over her bosom) ; (again) as a result of the swift kissing her eyes you bear (on your lips) the marks of collyrium (transferred from her eyes) ; thus oh ! dear, through these is known the fact of your (faithless) act. (S. Bhaskaran Nair's translation).

उपेत्य धीयते यस्माद् see No. 7071.

7189*

उपैति क्षाराब्धि सहति बहुवातव्यतिकरं
पुरो नानाभङ्गाननुभवति पश्यैष जलदः ।
कथंचिल्लब्धानि प्रवितरति तोयानि जगते
गुणं वा दोषं वा गणयति न दानव्यसनिता ॥

(आ) SkV 1379 (a. Vallaṇa), Skm (Skm [B] 1943, Skm [POS] 4. 61. 3) (a. Vallaṇa), SRRU 984, (v. Kav p. 100).

(*a*) वहति [स°] Skm ; वडवात SkV (var.).

(*d*) ग° न tr. Skm.

Śikhariṇī metre.

See yonder cloud / who travels to the salty sea, / endures the buffets of the winds / and is even torn to shreds ; / who still pours forth for all the earth / the water he has gained at such a price. / He does not set himself as judge of good or bad / who falls in love with charity. (D. H. H. Ingalls's translation).

उपैति घनमण्डली see No. 6772.

उपैति शस्यं परिणामरम्यता see No. 7190.

7190*

उपैति सस्यं परिणामरम्यतां
नदीरनौद्धत्यमपङ्कतां मही ।
नवैर्गुणैः संप्रति संस्तवस्थिरं
तिरोहितं प्रेम घनागमश्रियः ॥

(अ) Kir 4. 22.

(आ) SR 344. 18 (a. Kir), SSB 219. 25 (a. Bhāravi), SuMañ 159.

(*a*) शस्यं [स°] SuMañ ; परिणामरम्यता Kir (var.).

(*b*) °ङ्कता SuMañ, SR, SSB ; महीम् SuMañ, SR, SSB.

Vaṁśastha metre.

The corn in the fields had become charming by its ripeness, the rivers are not impetuous, the grounds are free of mud, by the presence of the newer qualities (of the autumn), the firm and familiar attachment to the charms of the rainy season has now become eclipsed. (A. A. R.).

7191*

उपोढरागाप्यबला मदेन सा
मदेनसा मन्युरसेन योजिता ।
न योजितात्मानमनङ्गतापितां
गतापि तापाय ममास्य नेयते ॥

(अ) KāD 3. 52.

(इ) KāD (T) 3. 52.

(*c*) °तापिता KāD (Calc. Uni. ed.), KāD(T).

(*d*) तावाच ममास [ता° म°] KāD (var.).

Vaṁśastha metre.

That damsel though attached to me, but being infatuated with youthful sensitiveness towards me and pining through suppressed love for me, has caused so much anguish to me. (K. Ray's translation).

7192*

उपोढरागेण विलोलतारकं
तथा गृहीतं शशिना निशामुखम् ।
यथा समस्तं तिमिरांशुकं तया
पुरोऽपि रागाद् गलितं न लक्षितम् ॥

(आ) Skm (Skm [B] 412, Skm [POS] 1. 83. 2) (a. Pāṇini), JS 260. 5 (a. Pāṇini), VS 1969 (a. Pāṇini), ŚP 3634 (a. Pāṇini), SR 299. 19 (a. ŚP), SSB 145. 21 (a. Pāṇini), RJ 1076, IS 1311, Kav p. 52 (twice), Dhv (HSS) *ad* 1. 13 (p. 47), Amd 253. 700 (a. Dhv), KH 328. 5-6, AR 109. 6-7, VyVi *ad* 1. 6 (p. 11), Sar 2. 128 (p. 211), Daś *ad* 4. 36 (p. 243). Cf. ZDMG 16. 587.

(*d*) मोहात् [रा°] Skm (var.).

Vaṁśastha metre.

The twilight [*or* : the heroine's face] with twinkling stars [*or* : shining pupils] was illuminated [*or* : kissed] by the moon [*or* : the hero] glowing red [*or* : overcome by emotion] so suddenly [*or* : with such love] that the entire mass of darkness [*or* : black garment] disappearing in the east [*or* : slipping even in front], due to illumination [*or* : love] was not at all noticed. (K. Krishnamoorthy's translation in Dhv [POS] 92).

7193*

उपोदकी समायाति तिन्तिडीमन्त्रिणा सह ।
पलायध्वं पलायध्वं रे रे शाकविडम्बकाः ॥

(आ) TP 389, IS 7484.

(*b*) तिंत्रिणी TP.

The first item of serving water has come along with the side-dish of tamarind; run away, oh! run away, you all who have been deprived of the course of rice. (A. A. R.).

7194

उपोष्यैकादशीः सर्वास् तथा कृष्णाश्चतुर्दशीः ।
ध्यात्वा हरिहरं देवं प्राप्नोति परमं पदम् ॥

(आ) ŚP 694, SH 617.

(*a*) °दशीं सर्वां SH.

(*b*) कृष्णचतुर्दशीं SH.

Observing a fast on all eleventh lunar days, similarly during the fourteenth day of the dark fortnight, and meditating on the Lord Harihara [son of Viṣṇu and Śiva], one obtains the highest beatitude. (A. A. R.).

7195*

उप्ता कीर्तिलता गुणैस्तव विभो सिक्ता च दानोदकैर्
मेरुस्तम्भमवाप्य दिक्षु वितता प्राप्ता नभोमण्डलम् ।
धूपैस् त्वत्प्रतिपक्षलक्षवनितानिःश्वासजैर् धूपिता
ऋक्षैः कोरकितेन्दुना कुसुमिता श्रीरामचन्द्र प्रभो ॥

(आ) SR 121. 156, SSB 422. 43.

Śārdūlavikrīḍta metre.

The creeper of your fame, my lords has been planted with your virtues, and well irrigated with the water that is offered along with gifts; it has for support the pillar in the form of the Meru mountain, and it has spread in the region of the sky; it has been treated with smoke coming from the sighs of *lakhs* of women of your enemies; it has budded in the form of stars and put forth a (fine) flower in the shape of the moon, oh! lord Rāmacandra. (A. A. R.).

7196

उप्यन्ते विषवल्लिबीजविषमाः क्लेशाः प्रियाख्या नरैस्
तेभ्यः स्नेहमया भवन्ति नचिराद् वज्राग्निगर्भाङ्कुराः ।
येभ्योऽमी शतशः कुकूलहुतभुग्दाहं दहन्तः शनैर्
देहं दीप्रशिखासहस्रशिखरा रोहन्ति शोकद्रुमाः ॥

(आ) Prab 5. 16.

(आ) IS 1312.

(*a*) °वल्लि° [°वल्लि°] IS.

(*d*) दीप्त° Prab (V) ; °विषमा [°शि°] IS.

Śārdūlavikrīḍita metre.

Man plants the poisonous seed of sorrow under the name of love, from which there quickly spring up shoots of affection, which contain a fire dangerous as lightning : and from these shoots grow trees of sorrow with innumerable branches, which burning like a heap of covered straw, slowly consume the body. (J. Taylor's translation).

उप्यमानं बहु क्षेत्रम् see No. 7197.

7197-98

उप्यमानं मुहुः क्षेत्रं स्वयं निर्वीर्यतामियात् ।
न कल्पते पुनः सूत्यां उप्तं बीजं च नश्यति ॥
एवं कामाशयं चित्तं कामानामतिसेवया ।
विरज्यते यथा राजन् नाग्निवत् कामबिन्दुभिः ॥

(अ) BhPn 7. 11. 33-34.

(आ) IS 1313 (No. 7197 only).

(*a*) बहु [मु°] BhPn (var.).

Just as a field that is continuously tilled loses all powers of its fertility and cannot yield corn, and destroys the seed sown in it, so our heart which is the receptacle of all desires, becomes satiated by the over-indulgence in them. (J. M. Sanyal's translation).

7199

उभयमेव वदन्ति मनीषिणः
समयवर्षितया कृतकर्मणाम् ।
बलनिषूदनमर्थपतिं च तं
श्रमनुदं मनुदण्डधरान्वयम् ॥

(अ) Ragh 9. 3. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 134).

(*c*) वल° Ragh (var.).

Drutavilambita metre.

Wise men speak only of two (persons) as the removers of the fatigue of those who have done their duty by timely gifts (of rain and wealth, respectively)—*viz.*, of Indra and of the king Daśaratha, a descendant of the king Manu. (M. R. Kale's translation).

7200

उभयी प्रकृतिः कामे सज्जेदिति मुनेर्मतम् ।
अपवर्गे तृतीयेति भणतः पाणिनेरपि ॥

(अ) Naiṣ 17. 70 (Naiṣ *ad* Mallinātha 17. 68).

(आ) SuMañ 240 (a. Śrī-Harṣa).

(*b*) °र्मन: Naiṣ (var.).

Even the sage Pāṇini opined[1] that both sexes should indulge in passion, when he said that salvation was for eunuchs[2]. (K. K. Handiqui's translation).

1. Pāṇini-sūtra : अपवर्गे तृतीया (2. 3. 6).
2. The third sex.

7201

उभयोरपि निस्तर्तुं शक्तः साधुस् तथापदम् ।
शत्रोः स्वस्य च निस्तीर्णौ गजग्राहौ यथापदम् ॥

(अ) PTu 2. 24 and 51. 2-4.

A virtuous person has the ability to overcome the danger which affects both himself and his enemy ; just as both the elephant and (its enemy), the crocodile, were able to cross the danger affecting both of them (through the efforts of the elephant alone)[1]. (S. Bhaskaran Nair's translation).

1. The anecdote in the *Bhāgavata-purāṇa*, (8. 2-4) where the elephant whose leg is caught in the mouth of a crocodile, prays to Lord Viṣṇu who gives salvation to both the elephant and the crocodile.

7202

उभयोर्न स्वभोगेच्छा परार्थं धनसंचयम् ।
कृपणोदारयोः पश्य तथापि महदन्तरम् ॥

(आ) SRHt 217. 6 (a. Sakalavidyādhara),

SSSN 160. 4 (a. Sakalavidyādhara).
(*a*) उभयोर्नास्ति भो° SSSN.
(*b*) °सञ्चय: SSSN.

For the two, the miser and the munificent, there is no desire to enjoy; their amassed wealth is for others' use. But, lo! there is a big difference: (the one gives willingly, but the other with reluctance). (S. Bhaskaran Nair's translation).

7203

उभयोर्मेलने प्रीतिर् यदि स्यान् मेलनं तदा ।
एकेन न हि हस्तेन जायते तालवादनम् ॥

(आ) Nīsam 2. 70.

(Only) if there be a meeting of two, can it be pleasurable for both. (Joyous) clapping is impossible with a single hand. (S. Bhaskaran Nair's translation).

7204

उभाभ्यां गतिरेकैव गर्भस्थस्य ऋणस्य च ।
हसन्ती धारयेद् गर्भं रुदन्ती प्रतिमुञ्चति ॥

(अ) Cr 1277 (CNP II 252, CM 29, cf. CNPN 108). (Cf. विषम् ऋणं च गर्भस्तु [Cr 1951]).
(आ) (Cf. SuB 14. 9, IS 226, Subh 255).
(*a*) उभ्याभ्यां CNP II.
(*b*) °स्थचरिणस्य CNP II.
(*c*) हसति CNP II.
(*d*) रूदन्ति प्रतिमुचंति CNP II.

The same is the fate (situation) of these two things, of the child in the womb and of debt that is incurred; a woman laughingly conceives the child, but releases it, crying (with the pangs of labour). (A. A. R.).

7205

उभाभ्यामेव पक्षाभ्यां यथा खे पक्षिणां गति: ।
तथा दैवेन युक्तं तु पौरुषं फलसाधकम् ॥

(अ) Cr 1278 (CPS 380. 24). (Cf. No. 7206).

Just as with (the aid of) two wings alone the flight of birds is possible in the sky, so with the aid of (favourable) fate manly action achieves the results (desired). (A. A. R.).

7206

उभाभ्यामेव पक्षाभ्यां यथा खे पक्षिणां गति: ।
तथैव ज्ञानकर्मभ्यां जायते परमं पदम् ॥

(अ) Yogavāsiṣṭha 1. 1. 7. (Cf. No. 7205).
(आ) SSap 433, Regnaud I 40.
(*d*) लभ्यते शाश्वती गति: Regnaud.

Just as the flight of birds in the sky is done with the help of two wings alone, similarly with true knowledge and (righteous) action, the highest beatitude, comes into being. (A. A. R.).

7207**

उभावेव चलौ यत्र लक्ष्यं चापि धनुर्धर: ।
तद् विज्ञेयं द्वयाचलं श्रमेणैव हि साध्यते ।

(आ) ŚP 1811.
(*c*) द्वयचलं ŚP; (suggested change: द्वयाचलं).

When the two things are both in motion, the target as well as the bow-man, one has to realize both as stationary, and this is indeed accomplished with effort. (A. A. R.).

उभे एते हि करणे see No. 4654.
उभे एव क्षमे वोढुम् see No. 7217.
उभौ पक्षौ शुक्लौ see No. 7211.
उभौ पक्षौ श्वेतौ see No. 7211.

7208*

उभौ यदि व्योम्नि पृथक्प्रवाहाव्
आकाशगङ्गापयस: पतेताम् ।
तेनोपमीयेत तमालनीलम्
आमुक्तमुक्तालतमस्य वक्ष: ॥

(अ) Śiś 3. 8.

(आ) Almu 117, Amd 192. 509 and 229. 619, KāvR 41. 10-13, KāVa *ad* 4. 3. 10, AlK 12. 14-15, KHpk 347. 529, AlR 391, Sar 1. 75 (p. 50) and 4. 23 (p. 413).

(*c*) or तदो° [तेनो°] Amd 192. 509, KāVa, Sar.

Upajāti metre (Upendravajrā and Indravajrā).

If two separate streams of the waters of the heavenly Gaṅgā were to flow down in the sky, then his chest, dark like *tamāla*-tree, and having a pearl-necklace strung over it, could be compared to it[1]. (S. V. Dixit's translation).

1. The sky.

7209*

उभौ रम्भास्तम्भावुपरि विपरीतौ कमलयोस्
तदूर्ध्वं रत्नाश्मस्थलमथ दुरूहं किमपि तत् ।
ततः कुम्भौ पश्चाद् बिसकिसलये कन्दलमथो
तदन्विन्दाविन्दीवरमधुकराः किं पुनरिदम् ॥

(आ) JS 169. 18, SH 1781, Sar 3. 119 (p. 369). (*Samānarupa*-riddle; cf. L. Sternbach, *Indian Riddle*...V.I. Series 67; para 37. 4. 1).

(*b*) यत् [तत्] Sar ; रत्नानां स्थ° SH ; किमनि SH.

(*d*) तदन्वीदा° SH.

Śikhariṇī metre.

Two banana-stems[1] placed differently over two lotuses[2], above these there is the broad region of a gem-slab[3], and then something[4] which is difficult to guess (due to smallness), then are the two pots[5], and next come two lotus-stalks[6], then the tender sprout[7] with the moon[8], over which are two blue lilies[9] and a swarm of bees[10]—what can this be[11] ? (A. A. R.).

1. Thighs. 2. Feet. 3. Hips.
4. Thin waist. 5. Bosom 6. Hands
7. Neck. 8. Face. 9. Eyes.
10. Tresses. 11. A (beautiful) woman.

7210

उभौ लोकावभिप्रेक्ष्य राजानमृषयः स्वयम् ।
असृजन् सुमहद् भूतम् अयं धर्मो भविष्यति ॥

(अ) MBh (MBh [Bh] 12. 91. 11, MBh [R] 12. 90. 14, MBh [C] 12. 3375).

(आ) IS 1314.

(*a*) [अ]नुप्रेक्ष्य or [अ]भिप्रेत्य MBh (var.).

(*b*) राजानमसृजंस्तथा MBh (var.) ; तथा [स्व°] MBh (var.).

(*c*) मुनयोथ° [अ°] MBh (var.); स्व° [सु°] MBh (var.).

Casting their eyes on both the worlds, the *ṛṣi-s* made the king, that superior being, intending that he should be the embodiment of righteousness on Earth. (P. C. Roy's translation).

7211

उभौ श्वेतौ पक्षौ चरति गगनेऽवारितगतिः
सदा मीनं भुङ्क्ते वसति सकलः स्थाणुशिरसि ।
बके चान्द्रः सर्वो गुणसमुदयः किंचिदधिको
गुणाः स्थाने मान्या नरवर न तु स्थानरहिताः ॥

(अ) Cr 1279 (CNI I 301).

(आ) ŚP 894, SR 86. 13 (a. ŚP), SSB 365. 14, Any 62. 82, SRK 192. 4 (a. ŚP), Vidy 180, Sama 1 उ 7 and 2 उ 14, Regnaud VI 102, RJ 430, VP 2. 29.

(*a*) उभौ पक्षौ शुक्लौ दिवि च भुवि चाव्याहतगतिः Vidy ; श्वे° प° tr. SRK; शुक्तौ CNI, VP; शुक्लौ Sama ; भुवि [प°] Sama 2; वियति चावारितगतिः Sama, SRK (hypermetric) ; °वियति Regnaud.

(*b*) सकलं CNI I ; सकलस्था° Any, Sama, SRK.

(*c*) चिलसतिगुण: [गु°] CNI I; सर्वश्चान्द्रो Sama, SRK ; सर्वश्चन्द्र Regnaud; विलसति गुण: Sama ; अधिका Any.

(*d*) मान्या: CNI I ; पूज्या [मा°] Sama ; स्थान-विकला: Sama.

Śikhariṇī metre.

Both are white in colour, have *pakṣa* [wings *or* : fortnights], move in the sky unimpeded, always enjoy *mīna* [fish *or* : the zodiac sign of pisces], reside at the top of *sthāṇu* [tree-trunk *or* : Lord Śiva], and are *sakala* [having a cackling voice *or* : possession of digit]; thus in the crane there are all the qualities of the moon in a greater measure; (but) qualities are honoured in their proper places, oh! king, and not when they are away from their proper places. (A. A. R).

7212*

उमाकोमलहस्ताब्ज- सम्भावितललाटिकम् ।
हिरण्यकुण्डलं वन्दे कुमारं पुष्करस्रजम् ॥

(अ) Vedapādastava of Jaimini 2 (in Bṛhat-stotra-ratnākara vol. II [p. 385], in Telugu Script, Madras 1909).

(आ) SRHt 3. 10 (a. Vedapādastava).

Having the ornament on the forehead fondled by the tender lotus-hand of his mother Umā, and wearing ear-pendants and a garland of lotuses—to this Kumāra [son of Śiva], I bow. (A. A. R.).

7213**

उमातनूजेन गदाधरेण
प्रत्युत्सवं सेवितशंकरेण ।
गौरीशपुत्रेण रसज्ञहेतोर्
विरच्यते कश्चन काव्यबन्धः ॥

(आ) RJ 4 (1. 4) (a. Gadādhara).

(*b*) प्रत्युद्भवं RJ ; (suggested change : प्रत्युत्सवं).

Upajāti metre (Upendravajrā and Indra-vajrā).

By the son of Umā, Gadādhara, who propitiated Lord Śiva, during festivals, by the son of Gaurīśa, for the purpose appreciating the various sentiments (by connoisseurs), a certain poetical work is being composed. (A. A. R.).

7214**

उमा तिलकताले तु द्रुतौ लघुगुरू स्मृतौ ।
चाराख्यस्त्वडताल: स्याद् विद्वद्भिस् तेन गीयते ॥

(आ) ŚP 2020.

In the musical time of *umātilakatāla* there are two quick beats, then a short and a long one ; this *aḍatāla* is called *cāra* and those who are very proficient in music make use of it in their singing. (A. A. R.).

7215*

उमामिमां समुद्वीक्ष्य शीतदीधितिशेखराम् ।
एषा तु भारती भानुं मत्तं स्वीकृत्य नृत्यति ॥

(आ) Pad 119. 91 (a. Bhānukara), SR 30. 12.

(*b*) °शेखर SR.

(*c*) एषापि SR.

(*cd*) भानुयुतं सीत्कृत्य नर्तति SR.

Observing this Umā adorned with the disc of the moon, speech, taking hold of the intoxicated Bhānu [Lord Śiva], dances. (A. A. R.).

7216-17*

उमारूपेण यूयं ते संयमस्तिमितं मन: ।
शंभोर्यतध्वमाक्रष्टुम् अयस्कान्तेन लोहवत् ॥
उभे एव क्षमे वोढुम् उभयोर्बीजमाहितम् ।
सा वा शंभोस् तदीया वा मूर्तिर्जलमयी मम ॥

(अ) Kum 2. 59-60. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 37).

(आ) Alm 118 and 116.

(*a*) यू° ते tr. or तेनास्य Kum (var.), Alm.

(*b*) समाधि° [सं°] Kum (var.); °आवहितं [°स्थ°] Kum (var.).

(*c*) सोढुं [वो°] (var.).

(*f*) वीर्यम् [बी°] Kum (var.).

Do you, that seek a remedy, labour to attract the mind of Śaṁbhu absorbed in ascetic contemplation by the beauty of Umā like iron by a magnet.

The two alone are able to bear the energy of us two, Śaṁbhu and mine. Either she, Umā to bear Śaṁbhu's or his watery form to bear mine. (H. H. Wilson's translation).

7218*

उमा वधूर्भवान् दाता　याचितार इमे वयम् ।
वरः शंभुरलं ह्येष　त्वत्कुलोद्भूतये विधिः ॥

(अ) Kum 6. 82. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 96).

(आ) Sar *ad* 1. 82 (109; p. 79), KāRu *ad* 7. 20 (*ab* only).

(*d*) स्वकुलो° Kum (var.); °ओन्नतये Kum (var.).

Umā is the bride, you are the giver, ourselves the petitioners (for Śaṁbhu) and Śaṁbhu is the bridegroom. Indeed, this ceremonial is sufficient for the exaltation of thy race. (H. H. Wilson's translation).

7219*

उमावृषाङ्कौ शरजन्मना यथा
　यथा जयन्तेन शचीपुरंदरौ ।
तथा नृपः सा च सुतेन मागधी
　ननन्दतुस् तत्सदृशेन तत्समौ ॥

(अ) Ragh 3. 23. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 49).

(आ) VyVi 358. 25-26; 455. 34-35.

Vaṁśastha metre.

As Umā and Śiva were delighted with Kārtikeya, and as Śacī and Indra were delighted with Jayanta, so were, the king and (his spouse), the Magadha princess, equal to them pleased with their son, who was also like them [Kārtikeya and Jayanta]. (M. R. Kale's translation).

7220*

उरः कृत्वावेध्यं मणिफलकगाढस्थितकुचं
　भुजावालम्ब्यैहीत्यमरवनिता व्योमगृहगाः ।
अपद्वारेणैव त्वरितपदमाभाष्य सहसा
　हृतं हस्तालम्बैर्हरति सुरलोकं रणमुखात् ॥

(अ) Yogayātrā (MSs Nos. 3396 and 3263 in the India Office Library) fol. 25*a*. (Not found in H. Kern's edition).

(आ) JS 323. 35 (a. Varāhamihira), Kav p. 98.

(*a*) °वेद्यां JS (MSs).

Śikhariṇī metre.

Pressing his chest against their bosom, broad like a jewelled plank, holding his hands (lovingly) and saying 'Please come', the divine damsels going to their heavenly abode quickly lead by their hands the person, who has died on the battlefield, into heaven through a side entrance. (A. A. R.).

7221**

उरः पृष्ठं कटिश्चैव　मुखतुल्यं समादिशेत् ।
कर्णौ सप्ताङ्गुलौ प्रोक्तौ　तालुकं च षडङ्गुलम् ॥

(आ) ŚP 1635.

The chest, back and the flanks of a good horse should have equal measurement with the face; the ears are said to be of the length of seven *aṅgula-s* [finger-breadths] and the palate of the length of six *aṅgula-s*. (A. A. R.).

7722*

उरःस्थलं कोऽत्र विना पयोधरं
बिभर्ति संबोधय मारुताशनम् ।
वदन्ति कं पत्तनसंभवं जनाः
फलं च किं गोपवधूकुचोपमम् ॥

(आ) SR 202. 80, SSB 559. 81. (An *alāpa*-riddle).

Vaṁśastha metre.

Who is that one with chest without breasts ? [*nā* : man]. But has the consuming of air, tell me [*nāga* : snake]. Whom do people say that they are born in a city ? [*nāgara* : citizen]. What is that fruit which resembles the bosom of a cowherdess ? [*nāgaraṅga* : orange]. (A. A. R)..

7223

उरगी शिशवे बुभुक्षवे स्वाम्
अदिशत् फूत्कृतिमाननानिलेन ।
मरुदागमवार्तयापि शून्ये
समये जाग्रति संप्रवृद्ध एव ॥

(अ) BhPr 293 (a. Bhavabhūti).

Aupacchandasika metre.

With the wind from (her) mouth the serpent(-mother) showed (her) hungry child her own hissing by the ticklings of the coming of the winds at a time empty, (or) awakening, (or) even far advanced. (L. H. Gray's translation).

7224*

उरसि निपतितानां स्रस्तधम्मिल्लकानां
मुकुलितनयनानां किंचिदुन्मीलितानाम् ।
उपरिसुरतखेदस्विन्नगण्डस्थलीनाम्
अधरमधु वधूनां भाग्यवन्तः पिबन्ति ॥

(अ) BhŚ 123.

(आ) VS 2135, Pras 12. 8, SSSN 233. 5 (a. BhŚ), SK 5. 106, SU 713, SLP 3. 28, IS 1315.

(*a*) उपरि BhŚ (var.), VS; उपरिनि° SSSN ; त्रस्त° or श्रस्त° BhŚ (var.) ; °धम्मिलकानां IS (*contra metrum*) ; °धम्मिलिकानां or °धम्मीलकानां or °धर्मिल्लकानां or °धर्मल्लकानां IS.

(*b*) शिथिलभुजलतानां [मुकु°] SSSN ; उन्मीलतानां BhŚ (var.).

(*c*) सुरतजनित° or सुरतसमर° [उ°] BhŚ (var.) ; सुरतसमरखे° VS; °खेदः Pras ; °खेदस्निग्ध° or °खेदस्वेद° or °खेदखिन्न° (°दात्) or °खेदाक्लिन्न° or °खेदस्वार्द्र° or °भेदास्मिन्न° or °वेगास्विन्न° or °खिन्नस्वेद° or तांतस्विन्न° BhŚ (var.) ; °गल्ल° [°गण्ड°] BhŚ (var.) ; °स्थलानाम् BhŚ (var.) ; °लानम् IS.

(*d*) मधुरमधु [अध°] BhŚ (var.) ; पुण्यवंतः or भार्यवंतः [भा°] BhŚ (var.).

Mandākrāntā metre.

When she lies on your breast / amidst the disarray of her own scented hair, / with eyes like slightly opened buds / and cheeks flushed pink from love's fatigue, / the lips of a woman are honey / which favoured men may drink. (Barbara Stoler Miller's translation).

7225*

उरसि निहितस् तारो हारः कृता जघने घने
कलकलवती काञ्ची पादौ रणन्मणिनूपुरौ ।
प्रियमभिसरस्येवं मुग्धे त्वमाहतडिण्डिमा
यदि किमधिकत्रासोत्कम्पा दिशः समुदीक्षसे ॥

(अ) Amar (Amar [D] 30, Amar [RK] 31, Amar [K] 31, Amar [S] 29, Amar [POS] 29, Amar [NSP] 31)[1].

(आ) Skm (Skm [B] 783, Skm [POS] 2. 62. 3) (a. Amar), SkV 835 (a. Devagupta), ŚP 3613 (a. Argaṭa), VS 1947

(a. Argaṭa), SG 307, SR 298. 17 (a. Amar), SSB 143. 17 (a. Argaṭa), IS 1316, Pr 365, KH 369. 14-17, Daś *ad* 2. 27 (p. 118. 6-9), RA 5. 23.

(*a*) हारस तथा Amar (var.) ; जघनस्थले Amar (var.).

(*b*) कर्णकर्णवती Amar (var.) ; पादे Amar (var.) ; रणत्क्वणिनू° or क्वणन्म° Amar (var.).

(*c*) अभिसरसि Amar (var.) : त्वमाहितडि° or त्वयाहत° or त्वं समाहृ° Amar (var.) ; समाहितडि° Amar (var.), RA.

(*d*) किमिदमधिक° Amar (var.) ; किमपरं त्रासोत्कम्पं (°म्पा) ŚP, SG, VS, SR, SSB ; किमपरमतस्त्रासो RA ; किमपरं त्रासोद्भ्रान्ता KH ; किमिदमपरं त्रा° SkV, Skm ; °त्रासोत्कम्पं Amar (var.); °त्रासोद्वेगं Amar (var.) ; यदि समधिक° Amar (var.) ; दिशो मुहुरीक्षसे Amar (var.), SkV, Skm, KH ; समुपेक्षसे or परिवीक्षसे Amar (var.).

1. Western (Arj) 31, Southern (Vema) 29, Ravi 28, Rāma 29, BrMM 31, BORI I 83, BORI II 31.

Hariṇī metre.

On thy breasts, thou hast suspended a clinking string of pearls ; around thy ample hips thou hast clapped a noisy girdle; thy feet carry sounding ornaments of precious stones ; when thou, oh ! simple one, goest stealthily to thy lover with such beating of drum, why doest thou tremble with violent fear and cast glances on all sides ? (C. R. Devadhar's translation).

7226*

उरसि फणिपतिः शिखी ललाटे
　शिरसि विधुः सुरवाहिनी जटायाम् ।
प्रियसखि कथयामि किं रहस्यं
　पुरमथनस्य रहोऽपि संसदेव ॥

(अ) Ava 485.

(आ) SR 245. 2, SSB 649. 2.

Puṣpitāgrā metre.

On his chest a lordly serpent, fire in his forehead, the moon on his head, the divine Gaṅgā in his matted hair ; dear friend, am I to tell you the secret ? Even the privacy of Lord Śiva is a court of justice [*or* : an assembly of many people]. (A. A. R.).

7227*

उरसि मुरभिदः का गाढमालिङ्गितास्ते
　सरसिजमकरन्दामोदिता नन्दने का ।
गिरिसमलघुवर्णैरर्णवाख्यातिसंख्यैर्
　गुरुभिरपि कृता का छन्दसां वृत्तिरस्ति ॥

(आ) SR 203. 96, SSB 561. 97, SRK 167. 10.
A *bahir-ālāpa*-riddle with the same word as an answer. (Cf. L. Sternbach, *Indian Riddles*..., V. I. Series 67 ; para 81).

Mālinī metre.

Who remains on the chest of Kṛṣṇa embracing him tightly ? [Mālinī[1]] Who is rendered fragrant by the honey of lotuses in the Nandana garden ? [Mālinī[2]] With short syllables of the number of the great mountains and with long ones of the number of seas, which metre is made up ? [Mālinī[3]]. (A. A. R.).

1. Flower-garland.
2. A female florist or heavenly Gaṅgā.
3. Mālinī metre.

7228*

उरस्तव पयोधराङ्कितमिदं कुतो मे क्षमा
　ततो मयि विधीयतां वसु पुरा यदङ्गीकृतम् ।
इति प्रचलचेतसः प्रियतमस्य वारस्त्रिया
　क्वणत्कनककङ्कणं करतलात् समाकृष्यते ॥

(अ) Rasamañjarī of Bhānukara 48.

(आ) SR 356. 17, SSB 240. 10.

Pṛthvī metre.

Your chest is marked with impressions of the breasts of another woman; whence any more forgiveness? Hence restore the wealth which you have received from me: So saying the harlot draws away the jingling golden bracelet from the hand of the beloved lover whose mind is in a disturbed state[1]. (A. A. R.).

1. Illustration of a *khaṇḍita nāyikā* [a sweetheart betrayed by her lover].

7229*

उरस्यस्य भ्रश्यत् कबरभरनिर्यत् सुमनसः
पतन्ति स्वर्बालाः स्मरपरवशा दीनमनसः ।
सुरास्तं गायन्ति स्फुरिततनुगङ्गाधरमुखास्
तवायं दृक्पातो यदुपरि कृपातो विलसति ॥

(अ) Lakṣmīlaharī of Paṇḍitarāja-Jagannātha 3.

(आ) SH 899; 93* (a. Paṇḍitarāja), (cf. IHQ 10. 485).

(*a*) उरस्त्रज्ञस्यत्त्कवरभरतिर्यत् सुमानसः SH (var.) (*contra metrum*).

(*b*) स्मरशरपराधीन° Lakṣmī°.

Śikhariṇī metre.

With flowers falling from their dishevelled tresses the divine damsels, overcome with love and with humble minds fall on his chest; and the gods headed by Śiva having the Gaṅgā shining on his body sing songs of his valour—that divinity [God Viṣṇu] on whom, (oh! Goddess Lakṣmī), your glance of compassion falls. (A. A. R.).

उरस्त्रज्ञस्यत्त्कवर° see No. 7229.

7230*

उरुगुं द्युगुरुं युत्सु चुकुशुस्तुष्टुवुः पुरु ।
लुलुभुः पुपुषुर्मुत्सु मुमुहुर्नु मुहुर्मुहुः ॥

(आ) Sar *ad* 2. 109 (276; p. 270).

The soldiers of gods in great distress sought the help of Bṛhaspati, the preceptor of the gods, clever in speech, and praised him much. Did they rejoice greatly in joy or did they swoon again and again? (A. A. R.).

उरुद्वन्द्वमनिन्दितं see No. 7294.

7231*

उरोजवच् चक्रमनोज्ञरूपा
केशावलीव भ्रमराजिता वा ।
संगीतवत् सत्पुटभेदहृद्या
विद्येत नाभीसरसी मृगाक्ष्याः ॥

(आ) SR 267. 327, SSB 87. 4.
Upajāti metre (Upendravajrā and Indravajrā).

Charming by its rounded shape like the bosom [*or*: a lake with ruddy geese], or like the decorated and knotted hair resplendent with wavy formations [*or*: shining with bees settled on it], beautiful with its half open lid like the art of music charming with a musical instrument, the lake-like navel is of the gazelle-eyed damsel. (A. A. R.).

7232**

उरोजाताश्च कीराश्च तुरुष्कारट्टजाश्च ये ।
टक्कजाः सैन्धवा मध्याः स्थलजातास् तथा हयाः ॥

(अ) Aśvavaidyaka (BI) 2. 3.

(आ) ŚP 1676 (a. Jayadatta).

(*a*) तुरौ जा° Aśv°.

(*b*) भूरुष्टा भाण्डजाश्च Aśv°.

(*c*) पर्वताः [टक्क°] Aśv°.

(*d*) तथा सारस्वता [स्थ° त°] Aśv°.

Those (horses) born in the Uraśa country and Kaśmīr, those of Turkey and Rawalpindi (in the Punjab), those of Ṭakka [Bāhīka] country and of Sind—middling are those horses born in these lands. (A. A. R.).

7233*

उरोभावोत्सेधं भवदपि विलासैरभिनवैर्
 मृगाक्ष्यास् तारुण्यं त्रिभुवनमिदं व्याकुलयति ।
स्तनाभोगस्फीतं यदि किल भवेत् का खलु कथा
 भवित्री किं चान्यद् विजितमखिलं पुष्पधनुषा ॥

(आ) SH 1835.

(*b*) तारिण्यं SH ; (suggested change : तारुण्यं).

Śikhariṇī metre.

By means of the elevation of the chest and the ever-fresh sportive charm, the budding youth of the gazelle-eyed damsel agitates the minds of the young men of the three worlds ; what then when there is an expansiveness of her bosom ? With what else but that has Cupid conquered the whole world ? (S. Bhaskaran Nair's translation).

7234*

उरोभुवा कुम्भयुगेन जृम्भितं
 नवोपहारेण वयस्कृतेन किम् ।
त्रपासरिद्दुर्गमपि प्रतीर्य सा
 नलस्य तन्वी हृदयं विवेश यत् ॥

(आ) Naiṣ 1. 48.

(*b*) वय:कृतेन Naiṣ (var.) ; (Naiṣ *ad* Mallinātha as above).

Vaṁśastha metre.

Did the two pitchers of her[1] bosom as youth's new offering to her ? For [with their help] swimming across the impassable river of bashfulness, the slender maiden entered the heart of Nala. (K. K. Handiqui's translation).

1. Damayantī's.

7235*

उरोभुवि न तुङ्गिमा न च गतागते चङ्गिमा
 न वा वचसि वक्रिमा तरलिमा न तादृग् भ्रुवोः ।
तथापि हरिणीदृशो वपुषि कापि कान्तिच्छटा
 पटावृतमहामणिद्युतिरिवान्तरा लक्ष्यते ॥

(आ) Vidy 726 (a. Rāmasarasvatī).

Pṛthvī metre.

There is no elevation (visible) in the region of her bosom, no sportiveness when walking to and fro, no crookedness in her speech, no tremulousness in the eyebrows ; none-the-less, there is a wonderful brilliance in the person of the gazelle-eyed one ; it is concealed within like the lustre of a great gem which is covered over by a garment. (A. A. R.).

7236*

उरो मासद्वये जाते त्रिभिर्मासैस् तथोदरम् ।
चतुर्मासैर्नितम्बं च हस्तपादाविव स्थितः ॥

(आ) BhŚ 432 (wrongly marked as 433) (doubtful).

In the course of two months the chest (of the child in the womb) is developed ; the stomach in three months, the nether regions are developed in four months, and so also hands and feet ; thus it remains. (A. A. R.).

7237*

उरोरुहादुद्गमितैः पयोभिर्
 आपूर्य केल्या निजमास्यगर्भम् ।
फूत्कृत्य मातुर्वदने हसन्तं
 तनूभवं पश्यति कोऽपि धन्यः ॥

(आ) SR 89. 10, SSB 372. 14, SRK 119. 7 (a. Kalpataru), IS 7774. (Cf. No. 7264).

Upajāti metre (Upendravajrā and Indravajrā).

With the milk flowing from his mother's breast filling his mouth, the baby son, playfully spurts it on his mother's face ; thus a fortunate (father) sees this smiling son. (A. A. R.).

7238*

उरोरुहाम्भोरुहदर्शनाय
 विमुञ्चतः कञ्चुकबन्धनानि ।
आनन्दनीराकुललोचनस्य
 प्रियस्य जातो विफलः प्रयासः ॥

(आ) Pad 56. 22 (a. Bhānukara), SR 319. 25,

SSB 177. 27, RJ 1119 (a. Bhānukara), SuSS 706 (a. Bhānukara), SG 447 (a. Lakṣmaṇa).

(*d*) विपुल: परिश्रम: SR, SSB (hypermetric).

Upajāti metre (Upendravajrā and Indravajrā).

To see the lotus(-bud) of her bosom, the lover unloosened the knot of her bodice; but his eyes were filled with tears of joy and hence the trouble taken by him came to nothing. (A. A. R.).

7239**

उरो विशालं शस्तं च कक्षे दीर्घोन्नते शुभे।
ऊरू वृत्तौ समौ बाहू गूढं जानु प्रशस्यते॥

(आ) ŚP 1625 (a. Śālihotra).

The chest of the horse must be broad and praiseworthy, its flanks long and elevated and auspicious, its shanks well rounded, the forelegs even, and the knee concealed—such a horse is deserving of praise. (A. A. R.).

उर्जितं सज्जनं दृष्ट्वा see No. 7303.

उर्द्वजन्ते यथा सर्पान् see No. 6917.

उद्विजते यथा सर्पान् see No. 6917.

7240

उर्वशी यदि रूपेण रम्भा यदि तिलोत्तमा।
गोपाली मेनका चैव वर्जनीया: परस्त्रिय:॥

(अ) Cr 189 (CS 3. 63).

(*a*) उवशि CS (var.).

(*b*) तिलौत्तमा: CS (var.).

(*c*) मनिका (मैन° ; °णि° ; °नकाश्) CS (var.).

(*d*) वर्जनीया (°ज्ञनि°) CS (var.); परस्त्रिय (°स्त्रीय:) CS (var.).

Wives of other people should be carefully avoided, though they be as beautiful as Rambhā or Urvaśī, a Tilottamā, or Gopālī, or even Menakā herself. (B. C. Dutt's translation).

7241*

उर्वीं गुर्वीं वहति सततं नृत्यतो भूतभर्तुर्
भूत्वा हारो भवति शयनं किं च विश्वंभरस्य।
एतत् कर्म त्रिजगति परं शेषनागैकशक्यं
भेकानन्ये विपुलवपुषो भोगिनो भक्षयन्तु॥

(आ) Vidy 353 (a. Śūlapāṇiśarmā).

Mandākrāntā metre.

The serpent Ādiśeṣa bears the heavy earth constantly when Lord Śiva dances, having become his garland; and more over he serves as the couch of Lord Viṣṇu; this (onerous) duty Śeṣa alone in the three worlds is capable of discharging; let the other snakes having huge bodies be (efficient in) eating frogs. (A. A. R.).

7242*

उर्वीं मौर्वीकिणभृति भवद्दोष्णि बिभ्रत्यशेषां
शान्तक्लान्ति: किमपि कुरुते नर्मणा कर्म कूर्म:।
कृत्वा वेलापुलिनलवलीपल्लवग्रासगोष्ठीं
दिङ्मातङ्गा: सममथ सरिन्नाथपाथ: पिबन्ति॥

(अ) Rājendrakarṇapūra of Śambhu-mahākavi (KM I) 47.

(आ) VS 2608 (a. Śambhukavi).

(*c*) लीलापु° VS.

Mandākrāntā metre.

When your arm bearing the scars of the bow-string supports the entire earth, the (great) tortoise is relieved of his burden and engages himself in pleasing diversions; having in company consumed the tender *lavalī*-creepers in the sea-shore, the elephants of the quarters drink at the same time the waters of the lord of rivers, (A. A. R.).

7243*

उर्वीङ्गुर्वीतिमुर्वीधर लघय शरैर्वैरिधैर्वोर्यगुर्वी
स्वर्वीर्थीर्वीतदर्वीकरनिकरमदैर्वीरकुर्वीति गुर्वीः ।
खर्वी कुर्वीत कोऽन्यस्त्वमिव रिपुचमूर्वीजितैर्वैजयन्त्याः
कुर्वन् दुर्वीक्ष्यमोजो निजमितरधनुर्वारणैर्वीतिहोत्रम् ॥

(अ) SMH 5. 25.

(*b*) °र्वीत द° SMH (var.).

(*c*) खर्वीन् SMH (var.).

Sragdharā metre.

Lighten the earth which is very heavy, oh! king of great valour, with your arrows that destroy enemies, for they show great strength with the haughtiness of a group of serpents. Who else can cripple the enemy's forces like you with flags fluttering and making your effulgence to blind others like the sun by warding off the bows of others ? (A. A. R.).

7244

उर्वीपतेश्च स्फटिकाश्मनश्च
शीलोज्झितस्त्रीहृदयस्य चान्तः ।
असंनिधानात् सततस्थितीनाम्
अन्योपरागः कुरुते प्रवेशम् ॥

(अ) RT (RT [VVRI] 6. 234, RT [S] 6. 234, RT [T] 6. 234, RT [Calc.] 6. 234).

(आ) SR 386. 370, IS 1317.

(*d*) अन्योन्यरागः RT (Calc.) ; अन्योन्यरामः RT (var.).

Indravajrā metre.

Into a king, into a crystal, and into the heart of a woman of bad disposition, there enters a fresh passion when their constant companions are absent. (M. A. Stein's translation).

7245*

उर्वीमुद्दामसस्यां जनयतु विसृजन् वासवो वृष्टिमिष्टाम्
इष्टैस् त्रैविष्टपानां विदधतु विधिवत् प्रीणनं विप्रमुख्याः ।
आकल्पान्तं च भूयात् स्थिरसमुपचिता संगतिः सज्जनानां
निःशेषं यान्तु शान्तिं पिशुनजनगिरो दुःसहा वज्रलेपाः ॥

(अ) Priy 4. 12, Ratnāvalī 4. 21.

(*c*) समुपचितसुखः संगमः Ratn°.

(*d*) दुर्जया Ratn°.

Sragdharā metre.

May Indra pour down the wished-for rain and make the earth abound in grain; / may most excellent Brahmaṇa-s duly effect through sacrifices the propitiation of the gods ; / may unity among good men be firm and ever-increasing unto the world's end ; / may the words of carping persons, intolerable (yet clinging like) cement, be utterly brought to naught ! (G. K. Nariman's, A. A. Williams Jackson's and Ch. J. Ogden's translation).

7246*

उर्व्यसावत्र तर्वाली मर्वन्ते चार्ववस्थितिः ।
नात्रर्जु युज्यते गन्तुं शिरो नमय तन्मनाक् ॥

(आ) Kpr 7. 214, KāP 208. 2-3, AA 58. 19-20 (a. Sar).

(*b*) सर्वत्तौ [मर्व°] AA ; चार्व्यव° Kpr (var.).

(*c*) नात्र प्रयु° AA ; क्षमते [यु°] KāP.

Here near a sandy desert, there is a beautiful line of trees offering a good resting place ; hence it is not proper to go through it straight, so lower your head a little. (G. Jhā's translation).

7247*

उर्व्यां कोऽपि महीधरो लघुतरो दोर्भ्यां धृतो लीलया
तेन त्वं दिवि भूतले च सततं गोवर्धनो गीयसे ।
त्वां त्रैलोक्यधरं वहामि कुचयोरग्रे न तद् गण्यते
किं वा केशव भाषणेन बहुना पुण्यैर्यशो लभ्यते ॥

(अ) Cr 190 (CV 15. 19, CPS 321. 11). (Cf. BhPṇ 2. 7. 32). Variant of No. 7419.

(आ) SuM 25. 3, SH 254, Sama 2 प 56, IS 1318.

(*a*) ऊर्ध्या IS ; वो [को] CV (var.); महोधरो CV (var) ; दोर्त्या CPS.

(*b*) त्यं [त्वं] CV (var.) ; भुवनत्रयेऽपि विदितो [दि°...स°] SuM ; जगतीतले सुरगणैर् गो° SH ; वदितो [स°] CPS ; गोवर्धन IS ; गोवधनो CV (var.) ; गोवर्धनधर IS ; ह्रारक: [गो°] CV (var.) ; °नोद्धारक: Sama.

(*c*) त्रकोक्यधरं CV (var.) ; धरामि [वहामि] SuM ; कुचयोरग्रेण CV (var.) ; कुचयोर्मध्ये SH ; चाहं सदा [त°] SuM.

(*d*) भोषितेन [भा°] SuM ; भाषितेन SH ; यश: प्राप्यते [यशो लभ्यते] SuM.

Śārdūlavikrīḍta metre.

(Rādhā said to Kṛṣṇa) : Oh ! God, thou hast become famous in heaven and earth by the name of Govardhana-lifter, for having lifted up a small hill with ease : but I bear thee who upholdest the three worlds of my breasts, but none praises me. It is plain from this, oh ! Keśava, that one does not become famous except by merit obtained in some past birth. The meritorious only gets it. (K. Raghunathji's translation).

7248

उलूखलं यथा मध्ये तैलयन्त्रे दृढं स्थितम् ।
सर्वाधारस् तथा मेरुर् मध्ये भूमण्डले स्थितम् ।।

(आ) Lau 77.

Just as the mortar-like central part stands firm in the middle of an oil-machine, so the Meru stands in the centre of the globe supporting all. (V. Krishnamacharya's translation).

7249**

उल्बेन संवृतस्तस्मिन्न् आर्द्रश्च बहिरावृत: ।
आस्ते कृत्वा शिर: कुक्षौ भुग्नपृष्ठशिरोधर: ।।

(आ) SR 372. 140, SSB 269. 26, SRK 113. 3 (a. Kalpataru).

Surrounded by the walls of the womb, covered with dampness on the outside, the foetus remains with head resting on the belly, having the back and neck in a bent posture. (A. A. R.).

7250*

उल्लङ्घ्य जङ्घामवलम्बमाना
वेणी स्फुरत्यायतलोचनाया: ।
जित्वा जगच्चन्दनशाखिकायां
न्यस्तासिवल्लीव मनोभवेन ।।

(आ) PV 258 (a. Mādhava).

Indravajrā metre.

Having low and reaching up to (crossing) the knees, the tresses of the long-eyed one shine (charmingly) ; they look like the creeper-like sword of Cupid, which, having conquered the world, is placed on a sandal branch. (A. A. R.).

7251

उल्लङ्घ्य सरिदरण्य-
ग्रामगिरीन् कामकातरा यान्तु ।
अभिसारिण्य इवान्तस्-
तृष्णां निगदन्ति न स्वयं सुधिय: ।।

(अ) SMH 6. 18.

(*d*) निन्दन्ति SMH (var.) ; नैव विद्वांस: [न स्व° सु°] SMH (var.).

Āryā-gīti metre.

Let those swayed by passionate love go about crossing rivers, forests, villages and mountains ; but like young ladies going to meet their lovers at a rendezvous, wise people do not reveal their inward urges themselves. (A. A. R.).

7252*

उल्लङ्घ्यापि सखीवच: समुचितामुत्सृज्य लज्जामलं
हित्वा भीतिभरं निरस्य च निजं सौभाग्यगर्वं मनाक् ।
आज्ञां केवलमेव मन्मथगुरोरादाय नूनं मया
त्वं नि:शेषविलासिवर्गगणनाचूडामणि: संश्रित: ।।

(अ) RŚ 1. 114.

(आ) JS 144. 8 (a. Rudraṭa), ŚP 3444, AP 80 (a. Rudraṭa), SR 287. 8 (a. ŚP), SSB 122. 10.

(*a*) समुदितामुल्लङ्घ्य: (°मुचिता°) लज्जानदी RŚ (var.), ŚP, SR, SSB ; समुचितमुत्सृज्य लज्जाभारं RŚ (var.) (*contra metrum*) ; °तामुन्मूल्य RŚ (var.), JS ; लज्जामृ° RŚ (var.).

(*b*) त्यक्त्वा RŚ (var.) ; भित्वा RŚ (var.), JS, ŚP ; °गव RŚ (printer's error).

(*c*) आज्ञा RŚ (var.) ; °दाय मूर्द्धा मया RŚ (var.).

(*d*) 'विलास° RŚ (var.) ; °लासं सिवणना° RŚ (var.) ; °गणनं RŚ (var.) ; °मणे RŚ (var.) ; संभृत: [सं°] ŚP, SR, SSB.

Śārdūlavikrīḍita metre.

Setting aside the words of my lady friend and casting away all shame that is proper to young ladies, mastering fear and abandoning my own pride of beauty and accomplishment, I have approached you, the crest gem among all those who are full of sportive charm and accomplishments. (A. A. R.).

7253*

उल्लसत्सौरभैः पुष्पैर् बिभ्रन्मालां सुगुम्फिताम् ।
पर्यन्तस्थायिनोऽप्यन्यान् आमोदयति भूपतिः ॥

(आ) SSB 466. 1.

With flowers of spreading fragrance having well made a garland and wearing it, the *bhūpati* [king] gives gladness and fragrance even to those others who were around him. (A. A. R.).

7254

उल्लसितभ्रूः किमति-
क्रान्तं चिन्तयसि निस्तरङ्गाक्षि ।
क्षुद्रापचारविरसः
पाकः प्रेम्णो गुडस्येव ॥

(अ) ĀrS 2. 124.

Āryā metre.

With your eye-brows raised why do you worry about what has passed, oh! girl with unwinking eyes? Love placed in a worthless person becomes stale in the end, as is a piece of sugar-candy, which, when attacked by flies, becomes stale. (A. A. R.).

7255*

उल्लसितभ्रूधनुषा
तव पृथुना लोचनेन रुचिराङ्गि ।
अचला अपि न महान्तः
के चञ्चलभावमानीताः ॥

(अ) ĀrS 2. 117.

Āryā metre.

With your large eyes having curved and sportive eye-brows which great men, however immovable (by emotions), have you not, oh! lady with charming limbs, brought to the state of emotional disturbance? (A. A. R.).

7256*

उल्लसितलाञ्छनोऽयं
ज्योत्स्नावर्षी सुधाकरः स्फुरति ।
आसक्तकृष्णचरणः
शकट इव प्रकटितक्षीरः ॥

(अ) ĀrS 2. 119.

Āryā metre.

Displaying his black spot prominently, the moon shines showering his moonlight[1]; it is like the Śakaṭa demon, taking the form of a cart and displaying milk, with the (black) foot of Śrī-Kṛṣṇa sticking to it (when he kicked). (A. A. R.).

1. This lover is no good, though rich.

7257*

उल्लसितशीतदीधिति-
कलोपकण्ठे स्फुरन्ति तारौघाः ।
कुसुमायुधविधृतधनुर्-
निर्गतमकरन्दबिन्दुनिभाः ॥

(अ) ĀrS 2. 136.

Ārya metre.

In the vicinity of the digit of the moon shining bright, there shines the group of stars [sweat-drops on the forehead]; they resemble drops of honey that have come out of the flowery bow held in the hand of the god of love. (A. A. R.).

7258*

उल्लापयन्त्या दयितस्य दूतीं
वध्वा विभूषां च निवेशयन्त्याः ।
प्रसन्नता कापि मुखस्य जज्ञे
वेषश्रिया नु प्रियवार्तया नु ॥

(अ) Kapph 12. 27.

(आ) VS 1416 (a. Śivasvāmin), ŚP 3511 (a. Śivasvāmin), AP 92, (cf. ZDMG 28. 157), SR 292.1 (a. ŚP), Kav p. 112.

(*a*) संलाप° Kapph.

(*b*) विनिवे° [च निवे°] Kapph ; निवेशयन्त्या ŚP, SR.

Upajāti metre (Upendravajrā and Indravajrā).

When chatting with the messenger of her lover and putting on her ornaments (to set out for the rendezvous) there was a loveliness on the face of the young lady. Was it due to the beauty of her make-up? Or was it caused by the welcome-message of the lover? (A. A. R.).

उल्लासयन्त्यः श्लथबन्धनानि see No. 6371.

उल्लासिताखिलखलस्य see No. 6837.

7259*

उल्लासोऽधरपल्लवस्य तनुते पर्याप्तमस्याः स्मिते
विन्यासो नयनाञ्चलस्य गमयत्युत्साहवत् साहसम् ।
रत्यागारपथामुखीनगमकं वैजात्यकक्षावधिः
पर्यङ्के पदरोपणं पुनरपर्यन्ता विपर्यस्तता ॥

(अ) Kṛkā 83.

Śārdūlavikrīḍita metre.

The splendour of her lower lip heightens the beauty of her smile; the play of the corner of her eyes brings out enthusiastic daring; her glance directed towards the chamber of love-sport is the limit of wantonness; her placing the foot on the couch is contrariness without a limit. (A. A. R.).

7260*

उल्लासो विरुतेन मङ्गलबलिग्रासेन विश्वासनं
संचारेण कृतो विलोचनयुगे बाष्पोद्गमावग्रहः ।
यातोऽस्तं रविरेष संप्रति पुरः स्वस्त्यस्तु ते गम्यताम्
एते त्वामनुयान्तु संप्रति मम प्राणाः प्रियान्वेषिणः ॥

(आ) Skm (Skm [B] 770, Skm [POS] 2. 59. 5) (a. Jalacandra).

(*d*) प्रियाद्वेषिणः Skm (var.).

Śārdūlavikrīḍita metre.

You have displayed joy by your caws, and trust by swallowing the auspicious offerings, you have dried up the rise of tears in the pair of eyes by your movements; but now the sun has set before you, you may depart, may you farewell; may my life, seeking my lover, now accompany you. (A. A. R.).

7261*

उल्लास्य कालकरवालमहाम्बुवाहं
देवेन येन जरठोर्जितगर्जितेन ।
निर्वापितः सकल एव रणे रिपूणां
धारा जलैस् त्रिजगति ज्वलितः प्रतापः ॥

(अ) Kapph 1. 24.

(आ) SR 133. 10 (a. Kpr), SSB 445. 10 (a. Kpr), Kpr 4. 54, KāP 98. 6 ; see also Pratīhāra grant from Kureṭhā-plate of Naravarman 4 (EI 30. 151).

(*a*) भल्लस्य [उल्ला°] Inscr.

(*d*) त्रिभुवनज्व° [त्रि° ज्व°] Inscr.

Vasantatilakā metre.

You, roaring fiercely and blandishing your terrible and sharp (cloud-like) sword, extinguished in battle by means of your sword-edge [*or* : torrents of water] all the glory [*or* : heat] of your enemies, emblazoning the three worlds. (G. Jhā's translation).

7262*

उल्लास्यतां स्पृष्टनलाङ्गमङ्गं
तासां नलच्छायपिबापि दृष्टिः ।
अश्मैव रत्यास् तदनर्ति पत्या
छेदेऽप्यबोधं यदहर्षि लोम ॥

(अ) Naiṣ 6. 34.

(आ) Almu 24. 10-13.

Indravajrā metre.

Let Cupid thrill with joy those limbs of maidens which came in contact with Nala's limbs or even their eyes which drank in Nala's image ; but when he made their hair stands—hair that is insensible even to cuts—he was making really stones dance. (K. K. Handiqui's translation).

7263*

उल्लेखं निजमीक्षते भणितिषु प्रौढिं परां शिक्षते
संधत्ते पदसंपदः परिचयं धत्ते ध्वनेरध्वनि ।
वैचित्र्यं वितनोति वाचकविधौ वाचस्पतेरन्तिके
देव त्वद्गुणवर्णनाय कुरुते किं किं न वाग्देवता ॥

(अ) Rājendrakarṇapūra of Śaṁbhu-mahākavi (KM I) 26.

(आ) VS 2618 (a. Śaṁbhu-kavi).

Śārdūlavikrīḍita metre.

She sees [examines] her own fanciful utterances, learns perfection in the art of speaking (endearing words), she combines together the wealth of choice words, practises voice-culture (in the path of sounds), she creates strikingness in the composition of sentences in the presence of the preceptor of speech [Bṛhaspati]; my lord, what all efforts does not the goddess of speech make in order to describe your virtues (adequately) ? (A. A. R.).

7264*

उवाच धात्र्या प्रथमोदितं वचो
ययौ तदीयामवलम्ब्य चाङ्गुलिम् ।
अभूच्च नम्रः प्रणिपातशिक्षया
पितुर्मुदं तेन ततान सोऽर्भकः ॥

(अ) Ragh 3. 25. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4; p. 49). (Cf. No. 7237).

(आ) Sāh *ad* 241 (p. 94).

(*a*) यदाह [उ°] Sāh.

(*b*) चाङ्गुलीम् Sāh.

(*d*) शिशुस् ततान सः [त° सो°] Ragh (var.).

Vaṁśastha metre.

The boy lisped the words first uttered by the nurse, walked by holding her finger, and bowed by being taught to make obeisance ; by these acts he added to the joy of his father. (M. R. Kale's translation).

7265

उशना वेद यच्छास्त्रं यच्च वेद बृहस्पतिः ।
स्त्रीबुद्धया न विशिष्येते ताः स्म रक्ष्याः कथं नरैः ॥

(अ) MBh (MBh [Bh] 13. 39. 7, MBh [R] 13. 39. 8, MBh [C] 13. 2239-40), P (PP 1. 142, Pts 1. 185, PtsK 1. 199), H (HJ 1. 130, HS 1. 114, HM 1. 120, HK 1. 123, HH 25. 7-8, HC 34. 4-5), SkP, Nāgarakhaṇḍa 193. 6 (cf. 158. 62).

(आ) SR 348. 20 (a. MBh), SSB 227. 20, Sama 1 उ 9, IS 1319 ; (cf. JSAIL 22. 33).

(इ) Cf. SS (OJ) 436.

(*a*) या माया [य°] MBh (var.).

(*b*) याश्च MBh (var.).

(*c*) बुद्धया च स्त्री विशिष्येत or स्त्रीषु तान्यवतिष्ठंति MBh (var.) ; स्त्री or स्री [न] MBh

(var.) ; स्त्रीबुद्धेर् PtsK ; विशेषो MBh (var.) ; विशेष्येत MBh (var.), P, SR, SSB ; विशिष्यंत MBh (var.).

(*d*) तस्माद् [ताः स्म] P, SR, SSB ; तु [स्म] MBh (var.) ; भर्गं [क°] MBh (var.) ; हि ताः (सा) [न°] P, SR, SSB ; °चन [नरैः] MBh (var.).

(*cd*) मन्वादयस् तथान्येऽपि स्त्रीबुद्धेस् तत्र किंचन SkP ; स्वभावेनैव तत् सर्वं (तच्छास्त्रं HM, Sama) स्त्रीबुद्धौ सुप्रतिष्ठितम् H, Sama ; उभे ते न विशिष्येते स्त्रीबुद्धिस्तु विशिष्यते SS(OJ).

That science of policy which the preceptor of the *asura-s*[1] knew and that science of policy which the preceptor of the celestials—Bṛhaspati—knew, cannot be regarded to be deeper or more distinguished for subtility that what woman's intelligence naturally brings forth[2]. (P. C. Roy's translation).

1. Uśanas.
2. F. Johnson's translation of H reads : Whatever science Uśanas knows, and what Bṛhaspati knows, all that (is) by nature firmly implanted in the understanding of women.

7266

उषःकालश्च गर्गश्च शकुनं च बृहस्पतिः ।
अङ्गिराश्च मनोत्साहो विप्रवाक्यं जनार्दनः ॥

(श्रा) Sama 2 व 41, SH 1456. (Cf. No. 7267).

(*a*) उषा प्रशंसते गर्गः SH.

(*c*) °रा मानसोत्साहं SH.

(*d*) द्विजवाक्यं SH.

Early morning time (is praised by) the sage Garga, and a good omen by the lord of speech [Bṛhaspati]; enthusiasm of the mind by the sage Aṅgiras, and the blessing of the Brāhmaṇa-s by lord Kṛṣṇa. (A. A. R.).

उषः प्रशस्यते गार्ग्यः see No. 7267.

7267

उषः शशंस गार्ग्यस्तु शकुनं तु बृहस्पतिः ।
मनोजयं तु माण्डव्यो विप्रवाक्यं जनार्दनः ॥

(श्रा) NT 35, TP 389, IS 7485. (Cf. No. 7266).

(*a*) सशंस NT ; प्रशस्यते गार्ग्यः TP.

(*c*) मांडव्यो NT.

(*d*) जनादन्तः NT.

Gārgya praised the dawn ; Bṛhaspati as a good omen ; Māṇḍavya as a victory over the mind ; Kṛṣṇa as a saying of the Brāhmaṇa-s.

उषरेषु च क्षेत्रेषु see No. 7323.

7268*

उषसि गुरुसमक्षं लज्जमाना मृगाक्षी
रतिरुतमनुकर्तुं राजकीरे प्रवृत्ते ।
तिरयति शिशुलीलानर्तनच्छद्मताल-
प्रचलवलयमालास्फालकोलाहलेन ॥

(श्रा) SkV 616, Kav 329, Prasanna 113*b*, Skm (Skm [B] 1179, Skm [POS] 2. 141. 4) (a. Bhavabhūti), (v. Kav p. 60).

(*b*) प्रतिरु° Skm (var.) ; कीरराजे Prasanna.

(*c*) सुतलीला° Prasanna°.

(*d*) °य° Kav (MS) om. ; °लीलाकोलकोला° Prasanna.

Mālinī metre.

In the morning before elders / when the parrot begins to imitate the sound / of last night's love, the wife, embarrassed, / claps her hands as if to make the children dance, / thus drowning out the telltale bird / with the jingling of her bracelets. (D. H. H. Ingalls's translation).

7269*

उषसि गुरुसमीपे वाससा सावधाना
प्रियलिखितनखाङ्कं गोपयन्ती समन्तात् ।
किमिदमिति सखीभिः सादरं पृच्छ्यमाना
हरि हरि हरिणाक्षी ह्रीसमुद्रे निमग्ना ॥

(श्रा) Vidy 703.

(*b*) शोपयन्ती Vidy ; (suggested change : गोपयन्ती).

(*c*) °माणा (*sic !*) Vidy.

(*d*) ह्रीसमुद्रे Vidy ; (suggested change : ह्लीसमुद्रे).

Mālinī metre.

In the morning when approaching the elder [father-in-law] she carefully concealed all the various nail-marks imprinted by her lover by means of the garment ; (later) when questioned by her friends affectionately the reason for the same [why all this covering up ?], the gazelle-eyed one, oh ! lord, was plunged in the ocean of shyness. (A. A. R.).

7270*

उषसि निबिडयन्त्याः कुण्डलं केलिपर्या-
विलविगलितमन्तः कर्णपालि प्रियायाः ।
सरसहसिततिर्यग्भङ्गुरापाङ्गरीतिः
सुकृतिभिरवलीढा लोचनाभ्यां मुखश्रीः ॥

(आ) Skm (Skm [B] 1157, Skm [POS] 2. 137. 2) (a. Rudrānandin).

(*a*) उषासि Skm (POS) ; °यन्त्या (न्त) Skm (POS).

Mālinī metre.

At dawn when the beloved was adjusting the ear-ornament which had slipped away from the hole during love-sports (of the night), the casting of the glance from the corner of the eyes crosswise accompanied by playful ringing laughter and the consequent loveliness of the face is avidly devoured through the eyes by fortunate lovers[1]. (A. A. R.).

1. Such lovely face of the beloveds presents a feast to the eyes of the lovers.

7271*

उषसि परिवर्तयन्त्या
मुक्तादामोपवीततां नीतम् ।
पुरुषायितवैदग्ध्यं
व्रीडावति कैर्न कलितं ते ।

(अ) ArS 2. 121.

(आ) SR 328. 6, SSB 192. 5, RJ 1183.

(*b*) °पबीततां ArS (printer's error).

(*d*) लज्जावति SR, SSB.

Āryā metre.

At dawn her pearl-necklace was transformed into the shape of a *yajñopavīta* [sacred thread] ; oh ! shy one, who does not recognize your cleverness in acting the man in love-sports ? (A. A. R.).

7272*

उषसि भ्रमरयुवानः
स्वप्ने दृष्ट्वा सरोजसाम्राज्यम् ।
गतकल्पकुन्दतल्पाः
सरसीसलिलानि जिघ्रन्ति ॥

(आ) Pad 81. 27.

Āryā metre.

In the early morning the youthful bees having seen (at night) in a dream the beauty of lotuses, having left off their beds in the jasmine flowers (now) inhale the fragrance of the water of the lake. (A. A. R.).

7273*

उषसि मलयवासी जालमार्गप्रविष्टो
विकचकमलरेणुं व्याकिरन् मोहचूर्णम् ।
सपदि शमितदीपो वायुचोरो वधूनां
हरति सुरतखेदस्वेदमुक्ताफलानि ॥

(आ) SR 326. 18, SSB 188. 18, RJ 1174.

Mālinī metre.

At dawn the resident [robber] of the Malaya mountain having entered (into the bedroom) through the path of the window, having sprinkled bamboozling dust in the form of the pollen of the full-blown lotus-flowers, and the lamps being

out, the thief of the (southern) breeze takes away the pearls in the form of the sweat-drops that had been accumulated from fatigue of love-sports. (A. A. R.).

7274*

उषस्येव भ्रान्तं हृतजठरहेतोस् तत इतः
स्वयं च स्वं बिभ्रद् विचरति कुटुम्बं दिशि दिशि ।
बतास्माभिः काकैरिव कवलमात्रैकमुदितैर्
न चायुर्दुर्गत्योरवधिरिह लब्धः कथमपि ॥

(आ) Skm (Skm [B] 2263, Skm [POS] 5. 53. 3) (a. Veśoka), AB 525.

(c) °निरतैर् [°मुदि°] Skm (var.).

Śikhariṇī metre.

In the early morning we have wandered hither and thither, for the sake of the accursed belly and thus maintained one-self and the family by moving in all quarters ; alas ! we have satisfied ourselves like crows by merely filling the belly (with handfuls of food) ; we have not reached the end of life's problems by any means. (A. A. R.).

7275*

उषापतिमुखाम्भोजे नरीनर्ति सरस्वती ।
ऋतुराजकवेरेव गायन्ती गुणगौरवम् ॥

(आ) Vidy 870.

The goddess of speech frequently dances in the lotus-mouth of Uṣāpati (the poet) ; of the poet Ṛturāja alone she sings the greatness of his merits. (A. A. R.).

उषाप्रशंसते गर्ग: see No. 7266.

उषासि निबिडयन्त्या see No. 7270.

7276

उष्ट्राणां च विवाहेषु गीतं गायन्ति गर्दभाः ।
परस्परं प्रशंसन्ति अहो रूपमहो ध्वनिः ॥

(आ) Sama 2 अ 21, SRM 1. 1. 83, GSL 52.

(a) उष्ट्वाणां SRM (var.) ; गृहे लग्नं [वि°] SRM (but in some texts as above).

(b) गर्दभाः शान्तिपाठकाः SRM.

At the marriage celebrations of camels, donkeys are the songsters. Thus they praise each other : "Oh, what beauty !", "Oh, what a melodious voice". (Dr. Sharma's translation).

उष्ट्वाणां च विवाहेषु see No. 7276.

7277**

उष्णं जलं क्षिपेत् तत्र मात्रा नास्तीह कस्यचित् ।
पक्षैकं स्थापिते भाण्डे कोष्णस्थाने मनीषिणा ।
कुणपस्तु भवेदेव तरूणां पुष्टिकारकः ॥

(आ) ŚP 2255.

(Into the ingredients consisting of the flesh, fat, etc. of fish, hogs and other animals) one should add hot water to the extent required ; this should be kept in a vessel for a fortnight in a lukewarm place by the wise ; this becomes the manure *kuṇapa*, which richly nourishes the plants. (A. A. R.).

7278

उष्णकाले जलं दद्यात् शीतकाले हुताशनम् ।
प्रावृट्काले गृहं देयं सर्वकाले च भोजनम् ॥

(आ) ŚP 644, SH 672, IS 1320.

(d) सर्वकालेषु [स° च] ŚP, SH.

In the hot season water should be given ; in the cold season—fire ; in the rainy season—shelter ; food at any time.

उष्णत्वमग्न्यातपसंप्र° see स चानुनीतः प्र°.

7279

उष्णमन्नं घृतं मद्यं तरुणी क्षीरभोजनम् ।
वापीकपवटच्छाया षड्कं तत् बलवर्धनम् ॥

(आ) BhŚ 852 (doubtful).

(a) धृतं BhŚ ; (suggested change : घृतं).

(d) षडेते *(sic !)* BhŚ; (suggested change : षड्कं तत्).

Warm food, ghee, wine, a young wife, consumption of milk, the shade provided

by a banyan tree growing on the bank of a tank or well—these six increase one's strength. (A. A. R.).

उष्णार्तः शिशिरे see No. 7280.

7280*

उष्णालुः शिशिरे निषीदति तरोर्मूलालवाले शिखी
निर्भिद्योपरि कर्णिकारमुकुलान्यालीयते षट्पदः।
तप्तं वारि विहाय तीरनलिनीं कारण्डवः सेवते
क्रीडावेश्मनि चैष पञ्जरशुकः क्लान्तो जलं याचते॥

(अ) Vik 2. 23 (in some editions 2. 22). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2; p. 84).

(आ) SSSN 224. 1, Alm 119, SR 337. 52, SSB 207. 53, SRK 141. 3 (wrongly marked as 141. 2) (a. Kālidāsa).

(*a*) उष्णार्तः शि° Vik (var.).

(*b*) °परिकर्णि° SSSN, SR, SSB; °कुसुमान्य् [°मुकु°] Vik (var.), SSSN, SR, SSB, SRK; आशेरते [आली°] Vik (var.), SR, SSB, SRK; आसेवते Vik (var.), SSSN; षट्पदा: Vik (var.), SR, SSB, SRK.

(*d*) क्रीडावेश्मनिवेशिपञ्ज° Vik (var.), SR, SSB, SRK; चैव [चैष] SSSN.

Śārdūlavikrīḍita metre.

Exhausted by the heat the peacock now rests in the cool basin round the roof of (yonder) tree; the bees lie snugly inside the *karṇikāra*-buds, having forced them open at the top; the water-fowl leaves the heated water and lurks in the lotus-plant on the brink; while the drooping parrot in its cage in the pleasure-house calls for water. (C. R. Devadhar's translation).

7281*

उष्णालु क्वचिदर्कधामनि मनाङ् निद्रालु शीतानिले
हालानां गृहयालु चुम्बदसकृल्लज्जालु जायामुखम्।
नित्यं निष्पतयालु तिर्यगवनीशय्याशयालु क्षणं
गीतेभ्यः स्पृहयालु धाम धवलं दीने दयालु श्रये॥

(आ) SR 26. 197, SSB 43. 4, RJ 103.

(*a*) मनाङ्नि° SSB.

Śārdūlavikrīḍita metre.

Unable to bear the heat of the sun, he dozes in the cool breeze; he is fond of taking up the wine (cup), kisses frequently the face of his wife who is (consequently) shy; he is prone to fall athwart in his intoxication and lie on the ground for some time; he is fond of music and compassionate to the afflicted; I resort to (worship) that (Balarāma) who is the abode of white effulgence. (A. A. R.).

7282

उष्णीषवान् यथा वस्त्रैस् त्रिभिर्भवति संवृतः।
संवृतोऽयं तथा देही सत्त्वराजसतामसैः॥

(आ) SRHt 50. 18 (a. Itihāsa or Itihāsa-samuccaya).

Just as a man has a cloth wound round his head three fold to form a turban, so is the embodied being surrounded by the three qualities of goodness, energy and inertia. (A. A. R.).

7283*

उष्मायमाणस्तनमण्डलीभिर्
वाराङ्गनाभिः स्फुटविभ्रमाभिः।
आलिङ्गिता रात्रिषु शैशिरीषु
ते शेरते यैः प्रणतो शशाङ्कः॥

(आ) Skm (Skm [B] 1362, Skm [POS] 2. 178. 2).

(*b*) वराङ्गनाभिः Skm (B) (printer's error).

(*d*) वृषाङ्कः Skm (POS).

Indravajrā metre.

(Pleasingly) warmed by rounded breasts of the best of women with clear sportive charms, embraced by them they sleep in the nights of the cold season—those who worship the moon. (A. A. R.).

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7284*

ऊचिवानुचितमक्षरमेनं
पाशपाणिरपि पाणिमुदस्य ।
कीर्तिरेव भवतां प्रियदारा
दाननीरझरमौक्तिकहारा ॥

(अ) Naiṣ 5. 128. (Cf. P. Bandhyopadhyay, *Observations on Similes in the Naiṣadhīyacarita*, pp. 84-85). Cf. यत्प्रदेयमुपनीय वदा°.

(*a*) एतं [एनं] Naiṣ (var.).

(*c*) भवत: Naiṣ *ad* Mallinātha.

Svāgatā metre.

Varuṇa, too, raising his hand, spoke some appropriate words to him: "Fame alone, whose pearl-string is the stream of water offered in connexion with gifts, is thy beloved wife." (K. K. Handiqui's translation).

7284 A*

ऊढा खड्गलता श्यामा त्वया मातङ्गदारिका ।
अत एव भवान् मन्ये दूरं परिहृत: परै: ॥

(आ) SSSN 92. 22.

(Oh! king), you carry [keep] with you a creeper-shaped black sword resembling a creeper-like slender and dark dame of the low *matanga*[1] caste. This is the reason, methinks, that you are being avoided by others [your enemies *or*: high caste persons]. (S. Bhaskaran Nair's translation).

1. मातङ्गदारिका also means: (A sword) which is capable of piercing even elephants.

7285*

ऊढापि द्युतरङ्गिणि त्रिजगतीवन्द्येन तेनाप्यहो
मौलौ बालकुरङ्गकेतनकलालीलावतंसाङ्किते ।
तारक्षारकरं करालमकरं सश्वभ्रमभ्रंकषं
मुग्धे जाड्यनिधिं मुधा जलनिधिं यातासि चित्रा: स्त्रिय: ॥

(अ) Anymuk 56.

Śārdūlavikrīḍita metre.

Oh! divine river [Gaṅgā], though borne by [married to] him on his head, he who is worshipped by the three worlds, (the god) who is adorned with the crescent moon, oh! foolish one, you go to the sea which is full of harsh salt water, frightful crocodiles and sharks, full of chasms and touching the sky and the veritable storehouse of *jāḍya* [dullness *or*: coolness]—strange indeed are women. (A. A. R.).

7286*

ऊढामुनातिवाहय
पृष्ठे लग्नापि कालमचलापि ।
सर्वंसहे कठोर-
त्वच: किमङ्केन कमठस्य ॥

(अ) ĀrS 2. 139.

Āryā metre.

Being borne [married] by him, spend your time, oh! earth, clinging to his back as immovable; you, who endure everything, of what use is the lap of the tortoise that has a rough skin? (A. A. R.).

7287*

ऊढा येन महाधुरा: सुविषमे मार्गे सदैकाकिना
सोढो येन कदाचिदेव न निजे गोष्ठेऽन्यशौण्डध्वनि: ।
आसीद् यस्तु गवां गणस्य तिलकस् तस्यैव संप्रत्यहो
धिक् कष्टं धवलस्य जातजरसो गो: पण्यमुद्घोष्यते ॥

(अ) Bhallaṭaśataka (KM IV) 88.

(आ) VS 1018 (a. [?] Bhallaṭa), SCSL 13 (p. 72), Any 45. 84, ASS 7. 8.

(*a*) महाधुर: VS (printer's error); महाधुरा सविषमा (°मे ASS) Any, ASS.

(*b*) नगे गोष्ठेन शण्ड° Any; °ध्वनि ASS.

(*c*) आसीनस्य गवाङ्गणैकतिलकस् Any; यश्च VS, SCSL, ASS; गणैक° ASS; तिलकं Bhallaṭa.

(*d*) धिक् Any; गोपुण्यमुद्घुष्यते ASS.

Śārdūlavikrīḍita metre.

The white ox which always alone bore the heavy loads on the roughest roads, which never tolerated in its own enclosure the slightest suggestion of pride from another, which was the chief ornament of the herd—now, the minute it shows signs of age (ah, wicked shame !), is put up for sale. (J. Brough's translation).

ऊद्ध्वं(ऊर्ध्वं) प्रोथे समा रेखा see No. 3056.

ऊधश्च पीडयन्धेन्वा: see No. 7288.

7288

ऊधश्छिन्द्याद्धि यो धेन्वा: क्षीरार्थी न लभेत् पय: ।
एवं राष्ट्रमयोगेन पीडितं न विवर्धते ॥

(अ) MBh (MBh [Bh] 12. 72. 16, MBh [R] 12. 71. 16, MBh [C] 12. 3375). (Cf. No. 7307).

(आ) SRHt 181. 6 (a. MBh), SSSN 85. 5, IS 1321.

(*a*) ऊधश्च पीडयन्धेन्वा: (°येद्धे°) MBh (var.); ऊधश्छिनत्ति SRHt, SSSN; ऊर्धश् MBh (var.); तु or च [हि] MBh (var.); धेनो: MBh (var.).

(*b*) दुग्धार्थी [क्षी°] MBh (var.); लभते [न ल°] MBh (var.).

(*d*) पीडयन् MBh (var.), SRHt, SSSN; न च वर्धते MBh (var.); नाभिव° MBh (var.), SRHt, SSSN; नातिव° SSSN (var.); स्यादनर्थकं MBh (var.).

As a person desirous of milk never obtains any by cutting off the udders of a cow, similarly a kingdom afflicted by improper means, never yields any profit to the king. (P. C. Roy's translation).

7289**

ऊनषोडशवर्षायाम् अप्राप्त: पञ्चविंशतिम् ।
यद्याधत्ते पुमान् गर्भं कुक्षिस्थ: स विपद्यते ॥

(आ) SRM 2. 2. 497.

Of a wife who is less than sixteen years old and the man who has not reached twenty-five years, the foetus that comes into being, dies in the mother's womb itself. (A. A. R.).

7290**

ऊने दद्याद् गुरूनेव यावत् सर्वलघुर्भवेत् ।
प्रस्तारोऽयं समाख्यातश् छन्दोविचितिवेदिभि: ॥

(आ) ŚP 2067.

In the column that is deficient we should place the long syllables till all the syllables in the other are short ones; this is said to be *prastāra*, a tabular representation of the long and short vowels of a metre in all possible varieties, by those who are proficient in the metrical science. (A. A. R.).

7291

ऊनेनापि हि तुच्छेन वैरिणापि कथंचन ।
मैत्री बुद्धिमता कार्या आपद्यपि निवर्तते ॥

(अ) SkP, Māheśvarakh., Kedārakh. 13. 11.

Even with one who is inferior, insignificant, and inimical an intelligent man should somehow cultivate friendship; for it may be helpful to him in (times of) danger. (A. A. R.).

2292*

ऊरीकर्तुं तुहिनकिरणप्रीतिधारामुदारां
दूरीकर्तुं दिनकरकरक्लेशबाधामगाधाम् ।
यस्या: पुण्ये पयसि विशति स्नातुकामा त्रियामा
प्रायस्तस्यास्तिमिरततिभि: श्यामलं नीरमस्या: ॥

(आ) PV 877 (a. Bhānukara), Pad 9. 47 (a. Bhānukara).

Mandākrāntā metre.

To welcome the noble and pleasing streams of moonlight, and to banish the deep discomfort caused by the sun's rays, night, desiring a bath, enters into its holy waters; that is why her waters are probably rendered dark in colour by the mass of darkness of the night. (A. A. R.).

7293*

ऊरुः कुरङ्गदृशश्
चञ्चलचेलाञ्चलो भाति ।
सपताकः कनकमयो
विजयस्तम्भः स्मरस्येव ॥

(आ) SR 268. 390 (a. Sāh), SSB 90. 3, Sāh *ad* 10. 686 (p. 290).

Āryā-upagīti metre.

The thigh of the fawn-eyed one with the skirt of her raiment fluttering upon it, shines as if it were Cupid's triumphal column of gold, bearing his banner. (Translation in *Bibl. Ind.* 9).

7294*

ऊरुद्वन्द्वमनिन्दितं प्रथयता श्रोणीं समातन्वता
रोमालीं सृजता समागमयता नाभिं गभीरश्रिया ।
मध्यं क्षामयता स्तनौ घनयता कान्त्या मुखं लिम्पता
तन्वङ्ग्या नवयौवनेन किमपि प्रत्यङ्गमुन्मीलितम् ॥

(आ) JS 177. 8 (a. Rudra), SH 1832, Kav p. 93.

(*a*) उरूद्वंद्व° SH.

(*b*) नाभीं SH.

(*c*) लियता [लिम्प°] SH.

(*d*) प्रत्यङ्गुमु° SH.

Śārdūlavikrīḍita metre.

By proclaiming the pair of breasts to be beyond censure (due to development), by broadening the hips, by creating a line of hair, by uniting the navel with the charm of depth, by emaciating the waist line, by making the bosom buxom, and by smearing [providing] brightness on the face—fresh youth has developed every limb of the slim one in a wonderful manner. (A. A. R.).

7295*

ऊरुद्वयं कदलकन्दलयोः सवंशं
श्रोणिः शिलाफलकसोदरसन्निवेशा ।
वक्षः स्तनद्वितयताडितकुम्भशोभं
सब्रह्मचारि शशिनश्च मुखं मृगाक्ष्याः ॥

(आ) KāvR 11. 38 (p. 61. 19-20), KH 11. 22-24.

(*a*) °कदलियोः KāvR (var.); सदंशं KāvR (var.); सवंश° KH.

Vasantatilakā metre.

Her two thighs belong to the same family as plantain stems; her hips have the structure, brother to a (broad) slab; her chest is resplendent with breasts rubbing against each other like a pair of pots; and the face of the gazelle-eyed one is a classmate of the moon. (A. A. R.).

7296*

ऊरुद्वयं मृगदृशः कदलस्य काण्डौ
मध्यं च वेदिरतुलं स्तनयुग्ममस्याः ।
लावण्यवारिपरिपूरितशातकुम्भ-
कुम्भौ मनोजनृपतेरभिषेचनाय ॥

(अ) Amar (Amar [S] 95, Amar [NSP] 137, Amar [POS] App. A. III 2)[1].

(आ) SR 271. 37 (a. Amar), SSB 94. 36, IS 1322.

(*a*) कदलेश्च SR, SSB.

(*b*) वेणिर् Amar (var.).

(*c*) °पूरितहोमकुम्भ: Amar (var.).

(*d*) श्रीमन्मनो Amar (var.).

1. Western, Southern and Rdr om.; Ravi 95, Rāma 106.

Vasantatilakā metre.

The pair of thighs of the deer-eyed one are the stems of a plantain tree, her waist is an altar that is incomparable; her breasts are two golden pots filled with the water of loveliness for the ceremonial bath of king Cupid. (A. A. R.).

7297*

ऊरुप्रकाण्डद्वितयेन तन्व्या:
कर: पराजीयत वारणीय: ।
युक्तं ह्रिया कुण्डलनच्छलेन
गोपायति स्वं मुखपुष्करं स: ॥

(अ) Naiṣ 7. 95 (Naiṣ *ad* Mallinātha 7. 93).

(आ) SR 269. 394 (a. Naiṣ), SSB 90. 7.

(*a*) तस्या: [त°] Mallinātha *ad* Naiṣ, SR, SSB.

Upajāti metre (Indravajrā and Upendravajrā).

The two stems of the slender damsel's thighs surpassed the elephant's trunk; so it is proper that it should hide its face—the tip of its trunk, in shame, under the pretext of coiling it round. (K. K. Handiqui's translation).

7298*

ऊरुमूलगतनेत्रयुगस्य
प्रेयसो रभसवेल्लितकेशी ।
चुम्बति स्म रतिकेलिविदग्धा
हावहारि वदनं दयितस्य ॥

(आ) VS 2125 (a. Jayamādhava).

Svāgatā metre.

On the face of the beloved lover, full of amorous blandishments, whose pair of eyes were fixed at the root of her thighs, the young lady, clever in love-sports, with tresses in a tremulous state, did imprint a kiss. (A. A. R.).

7299*

ऊरुमूलचपलेक्षणमघ्नन्
यैर्वतंसकुसुमै: प्रियमेता: ।
चक्रिरे सपदि तानि यथार्थं
मन्मथस्य कुसुमायुधनाम ॥

(अ) Śiś 10. 67.

(आ) SR 317. 28 (a. Śiś), SSB 173. 27 (a. Māgha).

Svāgatā metre.

The young ladies struck the dear lover with flowers of their ear-ornaments, as his glances were hovering at the root of their thighs; thus they now made the name Cupid as the flower-weaponed one true to its name. (A. A. R.).

7300*

ऊरू रम्भा दृगपि कमलं शेवलं केशपाशो
वक्त्रं चन्द्रो लपितममृतं मध्यदेशो मृणालम् ।
नाभि: कूपो वलिरपि सरित्पल्लव: किं च पाणिर्
यस्या: सा चेद् उरसि न कथं हन्त तापस्य शान्ति: ॥

(अ) Rasamañjarī of Bhānukara 113.

(आ) SR 279. 64, SSB 108. 68.

Mandākrāntā metre.

Her thighs are plantain stems (and hence cool), her eyes lotuses, her tresses the moss floating in water, her face the moon, her voice the nectar, her waist the lotus-stalk, her navel a well, the folds of the skin a stream, and her hands tender sprouts—O! what wonder then that she, who has all these, cools the heart [gives pleasure] when reclining on his chest? (A. A. R.).

7301*

ऊरू रम्भे बाहू
लते विधात्रा कुचौ पुनः कमले ।
यौवनमुपवनमस्यां
मदनविलासाय किं रचितम् ॥

(आ) PdT 128 (a. Bhāskara).

Āryā metre.

Her thighs are two plantain stems and her hands creepers, as for her breasts they are lotuses; has the Creator fashioned a pleasure-garden of her youth for the sweet sports of love? (A. A. R.).

7302*

ऊरौ शिरस्तव निवेश्य दयावितीर्ण-
संयानपल्लवसमीरविनीतखेदम् ।
अत्रैव जन्मनि विभोः परमोपदेशम्
आकर्णयेयमपि किं मणिकर्णिकायाम् ॥

(अ) Ānas 68.

Vasantatilakā metre.

Placing my head on your lap (oh! Divine Mother), and all fatigue removed by the breeze, produced by the movements of tender leaves, brought on by your compassion, may I listen to the great truth of the Lord in this very birth at Maṇikarṇikā in Benares? (A. A. R.).

7303

ऊर्जितं सज्जनं दृष्ट्वा द्वेष्टि नीचः पुनः पुनः ।
कवलीकुरुते स्वस्थं विधुं दिवि विधुंतुदः ॥

(अ) Dṛṣṭāntaśataka 35 (KSH 220).

(आ) SR 54. 8 (a. Dṛṣṭān°), SSB 314. 9, SRK 249. 74 (a. Indiśesaprukha), IS 1323.

(*a*) उर्जितं सञ्जनं *(sic!)* Dṛṣṭan°.

(*c*) खस्थं *(sic!)* Dṛṣṭān°.

Seeing a good man in a distinguished position a low person hates him again and again; the moon in the sky that remains at ease, the tormentor of the moon [Rāhu] swallows as a morsel. (A. A. R.).

7304*

ऊर्णां नैव ददाति नैव विषयो वाहस्य दोहस्य वा
तृप्तिर्नास्ति महोदरस्य बहुभिर्घासैः पलाशैरपि ।
हा कष्टं कथमस्य पृष्ठशिखरे गोणी समारोप्यते
को गृह्णाति कपर्दकैरलमिति ग्राम्यैर्गजो हस्यते ॥

(आ) ŚP 1210, PdT 203, SRK 220. 38 (a. ŚP), Any 152. 93, SR 233. 96 (a. ŚP), SSB 627. 47, Vidy 321, SRM 2. 2. 42, IS 1324.

(*a*) नैष दधाति (नैष or नापि) ŚP, PdT, SRK, Any, SR, SSB; नैष बिभर्ति नैष विषयो SRM, Vidy, Any; वैव [नैव] PdT (var.); जहाति [द°] PdT (var.); भाहस्य [वा°] IS; वा° दो° tr. Vidy, Any; बहुशो SR, SSB.

(*b*) नास्य [नस्ति] ŚP, PdT, SRK, Any, SR, SSB; °घासै पलीलै PdT (var.); बहुशैर्घासः [ब°] Vidy; ग्रासैः SRK; पलालैरपि (°शै°) ŚP, PdT, Any, SRK, SR, SSB, SRM.

(*c*) ह [हा] ŚP (MS) *(contra metrum)*; काष्ठं PdT (var.); पृष्ट° ŚP (MS); °शिषरे ŚP (MS).

(*d*) °कैरलमहो SRM; °मुमिति [°लमि°] SR, SSB; ग्रामैर्गजैर् (°म्यर्गजो) ŚP (MS); हास्यते PdT (var.), SRK.

Śārdūlavikrīḍita metre.

It does not give any wool, no object [animal] to draw a cart, or for milking; no satisfaction comes to this huge-bellied one in spite of large quantities of grass and leaves; alas! how are the (grain) bags to be placed on his back?

Who will be able to unload it ? We do not care to get money (through this animal)[1]—thus an elephant is laughed at by the village-folk (who have not seen an elephant before). (A. A. R.).

1. *Or* : who can catch [manage] him ?

ऊर्णां नैष दधाति नैष see No. 7304.

ऊर्णां नैष बिभर्ति नैष see No. 7304.

ऊर्ध्वशिछन्द्याद्धि यो see No. 7288.

7305

ऊर्ध्वं गच्छन्ति यं त्यक्त्वा यं गृहीत्वा पतन्त्यधः ।
तस्य गौरवमर्थस्य तावतैवानुमीयताम् ॥

(अ) Sabhā 91.

Abandoning which people go upward (to heaven), holding on to which the people fall down (in hell) ; such a *gaurava* [weight *or* : position of honour] of wealth one may infer from the above conditions. (A. A. R.).

7306

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तस्था अधो गच्छन्ति तामसाः ॥

(अ) MBh (MBh [Bh] 6. 36. 18=BhG 14. 18 ; also MBh [Bh] 14. 39. 10).

(*a*) सत्त्वेन MBh 6 (var.).

(*c*) °गुणसंयुक्ता MBh 14 (but in some texts as above) ; °योर्वियुक्तास्तु MBh 14 (var.) ; °वृत्तिस्था MBh 6 (var.).

(*d*) यान्त्यधस्तामसा जनाः (बलाः) MBh 14 (but in some texts as above).

Those that abide in goodness go on high ; / the men of passion remain in the middle (states); / abiding in the scope of the base strand, / the men of darkness go below. (F. Edgerton's translation).

7307

ऊर्ध्वं न क्षीरविच्छेदात् पयो धेनोरवाप्यते ।
एवं राष्ट्रादयोगेन पीडितान्नाप्यते बलिः ॥

(अ) Cr 191 (CR 4. 5). Variant of नोधश्छिन्द्यात्तु (Cr 1660). (Cf. GP 1. 111. 5). Cf. No. 7288 and दुग्ध्वा हि भुज्यते ; यथा क्रमेण गृह्णाति ; वल्मीकं मधुजालं च ; मधुवत् कथितं राष्ट्रं and also cf. Crn 67.

(*c*) राष्ट्रादियोगेन CR (var.).

(*d*) पीडिता CR (var.) ; फलम् [ब°] CR (var.).

After the period of lactation, no milk is obtained from a cow ; similarly, if a country is tormented by impolitic means, no income [revenue] by taxation will be obtained. (A. A. R.).

7308*

ऊर्ध्वं नीरदवृन्दमैन्दवमिदं बिम्बं त्वधो निर्मितं
व्योम्नः पल्वलचित्रितस्य निहितौ शैलावुपर्युन्नतौ ।
किं चाधः पुलिनोच्चयस्य कदलीकाण्डाववारोपितौ
तन्मन्ये चतुरस्य पुष्पधनुषः सर्गोऽयमन्यादृशः ॥

(आ) SR 272. 65, SSB 96. 65.

Śārdūlavikrīḍita metre.

On top there is a mass of clouds [tresses], below this there is created the disc of the moon [face], above the sky [waist] which is variegated by a lake [navel] there are situated two high mountains [bosom] ; moreover, below the broad sandy region [hips] are grown two banana-stems [thighs]; hence I think the way of creation taken up by clever Cupid is of an extra-ordinary kind. (A. A. R.).

7309

ऊर्ध्वं प्राणा ह्युत्क्रामन्ति यूनः स्थविर आयति ।
प्रत्युत्थानाभिवादाभ्यां पुनस् तान् प्रतिपद्यते ॥

(अ) MBh (MBh [Bh] 5. 38. 1 and 13. 107. 32,

MBh [R] 5. 37. 1 and 13. 104. 65, MBh [C] 5. 1397), Mn 2. 120, Bhaviṣya-purāṇa 1. 4. 49, Āp (Parāśara-Mādhava 297), Mahābhāṣya of Patañjali 6. 1. 84.

(आ) Smṛticandrikā (Saṁskāra) 97, VīrĀcāra 150.

(इ) SS (OJ) 255.

(*a*) उत्क्रामंति (°ते) MBh (var.), Bhaviṣya-pur°, SS (OJ).

(*b*) आगते [आ°] MBh (var.), Kaśmīrian commentary, Smṛti° Bhaviṣya-pur°, Āp.

(*c*) अभ्यु° MBh (R) 13, MBh (var.).

For the vital airs of a young man mount upwards to leave his body when an elder approaches; but by rising to meet him and saluting he recovers them. (G. Bühler's translation).

7310**

ऊर्ध्वं याति चापमुष्टिर् गुणमुष्टिरधो भवेत् ।
स मुक्तो मार्गणो लक्ष्याद् दूरं याति न संशयः ॥

(आ) ŚP 1852.

If the grip on the bow is on a higher level and the hold on the bow-string is below it, and if an arrow is discharged, it will miss the aim widely; there is no doubt about it. (A. A. R.).

7311**

ऊर्ध्वं व्रीहित्रयं मानम् अङ्गुलस्य निगद्यते ।
हस्तोऽपि हि समाख्यातश् चतुर्विंशद्भिरङ्गुलैः ॥

(आ) ŚP 1631.

The extent of an *aṅgula* [finger's breadth] is said to be the measure of three grains of rice placed upright; the extent of a *hasta* [cubit] is said to be the measure of twenty-four *aṅgula*-s. (A. A. R.).

7312

ऊर्ध्वं श्वसंस्ततः प्राणो यात्यलब्धस्थितिस् तनोः ।
तं यान्तमनुयात्येव जीवः कालप्रणोदितः ॥

(आ) ŚP 4331 (a. Yogarasāyana).

At first the breath leaves the body, then life, as it does not obtain a position of stability; the *jīva* [individual soul] urged on by proper time follows it when it leaves the body. (A. A. R.).

7313**

ऊर्ध्वगं कपिलाभासम् अङ्गं यस्मिन् प्रतीयते ।
नकुलाङ्गं तु तं विद्यात् स्पर्शस् तस्याहिनाशनः ॥

(आ) ŚP 4642 (a. Khaḍgakośa).

When the streak in a sword goes upward and has a tinge of reddish brown colour, (that sword) is to be known as *nakulāṅga*; its very touch brings destruction to serpents. (A. A. R.).

7314

ऊर्ध्वबाहुर् विरौम्येष न च कश्चिच् शृणोति मे ।
धर्मादर्थश्च कामश्च स किमर्थं न सेव्यते ॥

(अ) MBh (MBh [Bh] 18. 5. 49, MBh [R] 18. 5. 59, MBh [C] 18. 206).

(आ) ŚP 665, SH 806, IS 1325.

(इ) SS (OJ) 17.

(*a*) क्रुद्धं [ऊर्ध्व°] MBh (var.); वदामि [वि°] MBh (var.).

(*c*) धर्माधर्मश् or धर्माश्चार्थश् MBh (var.); च नास्ति [का°] SS (OJ) (var.).

(*d*) न [स] MBh (var.).

I raise my arms and cry but no one listens to me. *Artha* and *kāma* flow from *dharma*. So why do people not pursue *dharma*? (Raghuvīra's translation).

7315**

ऊर्ध्ववेधी भवेज् ज्येष्ठो नाभिवेधी च मध्यमः ।
यः पादवेधी लक्ष्यस्य स कनिष्ठो मतो मया ॥

(आ) ŚP 1823.

The best achievement in hitting a target is the one that pierces the top portion ; the one that pierces the navel region [middle portion] is the middling one, and that which hits the foot [bottom of the target], is considered by me, as the lowest (achievement). (A. A. R.).

7316**

ऊर्ध्वशक्तिनिपातेन अधःशक्तेर्निकुञ्चनात् ।
मध्यशक्तिप्रबोधेन जायते परमं सुखम् ॥

(आ) ŚP 4363,

(When due to *laya-yoga*) there is the fall of the upsurging power and the lowering of the depressing energy and there is the awakening of middling power, supreme happiness results. (A. A. R.).

7317**

ऊर्ध्वानना भास्करसंमुखीनाः
श्वानो रुवन्तो महते भयाय ।
एवं हि संध्यासमयेऽन्यदा तु
निर्वासकाः स्युर्नगरस्य तस्य ॥

(आ) ŚP 2423.

Indravajrā metre.

When dogs bark with uplifted faces, facing the sun, there will result great fear ; this happens if it is during the period of twilight ; if it is otherwise [at other times], the city will be denuded of its population. (A. A. R.).

7318

ऊर्ध्वारोहे य आलम्ब- हेतुर् भूभृच् छिनत्ति तम् ।
कुठारिकस् तरुस्कन्धम् इवाधोगमनोन्मुखः ॥

(अ) RT (RT [VVRI] 5. 311, RT [S] 5. 311, RT [T] 5. 310, RT [Calc.] 5. 315).

(आ) IS 1326.

(*b*) छिन्नत्ति RT (T), RT (Calc.).

If a king (later) cuts off [neglects] the cause of his support when coming up (into power), he does so as a wood-cutter [axeman] who, when climbing up a tree, cuts the (lower) branches and hence faces a downfall. (A. A. R.).

7319**

ऊर्ध्वार्धे लक्षणं यस्य नाधोऽर्धे लक्षणं भवेत् ।
तं खड्गं मध्यमं प्राहुः प्रवीणमतयो बुधाः ॥

(आ) ŚP 4665.

When there are good signs on the upper half and there are not the same good ones on the lower one, that sword is of a middling character ; so say the wise, who are proficient in it. (A. A. R.).

7320*

ऊर्ध्वीकृतग्रीवमहो मुधैव
किं याचसे चातकपोत मेघम् ।
अत्यूर्जितं गर्जितमात्रमस्मिन्न्
अम्भोधरे बिन्दुलवस्तु दूरम् ॥

(अ) Ava 254.

(आ) Pad 98. 35 (a. Lakṣmaṇa), SSH 1. 61, SR 226. 156, SSB 616. 9, Regnaud VI 91 (a. Lakṣmaṇa), RJ 409 (a. Lakṣmaṇa), VP 10. 17.

(*d*) अभ्योधरे Pad (printer's error) ; दूरे Ava, SSH, SR, SSB, Regnaud.

Indravajrā metre.

With your neck upraised, all in vain, why do you, oh ! *cātaka*-bird, beg (water) of the cloud ? There is only very loud thunder coming from this cloud ; (as for water) even a drop is far away[1]. (A. A. R.).

1. Refers to one who makes promises but does not fulfil them.

7321*

ऊर्ध्वीकृतास्या रविदत्तदृष्टयः
समेत्य सर्वे सुरविद्विषः पुरः ।
श्वानः स्वरेण श्रवणान्तशातिना
मिथो रुदन्तः करुणेन निर्ययुः ॥

(अ) Kum 15. 24.

(c) °न्तपातिना Kum (var.).

Upajāti metre (Indravaṁśā and Vaṁśastha).

And, before the host of the foes of the gods, / dogs lifted their muzzles to gaze on the sun, / then, howling together with cries that rent the ear-drums, / they wretchedly slunk away. (A. L. Basham's translation in his *The Wonder that was India*, p. 422).

ऊर्वरेषु विवरेषु see No. 7324.

ऊर्व्यां वोऽपि महीधरो see No. 7247.

7322

ऊषरं कर्मसस्यानां क्षेत्रं वाराणसी पुरी ।
यत्र संलभ्यते मोक्षः समं चण्डालपण्डितैः ॥

(अ) BhPr 109.

A salt-impregnated field of the crops of *karma* (is) the city of Benares, where Release [*mokṣa*] is gained alike by *caṇḍāla-s* and by scholars. (L. H. Gray's translation).

7323

ऊषरेषु च क्षेत्रेषु यथा बीजं हि निष्फलम् ।
उपकारोऽपि नीचानां कृतो भवति तादृशः ॥

(आ) IS 1327, Subh 187.

(a) उषरेषु Subh.

Similarly, as a seed sown on a saline field does not bring fruit, so also a favour rendered to an evil man.

7324

ऊषरेषु विवरेषु चाम्भसां
वीचयोऽपि भवता विनिर्मिताः ।
क्षेत्रसीम्नि निहितास्तु बिन्दवो
वारिवाह भवतो नवो नयः ॥

(आ) SR 212. 26, SSB 591. 32, RJ 331, Regnaud VI 22.

(a) ऊर्वरेषु (*sic !*) Regnaud.

(b) विचयो Regnaud (*contra metrum*).

Rathoddhatā metre.

In unproductive lands and in uninhabited hollows (where water is not needed) you have created even (pools of water with) waves ; (on the other hand) in cultivable lands (where water is needed in plenty) you have sprinkled but a few drops and that is too only on the borders. Indeed, oh ! cloud, novel is your policy (of distribution). [Oh ! king, to the rich you give away wealth in plenty and to the poor your gift is only nominal ; how strange is your policy of donation !] (S. Bhaskaran Nair's translation).

7325

ऊषरे सरिति शाल्मलीवने
दावपावकचितेऽपि चन्दने ।
तुल्यमर्पयति वारि वारिदे
कीर्तिरस्तु गुणगौरवैर्गतम् ॥

(अ) SMH 11. 5. 2.

(आ) Vidy 233 (a. Hariharopādhyāya).

Rathoddhatā metre.

In barren spots, in rivers, in silk-cotton-woods, in forest-conflagrations as well as in sandal trees, the cloud offers its water equally ; let it have all the fame ; gone are the honours due to merits. (A. A. R.).

7326

ऊष्मव्यपेता रहिताश्च वृद्ध्या
संयोगहीना लघवोऽपि चान्तः ।
श्लोकस्य वर्णा इव विद्विषस्ते
पादान्तमागम्य गुरूभवन्ति ।

(आ) VS 2485.

Indravajrā metre.

Deprived of warmth, denuded of prosperity, devoid of pleasing company, and without substance, your enemy-princes, oh! king, have attained greatness after taking shelter at your feet; they are like the letters of a poem that are free from sibilants, devoid of *vṛddhi* [diphthongs] and conjunct consonants, and though *laghu* [short syllables], they become *guru* [long syllables] at the end of a foot (of the verse). (A. A. R.).

ऊष्मापि वित्तजो see No. 7328.

7327**

ऊष्मा यस्यां धात्र्यां
धूमो वा तत्र वारि नरयुगले ।
निर्देष्टव्या च शिरा
महता वारिप्रवाहेण ॥

(आ) ŚP 2208.

Āryā metre.

(When digging a well) if the earth shows warmth, and smoke like mist springs therein, there will be water there at a depth of two men's height; there will be seen a spring with a big gush of water. (A. A. R.).

7328

ऊष्मा हि वित्तजो वृद्धिं तेजो नयति देहिनाम् ।
किं पुनस् तस्य संभोगस् त्यागधर्मसमन्वितः ॥

(अ) P (PP 2. 52, Pts 2. 64, PtsK 2. 67, PM 2. 20).

(आ) IS 1328.

(*a*) ऊष्मापि Pts.

(*c*) संभोगात् PtsK.

(*d*) त्यागः कर्मस° PtsK ; °कर्म° [°धर्म°] Pts.

The smell of wealth is quite enough / to wake a creature's sterner stuff; / and wealth's enjoyment, even more, / with virtuous giving from his store. (A. W. Ryder's translation).

ऋ

7329*

ऋक्षस्य क्रोडसंधिप्रहितमुखतया मण्डलीभूतमूर्तेर्
आरात् सुप्तस्य वीर त्वदरिवरपुरद्वारि नीहारकाले ।
प्रातर्निद्राविनोदक्रमजनितसुखोन्मीलितं चक्षुरेकं
व्याधाः पालालभस्मस्थितदहनकणाकारमालोकयन्ति ॥

(आ) SkV 1409.

(*a*) क्रोधसंधि° SkV (var.) ; °भूतभूर्तेर् SkV (var.).

(*c*) °मुखो° [°सुखो°] SkV.

Sragdharā metre.

In the winter-time, oh ! hero, by the gateway / of your enemy's late capital, a bear / lies sleeping, body curled up in a circle, / for he has tucked his snout deep in his lap. / And there at morning, as it glady opens, / roused by some pleasure of a dream, the hunters / observe a single eye, red as a spark / left burning in the ashes of their fire. (D. H. H. Ingalls's translation).

7330*

ऋक्षाणां भूरिधाम्नां श्रितमधिपतिना प्रस्फुरद्भीमतारं
स्फारं नेत्रानलेन प्रसभनियमितोच्चापमीनध्वजेन ।
रामायत्तं पुरारेः कुमुदशुचि लसन्नीलसुग्रीवमङ्गं
प्लावङ्गं सैन्यमन्यद् दशवदनशिरश्छेदहेतु श्रियै वः ॥

(आ) JS 18. 16 (a. Dhanapāla), SR 21. 91 (a. JS), SSB 35. 17.

(*d*) वापि सैन्यं (संन्यै SSB [printer's error]) दशवदनशि° [सै°] SR, SSB ; °हेतुः SSB ; श्रियेऽस्तु SR, SSB.

Sragdharā metre.

May the body of Lord Śiva be for your welfare—the body which shines in the moon, the lord of stars, possessing great effulgence, by whose fire from the (third) eye the fish-bannered god Cupid holding his (flowery) bow high was suddenly curbed, and which is shared by his wife [Pārvatī], and which is pure like a lily and has a shining charming blue neck, just as the army of monkeys having the lord of bears [Jāmbavān] of great power, whose leader Nala put an end to the pride of the sea (by building the cross-way), which was under the control of Śrī-Rāma, and had for its leaders Kumuda, Nīla and Sugrīva and which was the cause of cutting off the heads of Rāvaṇa. (A. A. R.).

7331

ऋक्षैर्वृतो हरिपदे निवसन् समीर-
संतानशैत्यजनकः कुमुदप्रमोदी ।
निघ्नन् निशाचरतमः पृथुनीललक्ष्मा
तारापतिः स्फुरति चित्रमनङ्गदोऽयम् ॥

(आ) Skm (Skm [B] 435, Skm [POS] 1. 87. 5) (a. Surabhi), Kav p. 185.

(*b*) °दैन्य° [°शैत्य°] Skm (POS).

Vasantatilakā metre.

Version A :

He is surrounded by stars and remains in the sky, he is the cause of breeze, progeny and coolness, he gives delight to the lilies, destroys the darkness of night, he has a big black spot and is the lord of Tārā ; such a moon shines, Oh ! wonder, and he is an inciter of love.

Version B :

He [Sugrīva] is surrounded by *ṛkṣa-s* [bears and monkeys] and is in the service of Śrī-Rāma; he gives happiness to Hanūmān [the son of the wind-god] and delights Kumuda, the monkey-chief; he destroys the dark demons and is aided by the monkey-chief Nīla; he is the husband of Tārā [the female monkey] and shines, Oh! wonder, differently from Aṅgada, the son of Bālin. (A. A. R.).

7332

ऋग्यजुःसामनामानस् त्रयो वेदास् त्रयी स्मृता ।
उभौ लोकाववाप्नोति त्रय्यां तिष्ठन् यथाविधि ॥

(अ) KN 2. 12.

(*b*) मता [स्मृता] KN (Bl).

The three Vedas called *Ṛg*, *Yajus* and *Sāman* are meant by *trayī*. A person, living in perfect obedience to the injunctions and interdictions of *trayī*, prospers in this as well as in the next world. (M. N. Dutt's translation).

7333*

ऋजुतां नयतः स्मरामि ते
शरमुत्सङ्गनिषण्णधन्वनः ।
मधुना सह सस्मितां कथां
नयनोपान्तविलोकितं च यत् ॥

(अ) Kum 4. 23. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 58).

(आ) KH 330. 10-11, VyVi 454. 24-25.

(*a*) नयसि Kum (var.).

(*b*) °निषक्त° or °निषङ्ग° [नि°] Kum (var.); °धन्विनः Kum (var.).

(*c*) °ताः कथा(ः) VyVi, KH.

(*d*) तत् [यत्] VyVi, KH; विलोकितानि च (°कनानि वा) Kum (var.).

Viyoginī metre.

I remember thy smiling discourse with the spring and the glance in the corner of thy eye whilst thou wert making thy arrow straight and the bow was being attached to thy arrow. (H. H. Wilson's translation).

7333 A

ऋजुता धन्वगुणयोर् अस्तु वस्तुस्वरूपतः ।
कार्यसिद्धौ प्रशस्येत वक्रतैव तयोः पुनः ॥

(अ) Bhāvadevasūri's Pārśvanātha-caritra 1. 351.

(*c*) प्रशस्यते Pārśv°; (suggested change: प्रशस्येत [*metri causa*]).

Granting that bow and string are straight by nature of the object, yet it is desirable that they should bend, in order to accomplish their purpose. (M. Bloomfield's translation).

7334*

ऋजुत्वं च परित्यज्य कलां दर्शयतोऽर्च्यता ।
द्विजराजोऽनृजुत्वेन महेशेनापि मह्यते ॥

(आ) SSB 470. 107 (a. Saṅgrahītṛ).

Version A :

Abandoning simple-mindedness, when a person exhibits his (proficiency in) arts, he is honoured; the best of Brāhmaṇa-s, by abandoning simple-mindedness, is respected even by a great lord [king].

Version B :

Giving up the shape of a straight line and showing a single digit, he is (greatly) honoured; the moon, by being curved [in crescent] in shape (as a digit) is respected even by the great god [Śiva]. (A. A. R.).

7335

ऋजुत्वं त्यागिता शौर्यं सामान्यं सुखदुःखयोः ।
दाक्षिण्यं चानुरक्तिश्च सत्यता च सुहृद्गुणाः ॥

(आ) SSg 1. 53.

Straight-forwardness, helping without expectation of reward, bravery, similarity of state in happiness and misery, generosity, deep attachment and truthfulness are the qualities of a (good) friend. (A. A. R.).

7336*

ऋजुत्वमौनश्रुतिपारगामिता
यदीयमेतत् परमेव हिंसितुम् ।
अतीव विश्वासविधायि चेष्टितं
बहुर्महानस्य स दाम्भिकः शरः ॥

(अ) Naiṣ 12. 44.

(आ) JS 345. 66 (a. Śrī-Harṣapaṇḍita).

Vaṁśastha metre.

His long numerous arrows are bold. The utterly deadly activity of them consists of direct hitting, noiseless course, and the reaching of the border of the archer's ears. It is meant to do harm to enemies alone. (K. K. Handiqui's translation).

7337*

ऋजुदृशः कथयन्ति पुराविदो
मधुभिदं किल राहुशिरश्छिदम् ।
विरहिमूर्धभिदं निगदन्ति न
क्व नु शशी यदि तज्जठरानलः ॥

(अ) Naiṣ 4. 66.

Drutavilambita metre.

Experts in ancient lore, taking a plain view of things, say that Viṣṇu cut off the head of Rāhu, but do not say he is one who cuts off the heads of lovers in separation; the moon would be extinct, if Rāhu possessed the consuming power of the stomach. (K. K. Handiqui's translation).

7338*

ऋजुनयननिपातः कामतन्त्राभिघातस्
तनुरपि तरलाक्ष्याः कस्य न स्यात् कटाक्षः ।
इति नमितमुखेन्दुं पश्यति प्राणनाथं
जनसदसि विदग्धा पक्ष्मणामन्तरेण ॥

(आ) PV 316 (a. Mohana).

Mālinī metre.

Directing the eyes straight to the face is the complete destruction of the art of love; to whom will not the look directed by a tremulous-eyed one, however fleeting (small), be a glance from the corner of the eyes ?—thus intending, as it were, the clever damsel looked at her husband, whose moon-like face was bent, from the midst of her lashes in the midst of an assemblage of people. (A. A. R.).

7339*

ऋजुना निधेहि चरणौ
परिहर सखि निखिलनागराचारम् ।
इह डाकिनीति पल्ली-
पतिः कटाक्षेऽपि दण्डयति ॥

(अ) ĀrS 2. 140.

Āryā metre.

Make your pace straight (when walking), friend, avoid all cultured behaviour of the city (in this place); for, here, the chief of the boorish hamlet punishes even when a glance is directed, considering her as a female imp. (A. A. R.).

7340

ऋजु पश्यति यः सर्वं चक्षुषानुपिबन्निव ।
आसीनमपि तूष्णीकम् अनुरज्यन्ति तं प्रजाः ॥

(अ) MBh (MBh [Bh] 5. 34. 22, MBh [R] 5. 33. 22, MBh [C] 5. 1116).

(आ) IS 1329.

(*a*) ऋजु: MBh (var.) ; सर्वत्र [य: स°] MBh (var.).

(*c*) अधि° [अपि] MBh (var.) ; तं तूष्णीं MBh (var.).

(*d*) अपि रज्यंति or अनुरक्षंति MBh (var.) ; वै [तं] MBh (var.).

The king that looketh on all with sincere loving eyes, inspireth affection in all his subjects even if he sitteth in silence. (P. C. Roy's translation).

7341*

ऋजुरेष पक्षवानिति
काण्डे प्रीतिं खले च मा कार्षीः ।
प्रायेण त्यक्तगुणः
फलेन हृदयं विदारयति ॥

(आ) JS 59. 24 (a. Sūcigobhaṭa).

(*b*) माकार्षीः JS.

Āryā metre.

Version A :

He is straight and belongs to our camp, thinking thus, do not show favour to a wicked person ; mostly these people, abandoning their (pose of) virtue wound the heart at the time of the result.

Version B :

It is straight in shape and has feathers (attached), thinking thus, do not put your faith in an arrow ; mostly, when released from the (bow-)string it results in piercing the heart. (A. A. R.).

7342*

ऋज्वायतां च विरलां च नतोन्नतां च
सप्तर्षिवंशकुटिलां च निवर्तनेषु ।
निर्मुच्यमानभुजगोदरनिर्मलस्य
सीमामिवाम्बरतलस्य विभज्यमानाम् ॥

(आ) Sv 4. 2.

(आ) Alm 120.

(*b*) सप्तर्षि° Alm (printer's error).

Vasantatilakā metre.

Now straight and extended, now in a thin line, now sinking down and again rising up, and now crooked like the constellation of the Great Bear in its turnings, as looking and though it were the boundary line that is being marked out of the sky, and white like the belly of a serpent when being freed from its skin[1]. (M. R. Kale's translation).

1. Description of the cranes in flight.

7343*

ऋज्वायतां हि मुखतोरणलोलमालां
भ्रष्टां क्षितौ त्वमवगच्छसि मूर्ख सर्पम् ।
मन्दानिलेन निशि या परिवर्तमाना
किंचित् करोति भुजगस्य विचेष्टितानि ॥

(आ) Sv 5.3.

Vasantatilakā metre.

Fool, for a serpent didst thou mistake this wreath which was dangling from the entrance arch, but which now lies straight and extended on the ground. It is this which as it sways in the gentle night-wind, doth but faintly make the movements of a serpent. (C. R. Devadhar's translation).

7344*

ऋज्वी दृष्टिरनुल्बणं विहसितं मन्दं परिस्पन्दितं
द्वेषो नर्मणि दूरतीर्थगमने यत्नो रतिर्लिङ्गिषु ।
यस्यास्त्यक्तसुखस्पृहं किल वपुः पीनाल्पलम्बस्तनी
सक्षीरा विटचेटकैकमहिषी रण्डा शिवायास्तु वः ॥

(आ) JS 306. 3 (a. Haragaṇa), VS 2367.

(*a*) परिष्वञ्चितं VS.

(*d*) सञ्जारा or सा क्षीरा VS ; विटपेट° VS ; सुखायास्तु VS.

Śārdūlavikrīḍita metre.

Having eyes without animation, subdued laughter, tardy movement, dislike at being petted, making efforts to go to *tīrtha* [water *or* : holy place], love for *liṅgin-s* [male buffaloes *or* : ascetics], whose body is not pleasing to the touch, with *stana* [udder *or* : bosom] stout but hanging a little low and having milk, the one female companion [she buffalo] of spendthrifts and servants—may this vicious she-buffalo [widow] be for your welfare ! (A. A. R.).

7345*

ऋज्वी स्थिरा सुवृत्ता
पाणिग्रहणोज्ज्वला सुवंशोत्था ।
संधारयति पतन्तं
संप्रति गृहणीव यष्टिर्माम् ॥

(आ) VS 3311.

Āryā metre.

Straight in shape [behaviour], dependable, well rounded [of good conduct], resplendent when held in the hand [at the time of marriage], of excellent *vaṁśa* [bamboo *or* : family]—this stick, like the wife, now supports me when falling. (A. A. R.).

7346

ऋणं कृतं त्वदत्तं चेद् बाधतेऽत्र परत्र च ।
न नश्येद् दुष्कृतं तद्वद् भुक्तिं वा निष्कृतिं विना ॥

(आ) Lau 44.

Just as a debt which is not repaid does harm to the debtor in this and other worlds, so wicked action does harm to the doer and is not exhausted unless it is expiated or its result is experienced. (V. Krishnamacharya's translation).

7347

ऋणं मित्रान्न कर्तव्यं न देयं चापि मित्रके ।
प्रीतिच्छेदकरी ज्ञेया यस्माद् वै ऋणकर्तरी ॥

(आ) Bahudarśana 137, IS 7488.

(*a*) क्षणं मैत्रान्नं Bahud°.
(*b*) मैत्रके Bahud°.
(*d*) तस्माद् वै ऋणकर्तनी Bahud°.

One should not lend money to a friend nor should one borrow from him ; it is known, that the debt cuts the bonds of friendship, like scissors do.

7348

ऋणं याच्ञा च वृद्धत्वं जारचोरदरिद्रताः ।
रोगश्च भुक्तशेषश्चाप्य् अष्ट कष्टाः प्रकीर्तिताः ॥

(आ) NT 97, IS 7486. (Cf. दासी भृत्यः सुतो).
(*b*) °दरिद्रता NT.

Debts, begging, old age, adultery, theft, poverty sickness and remnants of the meal, these eight are considered as miseries.

7349

ऋणकर्ता पिता शत्रुर् माता च व्यभिचारिणी ।
भार्या रूपवती शत्रुः पुत्रः शत्रुरपण्डितः ॥

(अ) Cr 192 (CV 6. 10, CN 43, CR 1. 25, CPS 172. 104), H (HJ Intr. 21, HS Intr. 20, HM Intr. 21, HK Intr. 21, HH 3. 8-9).
(आ) SR 159. 285 (a. C), SSB 489. 292, SRK 226. 55 (a. Kalpataru), N. B. Halhed, *A Code of Gentoo Laws* (London, 1776, Plate III to Translator's Preface), GSL 53, Sama 1 ऋ 1 and 2 र 2, VP 9. 88, SRM 1. 1. 61, NT 76, TP 433, IS 1330, Subh 192. Cf. JSAIL 24. 94.
(*a*) पिता च ऋणवाञ्छत्रुर् (°वां श° ; °वान् श° ; °वांन् श° Halhed) CR, Halhed ; ऋणं IS ; शत्रु CV (var.), CR (var.) ; शत्रुः CN (var.), CR (var.), Sama.

(*b*) माता शत्रुरशि(°शी°)लिनी CR, Halhed ; माता दुश्चारिणी रिपुः (तथा) CN (var.) ; माता शत्रुर् द्विचारिणी (विचारिणी ; अपालिका) CN (var.) ; स्नेहवर्जिता [व्य°] CN (var.).

(*c*) अविनीता रिपुर्भार्या CN (var.), SR, SSB, GSL, Sama 2 ; रु(रू°)पवति(°ती) CV (var.) ; का(को°)पवती CN (var.) ; परप्रिया [रू°] CN (var.) ; पररता [रू°] CN (var.) ; शत्रु CR (var.).

(*d*) पुत्रो रिपुरपण्डितः CN(var.); शत्रुः कुपण्डितः CV (var.), CN (var.).

A father, a contractor of debts (is) an enemy; and (so is) an unchaste mother. A beautiful wife (is) an enemy. An unlearned son (is) an enemy. (F. Johnson's translation).

7350

ऋणत्रयं द्विजातीनां जन्मनः प्रभृति स्थितम् ।
ऋणान्तरभृतां पुंसां जीवनं जीवनं विना ॥

(आ) SSB 384. 2.

To the twice-born people the three debts (to the gods, manes and the people) are there ever since birth; to men having other debts, life is without *jīvana* [means of lovelihood *or* : water]. (A. A. R.).

7351

ऋणत्रयं निराकारि नूत्नं चाकारि येन नो ।
स एकः सुकृती लोकः सर्वत्र सुखमेधते ॥

(आ) SSB 385. 4.

He who does not repudiate the three (inborn) debts, but contracts no new ones, he alone is a good and fortunate man : the world becomes a happy place (by such good people). (A. A. R.).

7352

ऋणत्रयमपाकर्तुं शास्त्राज्ञाभङ्गभीः पुरः ।
चतुर्थर्णनिराकारे प्रत्यक्षं नृपतेर्भयम् ॥

(आ) SSB 384. 3.

In repudiating the three-fold (inborn) debts there is the fear of breaking the ordinances of the *śāstra-s*; in disowning the fourth kind of debt (of borrowed money), there is the fear of the king [government] staring before him. (A. A. R.).

7353

ऋणदाता च दैवज्ञः श्रोत्रियः सुजला नदी ।
यत्र ह्येते न विद्यन्ते न तत्र दिवसं वसेत् ॥

(आ) Sama 2 न 14. Variant of No. 7356.
(Cf. तत्र देशे न वस्तव्यं [Cr 404]).

One who accomodates a loan, an astrologer, a priest well versed in the Veda-s and a river having good water—where these are not available one should not live even a single day there. (A. A. R.).

7354

ऋणदैः स्वजनैः पुत्रैर् लब्धक्षामप्रतिग्रहः ।
नित्यमायास्यते येन कलिदानेन तेन किम् ॥

(अ) Dar 6. 20.

To what effect are the meagre gifts of *kali-yuga* [current times] than for being constantly eaten away by creditors, relatives and offspring. (S. Bhaskaran Nair's translation).

7355

ऋणपापसमुद्धाराद् ऋणोद्धारो वरः स्मृतः ।
परलोके दहेत् पापम् ऋणाग्निरिह तत्र च ॥

(आ) Bahudarśana 5, IS 7485.

(*d*) वै [च] Bahud°.

Of redemption from debt or sin, it is better to be free of debts : so it has been said ; the sin may torment [burn] one in the next world, but the fire of debt burns one here as well as there. (A. A. R.).

7356

ऋणप्रदाता वैद्यस्तु श्रोत्रियः सजला नदी ।
राजा यत्र न विद्यन्ते न कुर्यात् तत्र संस्थितिम् ॥

(अ) Cr 1280 (CRC 3. 25). Variant of No. 7353. (Cf. तत्र देशे न वस्तव्यं [Cr 404]).

A giver of loans, a physician, a priest well versed in the Veda-s, a river with (flowing) water and a king—where these are not found, there one should not have one's residence. (A. A. R.).

7357

ऋणमाद्यं निराकृत्य निराकर्तुमृणान्तरम् ।
प्रतिष्ठा राजते यस्य गृहस्थाश्रम एव सः ॥

(आ) SSB 371. 1.

Having repudiated the first debt (due to gods, etc.) and to disregard other kinds of debts—where a stable position shines to advantage, that indeed is the state of the house-holder ! (A. A. R.).

7358

ऋणवच् चिरसंशोध्यं वचसा प्रतिपादितम् ।
यन् नित्ययाचनद्वेषं याच्यदानेन तेन किम् ॥

(अ) Dar 6. 18.

(*d*) वाश्यदानेन Dar (var.).

Like a debt which has to be redeemed after a long period, and which has been obtained only in words, which has to be begged for in disgust every day, of what use is that gift that has to be solicited ? (A. A. R.).

7359

ऋणशेषं रोगशेषं शत्रुशेषं न रक्षयेत् ।
याचकाद्यैः प्रार्थितः सन् न तीक्ष्णं चोत्तरं वदेत् ।
तत्कार्यं तु समर्थश्चेत् कुर्याद् वा कारयीत च ॥

(अ) Śukranīti 3. 108.

A person should not allow to remain without remedial action the remainder of loans, diseases and enemies ; if request is made to help beggars and others he should not give a cutting reply ; if able, he should accomplish their action or cause others do it. (A. A. R.).

ऋणशेषं व्याधिशेषं see No. 7361.

ऋणशेषमग्निशेषं see No. 7361.

ऋणशेषश्चाग्निशेषः see No. 7361.

7360

ऋणशेषोऽग्निशेषश्च व्याधिशेषस् तथैव च ।
पुनश्च वर्धते यस्मात् तस्माच्छेषं च कारयेत् ॥

(अ) Cr 193 (CN 38, CS 3. 58, CNSap 67, CPS 364. 36, CM 30). Variant of No. 7361. (Cf. क्षुद्रशत्रुरिति ज्ञात्वा [Cr 319] and नोपेक्षितव्यो विद्वद्भिः [Cr 621]).

(आ) SRHt 176. 57 (a. Daṇḍanīti), IS 1333.

(इ) NM(T) 3. 3, LN(P) 87, DhN(P) 234, MhN (P) 248, NKy (B) 116.

(*a*) ऋणशेषो व्याधिशेषः CN (var.) ; रुणः शेषमग्निशेषं CN(var.); ऋणशेषाग्नि° CS(var.); ऋणशेषं अग्निशेषं CN (var.) ; ऋणशेषश्च शे° CS (var.) ; रिपुः शेषो [ऽग्नि°] CN (var.).

(*b*) व्याधिशेषः (°षं ; °शषं) CN (var.), CS (var.) ; शत्रुशेषस् (°षं) [व्या°] CN (var.), SRHt.

(*c*) वद्धने (°र्द्धं°) हि पुनर्य्यस्यात् CN (var.); पुनः पुनः प्रवर्द्धेत (प्रवर्धन्ते) CN (var.) ; पुनः प्ररोहति यस्मात् CN (var.) ; न पुर्वद्धयते यस्मात् CS (var.) ; पुनः प्रवर्धते CN (var.); अल्पोऽपि वर्धतेऽत्यर्थं SRHt ; पुनर्वर्धयते (°व°) CS (var.) ; पुनर्वर्षते CS (var.) ; काले [य°] CN (var.) ; तस्मात् [य°] CS (var.).

(*d*) तच्छेषं नैव SRHt ; यस्मात्शेषं CN (var.) ; तस्मात् (°स्मा) CS (var.) ; यस्मात् CS (var.) ; न [च] CN (var.) ; हि [च] CN (var.) ; न रक्षति [च का°] CN (var.) ; न धारयेत् [च का°] CN (var.) ; रक्षयेत् [का°] CN (var.).

The balance of a debt, a smouldering fire, and the last vestige of a disease, will all resume their former shapes if they are neglected to be put to an end. (B. C. Dutt's translation).

7361

ऋणशेषोऽग्निशेषश्च शत्रुशेषस् तथैव च ।
पुनः पुनर् विवर्धेत स्वल्पोऽप्यनिवारितः ॥

(अ) MBh (MBh [Bh] 12. 138. 58, MBh [R] 12. 140. 58, MBh [C] 12. 5305), P (PT 3. 114, PS 3. 69, PN 3. 59, PP 3. 219, Pts 3. 178, PtsK 3. 256, PRE 3. 99, PM 3. 76, PT_2 3. 119), GP 1. 115. 46, Cr 194 (CR 8. 45, CPS 242. 61). Variant of No. 7360. (Cf. क्षुद्रशत्रुरिति ज्ञात्वा [Cr 319] and नोपेक्षितव्यो विद्वद्भिः [Cr 621]).

(आ) ŚP 1491, VS 2760, SSSN 79. 48 (a. Daṇḍanīti), SH 1214, Sama 1 ऋ 2, SR 154. 57 [a. P], SSB 482. 57, SRS 1. 1. 40, IS 1332, cf. JSAIL 30. 96, Crn 125.

(इ) (Cf. NM [T] 3. 3, LN [P] 87, DhN 234, MhN [P] 248, NKy [B] 116).

(*a*) ऋणशेषम् अग्निशेषं (च) (°षं चाग्नि°) MBh (var.) (hypermetric first var.), PT, PN, PP, GP, SR, SSB ; ऋणशेषश्चाग्निशेषः ŚP, SH, Sama ; ऋणशेषं चाग्निशेषं PS, Pts, PtsK, PRE ; ऋणशेषं व्याधिशेषं PS (var.).

(*b*) शत्रुशेषं MBh (var.), PT, PP, Pts, PtsK ; व्याधिशेषं PS, PN, PRE, GP.

(*c*) अल्पोऽपि वर्धतेऽत्यर्थं SSSN ; प्रवर्धते (°त) or विवर्धते or प्रवर्तते or प्रवर्धेत MBh (var.) ; पुनः पुनः प्रवर्तन्ते (°र्ध°) Cr, ŚP, VS, Pts, SRS, Sama ; पुनः पुनः प्रवर्तेत PT, SR, SSB ; व्याधिशेषं च निःशेषं PP, PtsK ; अरिशेषं च निःशेषं PS, PN, PRE.

(*d*) Submetric ; स्वल्पमप्यनिवारितं or तस्माच्छेषं न कारयेत् (रक्षयेत्) (धार° or शेष° or संश°) MBh (var.), ŚP, PT, Pts, GP, SR, SSB, Sama ; स्वल्पोपि हानि न धारयेत् MBh (var.) ; हि [ऽप्य°] MBh (var.) ; तस्मान्निःशेषमाचरेत् VS, Cr ; कृत्वा प्राज्ञो (राजन् PN) न सीदति PS, PN, PP, PtsK, PRE ; तस्माच्छेषं विनाशेय SRS ; तच्छेषं नैव कारयेत् SSSN ; तस्माच्छेवं न कारयेत् SH.

The unpaid balance of a debt, the unquenched remnant of a fire, and the unslain remnant of foes, repeatedly grow and increase. Therefore all those should be completely extinguished and exterminated. (P. C. Roy's translation).

7362

ऋणसंबन्धिनः सर्वे पुत्रदारं पशुस्तथा ।
ऋणक्षये क्षयं यान्ति का तत्र परिदेवना ॥

(अ) Cr 1281 (CNP II 208, CNŚIK 62, CNT IV 225, CM 31), VCbr L after O. 10 (p. 284). (Cf. 7364).

(*a*) °सब° CNP II (MS).

(*ab*) ऋणानुबन्धरूपेण पशुपत्नीसुतालयाः (°पत्नि° NT) TP, NT.

(*b*) °दारप° CNP II (MS), VCbr.

(*d*) परिवेदना CNP II, VCbr.

All those connected with one are (as if repayment of) debt, his wife and children as well as his cattle, all these come to an end at the liquidation of debts; why then lament over it? (A. A. R.).

7363

ऋणानि त्रीण्यपाकृत्य मनो मोक्षे निवेशयेत् ।
अनपाकृत्य मोक्षं तु सेवमानो व्रजत्यधः ॥

(अ) Mn 6. 35, VCsr 6. 7. (Cf. Smṛtyantara in Apar 966, Y 3. 57, B 2. 11. 34, Āp 2. 24. 8). (Cf. JSAIL 24. 8).

(आ) Vidhānapārijāta 2. 373, IS 1334.

(*a*) आश्रमान् त्रीनपाकृत्य J in VC ; अप्राकृत्य or अपाकृष्य VC (var.).

(*b*) यो मोक्षेऽन्तर्नि° J in VC ; नियोजयेत् Govindarāja's commentary on Mn ; निवेशयत् VC (var.).

(*cd*) अनपाकृत्य तान्येव मोक्षमिच्छन् व्रजत्यधः Vidha°.

(*c*) अनया क्रियया मोक्षं J in VC; अनपाकृष्य VC (var.).

(*d*) सेवमानः पतत्यधः VCsr.

When he has paid the three debts, let him apply his mind to (the attainment of) final liberation ; he who seeks it without having paid (his debts) sinks downwards. (G. Bühler's translation).

7364

ऋणानुबन्धरूपेण पशुपत्नीसुतालयाः ।
ऋणक्षये क्षयं यान्ति का तत्र परिदेवना ॥

(आ) NT 20, TP 390, Sama 2 र 3, IS 7489. (Cf. No. 7362).

(*b*) °पत्नि° NT.

(*c*) विनश्यन्ति [क्ष° या°] Sama.

(*d*) ऋणदौ प्रभवन्ति च Sama ; परिवेदना NT, TP.

In accordance with his debts, to be repayed are a man's cattle, wife, children and house ; all these come to an end at the redemption of debt ; why then lament over it? (A. A. R.).

7365

ऋणिकैः कलहैर्नित्यम् अविच्छिन्नगणनागतेः ।
दानद्विषोऽनपत्यस्य मन्दाग्नेश्च धनेन किम् ॥

(अ) Dar 2. 40.

What is the use of wealth to him whose income is counted uninterruptedly but who has always quarrels with the borrowers and who hates to give gifts, is childless and has poor digestive power? (A. A. R.).

7366*

ऋणीकृता किं हरिणीभिरासीद्
अस्याः सकाशान् नयनद्वयश्रीः ।
भूयोगुणेयं सकला बलाद् यत्
ताभ्योऽनयालभ्यत बिभ्यतीभ्यः ॥

(अ) Naiṣ 7. 33.

(आ) SR 259. 86 (a. Naiṣ), SSB 72. 29.

Upajāti metre (Upendravajrā and Indravajrā).

Did the gazelles ever borrow from her the beauty of her[1] eyes that she has by force realised it from the timid animals manifold and entire? (K. K. Handiqui's translation).

1. Damayantī's.

7367

ऋतुमत्यां तु तिष्ठन्त्यां स्वेच्छादानं विधीयते ।
तस्मादुद्वाहयेन् नग्नां मनुः स्वायंभुवोऽब्रवीत् ॥

(अ) P (PP 3. 187, PtsK 3. 217). Cf. JSAIL 20. 29.

(आ) IS 1335.

(*b*) तु दीयते [वि°] PtsK.

(*d*) स्वयंभुवो° PtsK (Benfey).

For if she bides a maiden still, / she gives herself to whom she will; / then marry her in tender age : / so warns the heaven-begotten sage[1]. (A. W. Ryder's translation).

1. Manu.

7368**

ऋतुर्मासद्वयेनैव षण्मासैरयनं स्मृतम् ।
अयनद्वितयं वर्षो देवानां वासरो निशा ।।

(आ) ŚP 4260.

A season [*ṛtu*] consists of three months, an *ayana* [the time from one solstice to another] is of six months, and a year consists of two *ayana-s*; this constitutes a day and a night of the gods. (A. A. R.).

7369

ऋतुर्व्यतीतः परिवर्तते पुनः
क्षयं प्रयातः पुनरेति चन्द्रमाः ।
गतं गतं नैव तु संनिवर्तते
जलं नदीनां च नृणां च यौवनम् ।।

(आ) SuMañ 247 (a. Aśvaghoṣa).

Vaṁśastha metre.

A season that has passed returns once again, the moon that has waned waxes strong again; but once it has gone, it never returns, the water of a river and the youth of men. (A. A. R.).

ऋतुलोकपालपङ्क्ति° see **हरिणी छागी बडवा.**

7370

ऋतुस्नातां तु यो भार्यां नैव गच्छति मूढधीः ।
घोरायां भ्रूणहत्यायां युज्यते नात्र संशयः ।।

(आ) ŚP 705, SH 833.

(*b*) संनिधौ नोपगच्छति SH.

The dull-wit who does not go (to bed) with his wife who has purified herself by bathing after her monthly course [during her fertile period] will catch the terrible sin of ruining a foetus; there is no doubt about it. (S. Bhaskaran Nair's translation).

7371**

ऋतुस्नाता पिबेन् नारी श्वेतकण्टारिकाजटाम् ।
पयसा पुत्रसंभूतिस् तस्याः संजायते ध्रुवम् ।।

(आ) ŚP 2999.

A woman who has just completed her monthly course should drink with milk the fibrous root of the white *kaṇṭārikā*-plant; then surely she will bear a child. (A. A. R.).

7372

ऋतेन जीवेदनृतेन जीवेन्
मितेन जीवेत् प्रमितेन जीवेत् ।
सत्यानृताभ्यामथवापि जीवेत्
श्ववृत्तिमेकां परिवर्जयेत् तु ।।

(अ) Viṣṇudharmottara 2. 82. 34.
(आ) SR 384. 298.
(*a*) जीन् [जी°] (*sic!*) SR.

Upajāti metre (Upendravajrā and Indravajrā).

One may live straight or one may live by falsehoods; one may get along with limited wealth or with very little; one may otherwise live even by trading (which consists of truth and falsehood); but one should avoid living like a dog (in abject dependence). (A. A. R.).

7373

ऋते नियोगात् सामर्थ्यम् अवबोद्धुं न शक्यते ।
सहसा विनियोगो हि दोषवान् प्रतिभाति मे ।।

(अ) R (R [Bar] 6. 11. 45, R [B] 6. 17. 54, R [R] 6. 17. 54, R [Kumbh] 6. 17. 54, R [G] 5. 90. 26, R [L] 5. 92. 27).
(*d*) मा [मे] R (R).

One's capacity cannot be understood without giving one an opportunity to display one's talents; but one cannot be entrusted with anything without previous credentials. (T. S. Raghavacharya's translation).

7374

ऋते यदर्थं प्रणयाद् रक्ष्यते यच्च रक्षति ।
पूर्वोपचितसंबन्धं तन् मित्रं नित्यमुच्यते ॥

(अ) K (K [K] 7. 9. 39, K [J] 173. 13-14, K [S] 291. 8-9, K [G] 296. 8-9, K [P] 469. 30-31, K [V] 241).

(*b*) यश्च K (S).

One, that is protected and that protects out of love, without (consideration of) money, with relationship grown since old times, is called the constant ally. (R. P. Kangle's translation).

7375

ऋते सेनाप्रणेतारं पृतना सुमहत्यपि ।
दीर्यते युद्धमासाद्य पिपीलिकपुटं यथा ।

(अ) MBh (MBh [Bh] 5. 153. 2, MBh [R] 5. 156. 2, MBh [C] 5. 5279).

(आ) SRHt 116. 4 (a. MBh), SSSN 138. 4.

(*c*) शीर्यते SSSN.

(*d*) °गणो [°पुटं] MBh (var.) ; °पटं SRHt.

Without a leader of the army, a force, however big it may be, disintegrates when it comes to fighting, just like a row of ants. (A. A. R.).

7376

ऋत्विक्पुरोहिताचार्याः शिष्याः संबन्धिबान्धवाः ।
सर्वे पूज्याश्च मान्याश्च श्रुतवृत्तोपसंहिताः ॥

(अ) MBh (MBh [Bh] 13. 37. 6, MBh [R] 13. 37. 6, MBh [C] 13. 2189).

(आ) (Cf. ŚbB 214).

(इ) SS (OJ) 239.

(*b*) शिष्य° MBh (var.), SS (OJ) (but in some MSs as above).

(*c*) संबंधि° [पू°] MBh (var.).

(*d*) श्रुतवंतो न हिंसकाः (वंतो न सूयकाः) MBh (var.), SS(OJ) (var.); °शालिनः[°सं°] MBh (var.), SS (OJ) (var.).

If the *ṛtvij*, the *purohita*, the preceptor, the *ācārya*, the disciple, the relative (by marriage), and kinsmen, happen to be possessed of learning and free from malice, then they should be deemed worthy of respect and worship. (P. C. Roy's translation).

7377

ऋद्धिमान् राक्षसो मूढश् चित्रं नासौ यदुद्धतः ।
को वा हेतुरनार्याणां धर्म्ये वर्त्मनि वर्तितुम् ॥

(अ) KhKā 847 (or 10. 37).

It is no wonder that prosperous, by birth a *rākṣasa*, and foolish as he is, he would be haughty: for upon what ground will a non-Āryan[1] follow the path of rectitude or righteousness? (S. and K. Ray's translation).

1. A dishonest.

7378

... ... ।
ऋद्धियुक्ता हि पुरुषा न सहन्ते परस्तवम् ॥

(अ) R (R [Bar] 2. 23. 23*cd*, R [B] 2. 26. 25*ab*, R [Kumbh] 2. 23. 23*cd*, R [G] 2. 26. 28*ab*, R [L] 2. 29. 27*ab*).

(*a*) ऋषियुक्ता R (var.).

(*b*) सहंति or हसंते or सहस्ते R (var.) ; परस्तुतिं R (var.).

Men of power and self-will, do not brook the praise of others. (T. S. Raghavacharya's translation).

7379*

ऋषभोऽत्र गीयत इति
श्रुत्वा स्वरपारगा वयं प्राप्ताः ।
को वेद गोष्ठमेतद्
गोशान्तौ विहितबहुमानम् ॥

(अ) ĀrS 2. 141.

Āryā metre.

That there was going on here the song of the *ṛṣabha* [music in the second note of the gamut *or* : an ox] we came here, as we are proficient in musical notes; whoever knew this to be a *goṣṭha* [assemby *or* : cowshed] where celebrations were going on in honour of cows? (A. A. R.).

7380

ऋषयश्चैव देवाश्च सत्यमेव हि मेनिरे ।
सत्यवादी हि लोकेऽस्मिन् परमं गच्छति क्षयम् ॥

(अ) R (R [Bar] 2. 101. 11, R [B] 2. 109. 11, R [Kumbh] 2. 109. 11, R [G] 2. 118. 12, R [L] om.).

(आ) IS 1336-1337.

(*a*) ऋषयो देवताश्चैव R (var.) ; चापि or च हि [चैव] R (var.) ; चेदाश् [दे°] R (var.).

(*b*) सत्यद् R (var.) ; समासते or नमस्यते (°तां) or (इ)ह मेनिरे [हि मे°] R (var.).

(*c*) सत्यवानेव or सत्यबंधुश्च or सत्यमेव हि R (var.) ; (इ)ति or त्रि° or च or (इ)ह [हि] R (var.) ; पुरुषः [लो°] R (var.).

(*d*) प्रतिगच्छति संगतिं or प्रेत्य (प्रत्या or प्रत्य) गच्छति सद्गतिं (संग°) or परं गच्छ च चाक्षयं or परमां गच्छते गतिं or परमां लभते गतिं or परं गच्छति सोक्षयं R (var.).

Gods and sages regard truth as the best virtue. One who utters truth at all times obtains eternal [abode of] bliss. (T. S. Raghavacharya's translation).

ऋषयो देवताश्चैव see No. 7380.

7381

ऋषयोऽप्युग्रतपसो दैवेनाभिप्रपीडिताः ।
उत्सृज्य नियमांस् तीव्रान् भ्रश्यन्ते काममन्युभिः ॥

(अ) R (R [Bar] Ayodhyākāṇḍa 487*l. 1-2, R [B] 2. 22. 23, R [Kumbh] 2. 22. 23).

(*a*) ऽति° R (var.).

(*b*) (इ)ह प्रपीडिताः or (अ)भिप्रबोदिताः or (अ)धिप्र° or (अ)भिनिपी° or (अ)दि° or (अ)पि प्र° or (अ)भिप्रधर्षिताः R (var.).

(*c*) तीक्ष्णान् or तीव्रा R (var.).

(*d*) संसृष्टाः or विशिष्टाः or भ्रंश्यते or गृह्यते [भ्र°] R (var.).

Even the mighty sages of lofty penance have to yield to the dictates of Fate and are decoyed from their life of austerity by desire and anger. (T. S. Raghavacharya's translation).

7382

ऋषयो मनवो देवा मनुपुत्रा महौजसः ।
कलाः सर्वे हरेरेव सप्रजापतयस् तथा ॥

(आ) Sama 2 क 23.

The sages, the Manu-s, gods, the sons of Manu possessed of great might, are all parts of Lord Viṣṇu; so also are these along with the Prajāpati-s [the progenitors of the human race]. (A. A. R.).

7383

ऋषयो राक्षसीमाहुर् वाचमुन्मत्तदृप्तयोः ।
सा योनिः सर्ववैराणां सा हि लोकस्य निर्ऋतिः ॥

(अ) Uttara 5. 29 (in some texts 5. 30). Cf. कामं दुग्धे विप्र°.

(आ) SSap 556, SRM 1. 2. 128.

(*d*) निष्कृतिः SRM.

The sages say, "the speech of the mad and the insolent is demoniacal; that is the source of all enmities, for that is the bane of the world. (C. N. Joshi's translation).

ऋषियुक्ता हि पुरुषा see No. 7378.

7384*

ऋषिरयमतिथिश्चेद् विष्टरः पाद्यमर्घ्यं
तदनु च मधुपर्कः कल्प्यतां श्रोत्रियाय ।
अथ तु रिपुरकस्माद् द्वेष्टि नः पुत्रभाण्डं
तदिह नयविहीने कार्मुकस्याधिकारः ॥

(अ) Mahāvīra 2. 44.

Mālinī metre.

If this saint be a guest, let a seat, and water for the feet, and water for the hands be got ready for the holy man; and after that the meat-offering. But if without any reason he is a foe, and hates us in the matter of our son, then the bow must control him, void as he is of courtesy. (J. Pickford's translation).

7385

ऋषिसेना विना वेदम् अप्रिया सहगामिनी ।
देवसेना विना दातृन् अविष्णुः पृथिवीपतिः ॥

(अ) Cr 1282 (CNF 102). Cf. नाग्निहोत्रं विना वेदा (Cr 578).

(*a*) ऋषोसैन (E. Teza in GSAI 1. 45 reconstructs : ऋषं सैन्यं) CNF (MS); वेदं CNF (MS).

(*b*) अपारा सहगीमनी (E. Teza reconstructs : अप्रियैः सहयामिनी) CNF (MS).

(*c*) दाता CNF (MS); E. Teza reads the text : देवासेनविना दाता and reconstructs it : देवसैन्यं विना दाता.

(*d*) नाविष्णुपतवीपती CNF (MS); E. Teza reads the text : नाविष्मुपथवीपतो and reconstructs it : ...पृथिवीपतिः or °पतिम्.

A group of sages without the Veda-s [scripture], a wife who is not pleasing, the army of the gods without the suppliers (of oblations [?])—like these is a king [the lord of the earth] without Viṣṇu [worship]. (A. A. R.).

7386

ऋषींश्च देवांश्च महासुरांश्च
त्रैविद्यवृद्धांश्च वने मुनींश्च ।
कानापदो नोपनमन्ति लोके
परावरज्ञास्तु न संभ्रमन्ति ॥

(अ) MBh (MBh [Bh] 12. 219. 14, MBh [R] 12. 226. 14, MBh [C] 12. 8201).

(आ) IS 1338.

(*b*) त्रैविद्या° MBh (var.) ; महा° [वने] MBh (var.).

(*c*) कान्नापदो or ताना° MBh (var.) ; नोपपतंति or नोपनयंति (वो°) or नाभिभवंति MBh (var.) ; काले [लो°] MBh (var.).

(*d*) च [तु] MBh (var.) ; न नस्त्रसंति or न शंभ्रमंति MBh (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Amongst *ṛṣi-s*, gods, great *asura-s*, persons fully conversant with the three Veda-s, and ascetics in the forest, who is there whom calamities do not approach? Those however, that are conversant with the soul and that which is not soul never fear calamities. (P. C. Roy's translation).

7387

ऋषीणां च नदीनां च कुलानां च महात्मनाम् ।
प्रभवो नाधिगन्तव्यः स्त्रीणां दुश्चरितस्य च ॥

(अ) MBh (MBh [Bh] 5. 35. 62, MBh [R] 5. 34. 72-73, MBh [C] 5. 1253-54). Cf. नदीनां च कुलानां च (Cr 1595 A).

(आ) SRM 2. 2. 257, IS 1339.

(*b*) शूराणां [कु°] MBh (var.).

(*c*) प्रभावो or नियमो or संभवो [प्र°] MBh (var.) ; अवमंतव्य: or अभिगंतव्य: MBh (var.).

The origin of *ṛṣi-s,* of rivers, of the family of high-souled men, and the source of woman's wickedness, are not to be ascertained.

7388

ऋषीणां परमं गुह्यम् इदं भरतसत्तम ।
तीर्थाभिगमनं पुण्यं यज्ञैरपि विशिष्यते ।।

(अ) PdP 1. 49. 15.

This is the supreme secret of the sages, oh ! the best scion of Bharata, that a pilgrimage to a holy place brings religious merit ; it is far more meritorious than the performance of sacrifices. (A. A. R.).

7389**

ऋषेरस्याश्रमे पुण्ये शापसंत्रस्तमानस: ।
मुद्बोधतोऽपि प्रायोऽयं मृगात् सिंह: पलायते ।।

(आ) SR 181. 6, SSB 520. 4. (A *samasyākhyana*-riddle).

(*c*) उद्बोधताभिप्र° SSB.

(*d*) This *pāda* is the *samasyā-pūraṇa* which completes the other three *pāda-s* appropriately.

In the holy hermitage of this sage it has its mind frightened by fear of a curse and hence, though it rouses joy, none-the-less—a lion flees from a deer. (A. A. R.).

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7390*

एकं काञ्चनभूधरं सुवलयं वासः सुधावारिधिं
तारं तारकराजमण्डलमिदं संप्राप्य सत्कुण्डलम् ।
दूरस्थापि च तेन तेन सदृशं त्वां भूषणं चापरं
स्त्री मानग्रहिलेव याचतितरां श्रीराम कीर्तिस्तव ॥

(आ) SR 119. 135, SSB 420. 22.

Śārdūlavikrīḍita metre.

Having secured [reached up to] the golden mountain Sumeru for an excellent girdle, and the milky ocean for a dress, the radiant disc of the moon for a fine ear-ornament, the unyielding lady in the form of your fame, oh! king Śrī-Rāma, though far away [having spread far and wide] begs of you for another ornament similar to the other decorations. (A. A. R.).

7391

एकं चक्षुर्विवेको हि द्वितीयं सत्समागमः ।
तौ न स्तो यस्य स क्षिप्रं मोहकूपे पतेद् ध्रुवम् ॥

(अ) Cr 195 (CR "F", CPS 88. 17, cf. Crn 90). Cf. पण्डितैश्च विनीतैश्च (Cr 632) and सद्भिरासीत सततं (Cr 1036).

(*b*) सत्समागमः CR (var.).

(*c*) न स्तस्तौ यस्य स क्षिप्रं CR (var.).

(*d*) पतेद्ध्रुवम् CR (var.).

The one eye (for all people) is indeed discrimination, and the second is the association with good people; he who does not have these two may soon fall into the deep pit [well] of delusion surely. (A. A. R.).

7392

एकं चित्रमतीव दृष्टमिह यन्नालोकितं न श्रुतं
किं कस्मै कथयामि कस्य मनसि स्याद् वा मम प्रत्ययः ।
एकस्मिन् कनकस्य दाम्नि सरसीमैलिन्दमत्तद्विप-
ज्योत्स्नाचन्द्रचकोरचक्रचमरीवालाश् चमत्कुर्वते ॥

(आ) Vidy 709.

(*c*) °मैलन्द° Vidy; (suggested change : °मैलिन्द°).

Śārdūlavikrīḍita metre.

Here is a very wonderful thing which has not been seen or heard of before; to whom shall I narrate this? In whose mind will it inspire confidence (to believe it)? In one golden streak [slim body] there are gathered together a lake [navel], bees [line of hair], intoxicated elephants [bosom], moonlight [charming smile], the moon [face], *cakora*-bird [eyes] and the bushy tail of the *camarī*-deer [tresses]. (A. A. R.).

7393*

एकं जीवनमूलं
चञ्चलमपि तापयन्तमपि सततम् ।
अन्तर्वहति वराकी
सा त्वां नासेव निःश्वासम् ॥

(अ) ĀrS 2. 147.

Āryā metre.

You are the only sustaining root of her life, and though inconstant and (hence) torment her constantly, the poor girl holds you alone in her heart, as the nose bears inside the life-breath. (A. A. R.).

एकं तव कुलं see No. 7481.

7394*

एकं दन्तच्छदस्य स्फुरति जपवशादर्धमन्यत् प्रकोपाद्
एकः पाणिः प्रणन्तुं शिरसि कृतपदः क्षेप्तुमन्यस् तमेव ।
एकं ध्यानान्निमीलत्यपरमविषहं वीक्षितुं चक्षुरित्थं
तुल्यानिच्छापि वामा तनुरवतु स वो यस्य संध्यावसाने ॥

(आ) VS 70 (a. Arbhaka), SR 8. 119 (a. Arbhaka), AIR 384.

(*a*) जयव° SR ; जवव° AIR ; °पात् AIR.

(*b*) प्रणीतुं VS (var.) ; तथैव AIR.

(*d*) तुल्यावस्थापि VS (var.).

Sragdharā metre.

One half of the (joint) lip quivers in prayer, the other in anger; one hand is raised to the head to worship, the other to pluck that first one down; one eye is closed in meditation, the other as not able to bear the sight. At the time of evening prayer his left, however loth, acts as his right does. May he protect you![1] (P. Peterson's translation in "Notes" to VS).

1. Refers to Pārvatī's jealousy of Sandhyā. Cf. A. Barth in *Révue Critique d'Histoire et de Littérature*, No. 22 of 30 May 1887; p. 424.

7395

एकं दृष्ट्वा शतं दृष्ट्वा दृष्ट्वा पञ्चशतान्यपि ।
अतिलोभो न कर्तव्यश् चक्रं भ्रमति मस्तके ॥

(आ) Sama 2 अ 35, SRK 225. 51 (a. Prasaṅgaratnāvalī), SRM 2. 1. 238.

Seeing one, seeing a hundred, and seeing five hundred one should not have excessive greed; (if it is there) a (painful) wheel will whirl on the head (of the greedy). (A. A. R.).

7395 A

एकं द्विजं च स्पृहणीयवाचं
मत्तद्विरेफं च मधुः पुपोष ।
सतो गुणानप्यसतोऽपि दोषान्
जात्या विहीनो न विवेक्तुमीष्टे ॥

(आ) Ava 400.

Upajāti metre (Indravajrā and Upendravajrā).

Honey nourishes, alike, a sweet-tongued bird [cuckoo] and an intoxicated bee: a low-born (rustic) cannot distinguish between the virtues of the virtuous and the vices of the vicious. (S. Bhaskaran Nair's translation).

7396*

एकं धाम शमीषु लीनमपरं सूर्योपलज्योतिषां
व्याजादद्रिषु गूढमन्यदुदधौ संगुप्तमौर्वायते ।
त्वत्तेजस्तपनांशुमांसलसमुत्तापेन दुर्गं भयाद्
वार्क्षं पार्वतमौदकं यदि ययुस्तेजांसि किं पार्थिवाः ॥

(आ) Skm (Skm [B] 1484, Skm [POS] 3. 23. 4) (a. Jayadeva).

Śārdūlavikrīḍita metre.

One part of your majestic lustre has concealed itself in the *śamī*-tree, another is hidden under the pretext of the brilliance of sun-stones in mountains and the other is well protected in the ocean in the guise of the submarine fire; your effulgence is unapproachable due to fear by its scorching effect like the intense heat of the sun; if these (three lustres) of the tree, mountain and waters went, are there the king's objects of brilliance? (A. A. R.).

7397*

एकं ध्याननिमीलनान्मुकुलितप्रायं द्वितीयं पुनः
पार्वत्या वदनाम्बुजस्तनभरे शृङ्गारभावालसम् ।
अन्यद् दूरविकृष्टचापमदनक्रोधानलोद्दीपितं
शंभोर्भिन्नरसं समाधिसमये नेत्रत्रयं पातु वः ॥

(अ) TN in VCsr 31 after VCsr 31. 2.

(आ) Skm (Skm [B] 70, Skm [POS] 1. 14. 5) (a. Śrī-Harṣadeva), JS 18. 14, SR 9. 141, SSB 16. 4, KHpK 168. 190,

Daś 221. 9–222. 2, Sāh *ad* 7. 601 (p. 244), Kav p. 117.

(*a*) एकं योगनियोजना° Skm (var.) ; मुकुलितं चक्षुर् VC, JS, SR, SSB, KHpK, Daś.

(*b*) °बुजे मदलसद्भृङ्गायितं यस्य वै (or °बुजेस्तन-तटेऽभ्याङ्गनिभापालसम् VC ; जघनस्थले स्तन-तटे Skm; स्तनतटे JS, SR, SSB, Sāh; सम्भोगभारालसम् (°भाव°) Sāh ; शृङ्गार-भारालसम् JS, SR, SSB.

(*c*) °निकृष्ट° [°वि] Skm (var.) ; °मदने (or °वदन°) VC.

(*d*) मङ्गलदं or भिर्वनसं [भि°] VC ; नेत्रं चिरं [ने°] JS (var.).

Śārdūlavikrīḍita metre.

May the three eyes of Śambhu protect you—eyes showing different emotions during abstract contemplation—one closed like a bud in meditation; the second languid with love fixed on the lotus-face and swelling breast of Pārvatī ; the other kindled with a flame of wrath against Kāma who had drawn afar his bow. (Translation in *Bibl. Ind.* 9).

7398*

एकं नाम जडात्मकस्य मुषितं लावण्यमिन्दोस् तया
नेत्राभ्यामसितोत्पलस्य च रुचिः प्रायेण तन्नो मृषा।
नो जानाति हृतामसौ पदगतिं मत्तो वराकः करी
तन्वङ्ग्या विदतोऽपि यन्मम हृतं चेतस् तदत्यद्भुतम् ।।

(अ) P (PP 1. 206).

(आ) IS 1365.

(*a*) इन्दोत्सूयां or तथा PP (var.).

(*d*) अत्यु° or तदेवो° or तदेवा° PP (var.).

Śārdūlavikrīḍita metre.

She stole his lustre from the moon— / the moon is dull and cold ; / the lily's sheen is in her eye— / no charge of theft will hold ; / the elephant's majesty she seized— / naught knows he of her art ; / from we the slender maiden took, / ah, strange ! a feeling heart. (A. W. Ryder's translation).

7399

एकं भूमिपतिः करोति सचिवं राज्ये प्रमाणं यदा
तं मोहाच् श्रयते मदः स च मदालस्येन निर्विद्यते ।
निर्विण्णस्य पदं करोति हृदये तस्य स्वतन्त्रस्पृहा
स्वातन्त्र्यस्पृहया ततः स नृपतेः प्राणानभिद्रुह्यति ।।

(अ) P (PT 1. 66, PTem 1. 59, PS 1. 57, PN 2. 42, Pts 1. 240, PtsK 1. 270, PRE 1. 66), cf. Ru 18, H (HJ 2. 127, HS 2. 121, HM 2. 108, HK 2. 126, HP 2. 114, HN 1. 113, HH 63. 21-24, HC 83. 13-16).

(आ) SRHt 103. 18 (a. P), SSSN 114. 18, Sama 1 ए 8, SR 152. 418, SSB 479. 377, IS 1373.

(इ) Old Syriac 38 A. 7, Arabic 1*.

(*a*) एकः Sama ; राज्यप्रमाणं PS, PN, HS ; यतस् PS ; प्रधानं H (with the exception of HS, HK, HM), SRHt, SSSN.

(*b*) छ्रयते P (var.); मदस्य [मदः स] PTem, मदात्तस्यैव PT, PTem ; मदस्तस्यैव SRHt ; मदोलम्पेन PN ; मदाद् दास्येन PP, Pts, PtsK ; निर्भिद्यते PS, H, SR, SSB.

(*c*) निर्भिन्नस्य PS, H, Sama, SR, SSB; मदं [प°] PN.

(*d*) स्वातन्त्र्यान्नृपतेः स राज्यमथवा प्राणानपि च्या-वयेत् Pts ; स एव [ततः स] PT, PTem ; प्राणानपि द्रु° PS ; प्राणान्तिकं द्रु° PN, H, Sama, SR, SSB ; प्राणेष्वभि° PP, PtsK.

Śārdūlavikrīḍita metre.

When a king gives one minister absolute power in the kingdom, the minister is infatuated and grows proud, with the indolence and pride he develops

a loathing (for the service); because of this loathing, a desire for independence finds a place in his heart; and then, in his desire for independence, he plots against the king's life. (F. Edgerton's translation).

एकं मनुष्यं हृदयेन see No 1737.

7400*

एकं महिषशिरःस्थितम्
अपरं सानन्दसुरगणप्रणतम् ।
गिरिदुहितुः पदयुगलं
शोणितमणिरागरञ्जितं जयति ॥

(आ) Skm (Skm [B] 121, Skm [POS] 1. 25. 1) (a. Jalacandra).

(b) सानन्दं सु° Skm (B) (*contra metrum*).

Āryā-gīti metre.

One (foot) is placed on the head of the buffalo [demon Mahiṣa], the other is bowed to by the group of gods in joy; thus the two feet of the daughter of the mountain [Pārvatī], rendered bright by the lustre of the rubies[1], are victorious. (A. A. R.).

1. Rubies on the crowns of the prostrating gods.

7401*

एकं मित्रं भजते
मासेनेन्दुः स्वयं क्षयं गच्छन् ।
मित्रशतानि भजंस्त्वं
प्रतिक्षणं वृद्धिमुपयासि ॥

(आ) VS 2481.

(a) भजन् VS (var.) (*cantra metrum*).

Āryā metre.

The moon resorts to one *mitra* [sun] during the course of a month, himself in a waning state; but you resort to (have) hundreds of *mitra* [friends] and attain waxing [prosperity] at every moment. (A. A. R.).

7402

एकं मित्रं भूपतिर्वा यतिर्वा
एका भार्या सुन्दरी वा दरी वा ।
एकं शास्त्रं वेदमध्यात्मकं वा
एको देवः केशवो वा जिनो वा ॥

(आ) PrC 4. 181. Cf. Nos. 7716 and 7721.

(b) एका भार्या वंशजाता प्रिया वा PrC (var.).

Śālinī metre.

It matters not whether one's friend be a king or a hermit; / it matters not whether one's wife be a fair woman or a cave; / it matters not whether one's guiding book be the Veda or a treatise on supreme soul; / it matters not whether one's god be Viṣṇu or the Jina. (C. H. Tawney's translation).

एकं यदि भवेच्छास्त्रं see शास्त्रं यदि भवेदेकं.

एकं योगनियोजनान्मुकुलितं see No. 7397.

7403

एकं लिङ्गं प्रमदा-
हृदयं विदधाति जर्जरं सहसा ।
तेषां षट्कं येषाम्
अन्तर्गूढं न ते कथं पशवः ॥

(आ) SSB 255. 33 (a. Saṅgrahītṛ).

Āryā-gīti metre.

Even one symptom (of a painful disposition) renders the heart of passionate ladies asunder all of a sudden; how are those men not beasts who have in their hearts the combination of the six[1] (undesirable) passions? (A. A. R.).

1. The six passions are : *kāma, mada, māna, lobha, harṣa* and *ruṣā*.

7404*

एकं वदति मनो मम
यामि न यामीति हृदयमपरं मे ।
हृदयद्वयमुचितं तव
सुन्दरि हृतकान्तचित्तायाः ॥

(आ) ĀrS 2. 148.

Āryā metre.

My mind [heart] says one thing, that I am not to go (to meet the lover at the rendezvous), but the (other) heart (in me) says another thing that I should go. Charming girl, these two hearts are befitting in you, as you have captivated the heart of your lover (and thus possess two of them). (A. A. R.).

7405

एकं वस्तु द्विधा कर्तुं बहव: सन्ति धन्विन: ।
धन्वी स मार एवैको द्वयोरैक्यं करोति य: ॥

(आ) SR 250. 2, SSB 55. 8, SRK 126. 9 (a. Sphuṭaśloka), SRM 2. 2. 553, IS 7775.

(*a*) द्विधाकर्त्तुं SSB.

(*b*) बहवोऽन्येऽपि ध° SSB.

(*c*) तादृश: पुनरेको यो SSB.

(*d*) द्वयोरैक्यविधायक: SSB ; द्वयोरेकं SRM.

Many are the bow-men who can break an object into two. However, there is but one bow-man, *viz.*, Cupid, who can unite two objects [two lovers] into one ! (S. Bhaskaran Nair's translation).

7406

एकं वस्तु यदस्ति विश्वजनतानन्दप्रमोदात्मकं
सत्यं तत्त्वमसीति वाक्यमखिलं त्वय्येव विश्राम्यति ।
त्वामाकर्ण्य न किंचिदन्यदवनीशृङ्गार भो मन्यते
त्वय्याप्ते जनकादिकीर्तिजनके किं ज्ञानमीमांसया ॥

(अ) SMH 5. 43.

(आ) SR 109. 217, SSB 402. 234.

(*a*) यदिस्ति SMH (var.) ; नित्यनिविडानन्द° (°समलानन्द°) SMH ; °प्रबोधात्मकं SMH.

(*c*) मन् or सन् [भो] SMH.

Śārdūlavikrīḍita metre.

Oh ! king [Cupid] you are the one thing [person] in the world that is pleasing to all ; truly the statement 'That Thou Art' [you alone are the essence] rests in you alone ; hearing of you no one cares for anything else ; when you who give rise to the fame of *janaka* [the king Janaka *or* : father] and others, of what use is the *mīmāṁsā*. (A. A. R.).

7407*

एकं वा कुपितप्रियाप्रणयिनीं कृत्वा मनोनिर्वृतिं
तिष्ठामो निजचारुपीवरकुचक्रीडारसास्वादने ।
अन्यद् वा सुरसिन्धुसैकततटीदर्भाष्टकस्रस्तर-
स्थाने ब्रह्मपदं समाहितधियो ध्यायन्त एवास्महे ॥

(आ) SkV 1601 (a. Jñānānta).

(*c*) °कुटीपर्भिक° SkV (var.).

(*d*) स्थाने om. SkV (var.).

Śārdūlavikrīḍita metre.

Either, turning my whole attention to an angry mistress, / I would linger, savouring delight / in toying with her full and comely breasts ; / or sitting by the Gaṅgā on a sacred strew / of eight dark blades of *darbha*-grass, would meditate / with mind in trance upon the highest *brahman*. (D. H. H. Ingalls's translation).

7408

एकं विषरसो हन्ति शस्त्रेणैकश्च वध्यते ।
सराष्ट्रं सप्रजं हन्ति राजानं मन्त्रविस्रव: ॥

(अ) MBh (MBh [Bh] 5. 33. 44, MBh [R] 5. 32. 49, MBh [C] 5. 1015). Cf. Nos. 7413, 7414 and 7415.

(आ) SRHt 106. 11 (a. MBh), SSSN 116. 10, IS 1349, Nītiyukti in Yuktikalpataru quoted in ŚKDr *ad* मन्त्रणा (p. 620).

(*a*) विषधरो MBh (var.) ; एकमेव विषं ŚKDr.

(*b*) शितेन [श°] MBh (var.) ; एकेन [एकश्च] MBh (var.) ; बाध्यते SSSN.

(*c*) °राज्यं [राष्ट्रं] MBh (var.) ; सम्पदं ŚKDr.

(*d*) समागम्य पृथग्जनः SRHt; मंत्रनिश्चयः (°निश्रयः or °निस्रवः or °विश्रवः or विश्रवं) MBh (var.).

Poison slayeth but one person, and a weapon also but one; wicked counsels, however, destroy an entire kingdom, with king and subjects. (P. C. Roy's translation).

7409

एकं वै सेवते नित्यम् अन्यं चेतसि रोचते ।
पुरुषाणामलाभेन नारी चैव पतिव्रता ॥

(अ) Cr 1284 (GP 1. 114. 10).

(*a*) अन्यं यात्यन्यमाकाङ्क्षेद् GPy.

(*b*) अन्यश् GP in the Purāṇic Anthology, ed. by A. P. Karmarkar, Thalakwad, Belgaum 1955.

(*d*) तेन नारी [ना° चै°] GPy.

A woman serves one man every day, but has always a liking for another; due to her not getting another man, a woman is indeed devoted to her husband! (A. A. R.).

7410

एकं संदिग्धयोस्तावद् भावि तत्रेष्टजन्मनि ।
हेतुमाहुः स्वमन्त्रादीन् असङ्गानन्यथा विटाः ॥

(अ) Naiṣ 17. 55 (Naiṣ *ad* Mallinātha 17. 53).

(*c*) हेतूनाहुः Naiṣ *ad* Mallinātha.

Of the two results in doubt, one is sure to be. When the desired one comes about, the twindlers[1] attribute it to their incantations and the like. When it is otherwise, they declare that these were incomplete in details. (K. K. Handiqui's translation).

1. The priests.

7411*

एकं सागरतीरनीरनिकरस्फाराञ्जलिक्षालितैः
पुष्पैरच्युतपूजनं निजकरव्यापारसंपादितैः ।
नो चेन् मञ्जुलमालतीदललसत्खट्वार्चिते मन्दिरे
कान्तातुङ्गनितम्बबिम्बसुरतक्रीडारसैः स्थीयते ॥

(आ) Skm (Skm [B] 2286, Skm [POS] 5. 58. 1).

Śārdūlavikrīḍita metre.

The one thing is the worship of Lord Viṣṇu with flowers that are wetted by handfuls of water from reservoirs on the seashore, and gathered by the activity of one's own hand; otherwise, he may remain enjoying the essence of love-sports in the company of the beloved having stout hips in a mansion furnished with a couch which is well decorated with choice *mālati-* [jasmine] flowers. (A. A. R.).

7412

एकं सूते मृगारिणी बहून् सूते वृकी सुतान् ।
उत्तारः प्रलयं यान्ति नाद्यमानाः कथंचन ॥

(इ) SS (OJ) 143.

(*a*) सुत or सूत SS (OJ) (var.).

(*b*) बहु or बहू SS (OJ) (var.).

A lioness brings forth just one cub; a bitch many. The difference: one eats, the others are eaten. It is the eater, the perpetrator of sin, who comes to end, and not the others. (Raghu Vīra's translation).

7413

एकं हन्यान् न वा हन्याद् इषुः क्षिप्तो धनुष्मता ।
प्राज्ञेन तु मतिः क्षिप्ता हन्याद् गर्भगतानपि ॥

(अ) K (K [K] 10. 6. 51, K [S] 377. 15-16, K [G] 143. 1-2, K [J] 230. 20-21, K [V] 324, K [P] 625. 30-31), P (PT 3. 123,

PS 3. 73, PN 3. 63, PRE 3. 105, PT_2 3. 128 ; [cf. Pts 1. 206, PtsK 1. 219]). Cf. Ru 162 and JSAIL 30. 33 and 32. 43. Cf. Nos. 7408, 7414 and 7415.

(आ) SSSN 114. 1, VP 9. 110, SRM 1. 3. 161 and 2. 1. 47, SMa 1. 55.

(इ) Old Syriac 6. 76.

(*a*) एक...न्यां न हन्याद् PS (var.) ; न ह्न्याद PN (printer's error) ; वा ह° tr. SRM.

(*b*) शरो मुक्तो ध° SRM ; इषुर्मुक्तो P, SSSN, SMa ; इषुमुक्तो PS (var.) ; द्विद्विर्मुक्तो PS (var.) ; क्षिप्ता K [G].

(*c*) बुद्धिर्बुद्धिमतोऽतृष्टा (हन्ति) PS, PRE, SRM ; वुद्धिर् वुद्धिः सतासृयस्ता PN ; बुद्धिर्बुद्धिमतोत्सृष्टा SSSN; बुद्धिर्बुद्धिमता मुक्ता SMa.

(*d*) हन्याद्र K [G] (printer's error); हन्ति राज्यं सराजकं (ध्रुवं राष्ट्रम्) PS, PN ; हन्याद् राष्ट्रं (राज्यं SSSN) सराजकं PRE, SSSN, SRM ; हन्ति राष्ट्रं सराजकम् SMa.

An arrow discharged by an archer, may kill one person or may not kill (even one) ; but intellect operated by a wise man would kill even children in the womb. (R. P. Kangle's translation).

7414

एकं हन्यान् न वा हन्याद् इषुर्मुक्तो धनुष्मता ।
बुद्धिर्बुद्धिमतोत्सृष्टा हन्याद् राष्ट्रं सराजकम् ॥

(अ) MBh (MBh [Bh] 5. 33. 42, MBh [R] 5. 32. 47, MBh [C] 5. 1013), Cr 1285 (CRC 4. 53, CRB 4. 43, CRBh II 4. 37, CNI I 200, CPS 108. 70, Crn 80). Cf. JSAIL 30. 33 and 32. 43. Cf. Nos. 7408, 7413 and 7415.

(आ) ŚP 1355, SRHt 104. 1 (a. MBh), SR 146. 146 (a. MBh), SSB 467. 33, Sama 2 ब 21, IS 1350,

(*a*) द्वि [न] MBh (var.) ; न हन्याद् वा PN ; वा ह° tr. Sama.

(*ab*) हन्याधनुर् CNI I.

(*b*) शरो [इषुर्] Sama ; धनुर्भृता MBh (var.) ; महेषुणा MBh (var.).

(*c*) सराष्ट्रं सप्रजं हन्ति Śts ; °मता SR, SSB ; युक्ता SR, SSB.

(*d*) राजानं मन्त्रिनिश्चयः Śts ; हन्ति MBh (var.), SR, SSB.

An arrow shot by a bow-man may or may not kill even a single person, but when an intelligent man applies his intelligence (in a vicious manner) he may destroy the entire kingdom together with the king.

7415

एकं हन्यान् न वा हन्याद् इषुर्मुक्तो धनुष्मता ।
सराष्ट्रं सप्रजं हन्ति राजानं मन्त्रिनिश्चयः ॥

(अ) Śts 31. 3 (p. 101. 8-9). (Cf. Nos. 7408, 7413 and 7414).

(*b*) धनुष्मतां Śts (var.).

(*c*) सप्रभुं Śts (var.).

(*d*) राजानमिति नि° Śts (var.).

An arrow shot by a bow-man may or may not kill even a single person ; but the shrewd design of the king's minister can destroy the king together with the kingdom and his subjects.

7416

एकं हि चक्षुरमलं सहजो विवेको
विद्वद्भिरेव सह संवसतिर्द्वितीयम् ।
एतद् द्वयं भुवि न यस्य स तत्त्वतोऽन्धस्
तस्यापमार्गचलने वद कोऽपराधः ॥

(अ) VCmr V. 92-95.

(आ) VS 2928, SRHt 30. 27 (a. Vallabhadeva), SSSN 33. 10, SPR 1098. 1, SSB 367. 49.

(*a*) सहजा (°जं) VC (var.), VS.
(*b*) तद्वद्भिर् SPR, SSB ; संवसनं द्वि° SSSN ; °द्वि° missing SRHt.
(*c*) यस्यास्ति न द्वयमिदं स्फुटमेव सोऽन्धस् VS, SRHt, SSSN.
(*d*) तस्यापि मार्ग° VC (var.); तस्याप्यमा° VS; तस्येतरत्र च° SSB ; बत कः सहायः SSB ; खलु [वद] SPR.

Vasantatilakā metre.

One clear eye is a man's inborn intelligence, and the second is intercourse with the wise; he who has not these two upon earth is in very truth blind; say, what wonder is it if his feet stay from the path ? (F. Edgerton's translation).

7417

एकः कर्णमहीपतिः प्रतिदिनं लक्षाधिका याचकाः
कस्मै किं वितरिष्यतीति मनसा चिन्तां वृथा मा कृथाः ।
आस्ते किं प्रतियाचकं सुरतरुः प्रत्यम्बुजं किं रविश्
चन्द्रः किं प्रतिकैरवं प्रतिलतागुल्मं किमम्भोधरः ॥

(अ) Ava 296.
(आ) SSH 1. 96, SR 249. 104, SSB 658. 29.

Śārdūlavikrīḍita metre.

One (alone) is the great king Karṇa and the beggars are more than a thousand every day; how and to whom will he distribute his gifts ?—may you not have this worry in your mind in vain. Is there a heavenly wish-granting tree for every beggar, a sun for each lotus, a moon for each lily and a cloud for each bush ? (A. A. R.).

7418

एकः कापुरुषो दीर्णो दारयेन् महतीं चमूम् ।
तं दीर्णमनु दीर्यन्ते योधाः शूरतमा अपि ॥

(आ) ŚP 1930.

One cowardly soldier, when he runs away, may adversely affect (even) a huge army; when he deserts others too follow suit, though the soldiers are possessed of great bravery. (A. A. R.).

7419*

एकः कोऽपि महीधरो लघुतरो दोर्भ्यां धृतो लीलया
तेन त्वं दिवि भूतले च विदितो गोवर्द्धनोद्धारकः ।
त्वां त्रैलोक्यवहं वहामि कुचयोरग्रे सदा पुष्पवत्
तत् किं केशव जल्पितेन बहुना पुण्यैर्यशो लभ्यते ॥

(आ) Vidy 656. Variant of No. 7247.
(*c*) सदापु° Vidy.

Śārdūlavikrīḍita metre.

A certain hill, one only, and that too a light one was sportively held by both your hands, hence you have become celebrated as the lifter of the Govardhana mountain in heaven and earth; I bear you, the bearer of the three worlds, on the tip of my breasts always like a flower; therefore, oh ! Kṛṣṇa, what is the use of prattling much (that I get no fame) ? For, fame is attained by *puṇya*[1]. (A. A. R.).

1. The result of good actions done in previous births.

एकः क्षमावतां(°तो) see No. 7448.

7420-21

एकः क्षमावतां दोषो द्वितीयो नोपलभ्यते ।
यदेनं क्षमया युक्तम् अशक्तं मन्यते जनः ॥
सोऽस्य दोषो न मन्तव्यः क्षमा हि परमं बलम् ।
क्षमा गुणो ह्यशक्तानां शक्तानां भूषणं क्षमा ॥

(अ) MBh (MBh [Bh] 5. 33. 47 + 174* + 175* *ab*, MBh [R] 5. 32. 52-53, MBh [C] 5. 1018-19), Cr 1283 (CRCa II 53), GP 1. 114. 62. Cf. JSAIL 30. 34. (Cf. Nos. 7448-49).

(आ) JS 445. 1 (a. Bhagavān Vyāsa), SuM 10. 18, SRHt 233. 7 (a. MBh), SSSN 30. 3, SSB 359. 2 (in all No. 7420 only), SH 997; 203*, IS 1351-52.

(*a*) एक MBh (var.) ; क्षमावतो MBh (var.), Cr, SuM, SSSN; क्षमाकृतां SH.

(*b*) नोपपद्यते MBh (var.), JS, SRHt, SSSN, SH, SSB ; उपलभ्यते (एव ल°) MBh (var.).

(*c*) यदेन CRCa II ; येनेभं SH.

(*e*) ऽपि MBh (var.),

(*f*) धनं [ब°] MBh (var.).

There is one and only one fault with the indulgent, namely, that people consider an indulgent person weak.

However this should not be considered as a fault, since indulgence is at the same time a virtue for a weak person and an adornment for a powerful one.

7422

एक: खलोऽपि यदि नाम भवेत् सभायां
व्यर्थीकरोति विदुषामखिलं प्रयासम् ।
एकापि पूर्णमुदरं मधुरै: पदार्थैर्
आलोड्य रेचयति हन्त न मक्षिका किम् ।

(आ) NBh 162, SR 60. 232, SSB 323. 241.

(*b*) मोघीकरोति SR, SSB ; °षां निखिलप्र° SR SSB.

Vasantatilakā metre.

If there is but one in an assembly who is intransigent, he indeed vitiates all the proceedings of the learned people (therein). Does not, alas ! a single fly agitate and cause diarrhoea though the belly is filled with sweet articles of food ? (A. A. R.).

7423

एक: पञ्चत्वमासाद्य जायते पुनरष्टधा ।
अहो वाणिज्यसंपत्तिः काशीपुरनिवासिनाम् ॥

(आ) SRK 229. 90 (a. Prasaṅgaratnāvalī).

One having secured a capital of five [one having been reduced to the five elements] becomes later the possessor of eight-fold [become identified with Lord Śiva] ; Oh ! wonder, the prosperity in trade [exchange] therein, to the people who reside in the city of Vārāṇasī ! (A. A. R.).

7424

एक: पथा न गन्तव्यं न सुप्ति बाह्यमन्दिरे ।
जनवाक्यं न कर्तव्यं स्त्रीणामालोचनं विना ॥

(आ) Sama 2 ए 4.

(*c*) तु [न] Sama ; (suggested change : न).

Travel not alone on the highway. Sleep not in out-houses. Heed not words of hearsay, and (words) of women, without assessment. (S. Bhaskaran Nair's translation).

एक: पापपरो लोकम् see No. 7426.

7425

एक: पापानि कुरुते फलं भुङ्क्ते महाजन: ।
भोक्तारो विप्रमुच्यन्ते कर्ता दोषेण लिप्यते ॥

(अ) MBh (MBh [Bh] 5. 33. 41, MBh [R] 5. 32. 46, MBh [C] 5. 1012), Vet 19. 3.

(आ) SRHt 13. 5 (a. MBh), SSSN 27. 2 (a. MBh), Sama 2 ए 16, GSL 54, IS 1353.

(*b*) भोक्ता च विप्रमुच्येत Vet (var.) ; महाजना: MBh (var.).

(*c*) न ते पापै(:) प्र° or न ते पापैर्विलिप्यते Vet (var.) ; भोक्तारस् तत्र मु° SRHt, SSSN ; तत्र भुज्यंते (लुप्यंते) [वि°] MBh (var.) ; प्रभुमुच्यते Vet (var.).

(*d*) पापेन [दो°] Vet (var.) ; लिप्यति Vet (var.).

While one person committeth sins[1], many reap the advantage resulting therefrom; (yet in the end) it is the doer alone to whom the sin attacheth while those that enjoy the fruit escape unhurt. (P. C. Roy's translation).

1. In acquiring wealth.

7426*

एक: पालयते लोकम् एक: पालयते कुलम् ।
मज्जयत्येको हि निरय एक: स्वर्गे महीयते ॥

(अ) R (R [Bar] 2. 101. 15, R [B] 2. 109. 15, R [Kumbh] 2. 109. 15, R [G] 2. 118. 15, R [L] om.).

(आ) IS 1354.

(*a*) पावयते (पार° or पात°) or पापयरो [पा°] R (var.) ; लोकान् R (var.).

(*b*) पावयते (पार°) R (var.).

(*c*) ऽथ or ऽपि [हि] R (var.) ; नि(न)रके (°क or ये) [नि°] R (var.).

(*d*) प्रमोदते (°ति) or च मोदते or महीपते [म°] R (var.).

One protects the world; another protects (his) family; one descends to hell; another enjoys the heaven [supreme bliss].

एक: पावयते लोकम् see No. 7426.

7427

एक: पुत्रो वरं विद्वान् बहुभिर्निर्गुणैस्तु किम् ।
एकस्तारयते वंशम् अन्ये संतापकारका: ॥

(अ) PdP, Bhūmikhaṇḍa 12. 37.

(*a*) वरो PdP (var.) ; कान्त [वि°] PdP (var.).

One son who is learned and wise is preferable; of what use are many (sons) who are devoid of merits? The one (who is good) sustains the family, others (who are worthless) only cause misery. (A. A. R.).

7428

एक: प्रजायते जन्तुर् एक एव प्रलीयते ।
एकोऽनुभुङ्क्ते सुकृतम् एक एव च दुष्कृतम् ॥

(अ) Mn 4. 240, BhPn 10. 49. 21. (Cf. MBh [Bh] 13. 112. 11).

(आ) Apar *ad* 1. 156 (p. 232), Vīr, Paribhāṣā 64, Dampatiś 18, BrDh 2. 16. 6, SSap 475, SPR 461. 41 (a. Itihāsa-samuccaya), SRRU 533 (BhPṇ), IS 1355, (cf A. B Keith, *A History of Sanskrit Literature*, p. 445). (Cf. मृतशरीरमुत्सृज्य).

(*a*) प्रसूयते [प्र] BhPṇ, SSap, SPR, SRRU.

(*b*) प्रमीयते Govindarāja's and Rāghvānanda's commentaries; विलीयते Apar.

(*c*) हि भु° [ऽनुभु°] SPR.

(*d*) एकश्चान्योऽतिदु° SPR; तु [च] Vīr.

Single is each being born; single it dies; single it enjoys (the reward of its) virtue; single (it suffers the punishment of its) sin. (G. Bühler's translation).

7429

एक: प्रयात्युपरमं द्रविणं तदीयं
हृत्वापर: प्रसभमुद्वहति प्रमोदम् ।
नो वेत्ति तत् स्वनिधने परकोशगामि
धिग् वासनामसममोहकृतान्धकाराम् ॥

(अ) RT (RT [VVRI] 6. 174, RT [S] 6. 174, RT [T] 6. 174, RT [Calc.] 6. 174).

(आ) IS 1356, Pr 365.

(*a*) °परतिं RT (var.).

(*b*) कृत्वा पर: RT (T), RT (Calc.).

Vasantatilakā metre.

One man dies; another takes his property and feels excessively elated. He does not know that on his own death that (property) will go into the treasury of

another. Oh! the false reasoning which spreads darkness by its unsurpassed delusions! (M. A. Stein's translation).

एक: प्रसूयते जन्तु: see No. 7428.

एक: भूमिपति: करोति see No. 7399.

7430

एक: शतं योधयति प्राकारस्थो धनुर्धर: ।
शतं दशसहस्राणि तस्माद् दुर्गं विधीयते ॥

(अ) Mn 7. 74, H (HJ 3. 53, HS 3. 50, HM 3. 50, HK 3. 50, HP 3. 48, HN 3. 48, HH 82. 2-3, HC 108. 20–109. 1), ŚŚ 4. 6. 11. (Cf. JSAIL 25. 10 E).

(आ) Nītimayūkha 65 (52. 2), RRK 24. 3-4, RDhK 113. 6-7, VRR 202. 24. 5, VRL 238. 12-13, SR 144. 67, SSB 463. 7, IS 1377.

(*a*) एकश् RRK; शतानि NB in HP, HN (*contra metrum*); योधयते SR, SSB.

(*b*) दुर्गस्थोऽस्त्रधरो यदि ŚŚ.

(*c*) शतस° HH; दशसहस्राणि Mn (Jh).

(*cd*) शतं सहस्राणि तथा / सहस्रं लक्षमेव च SR, SSB.

(*d*) दुर्गाणि कारयेत् Medhātithi's commentary; विशिष्यते (विशे°) MnL, Rāghavānanda's, anonymous Kaśmīrian's, Nandana's commentaries and Vulgata, HP, HS, HM, HH, HN, HK (var.); च कारयेत् Vulgata; समाश्रयेत् Nītimayūkha, ŚŚ.

One bow-man, placed on a rampart, is a match in battle for one hundred (foes), one hundred for ten thousand; hence it is prescribed (in the *śāstra-s* that a king shall possess) a fortress. (G. Bühler's translation).

7431

एक: शत्रुर्न द्वितीयोऽस्ति शत्रुर्
अज्ञानतुल्य: पुरुषस्य राजन् ।
येनावृत: कुरुते संप्रयुक्तो
घोराणि कर्माणि सुदारुणानि ॥

(अ) MBh (MBh [Bh] 12. 286. 28, MBh [R] 12. 297. 29, MBh [C] 12. 10949).

(इ) SS (OJ) 405.

(*a*) न om. MBh (var.).

(*b*) अज्ञात° or अजान° MBh (var.).

(*c*) येनार्थवत् MBh (var.); संप्रवृत: SS (OJ); घोररूपो [सं°] MBh (var.).

(*d*) पापानि [घो°] SS (OJ).

Śālinī metre (irregular).

There is one foe (of men) and not another. That foe is identifiable with ignorance, oh! king. Overwhelmed by it, one is led to perpetrate acts that are frightful and exceedingly cruel. (P. C. Roy's translation).

7432*

एक: संग्रामरिङ्गत्तुरगखुररजोराजिभिर्नष्टदृष्टिर्
दिग्यात्राजैत्रमत्तद्विरदभरनमद्भूमिभग्नस् तथान्य: ।
वीरा: के नाम तस्मात् त्रिजगति न ययु: क्षीणतां काणकुब्ज-
न्यायादेतेन मुक्तावभयमभजतां वासवो वासुकिश्च ॥

(आ) Skm (Skm [B] 1570, Skm [POS] 3. 40. 5) (a. Jayadeva).

(*b*) °भुग्नस् [°भ°] Skm (var.).

Sragdharā metre.

One becomes blinded by the dust raised by the hoofs of the horses marching in an army, similarly the other is sunk in the depression caused by the weight of the intoxicated elephants during his victorious march for the conquest of the quarters; which heroes in the three worlds will not become weak by these (calamities)? But adopting the stratagem of 'the blind and lame man' (helping each other) Indra and Vāsuki were free from their troubles and attained safety. (A. A. R.).

7433

एक: संपन्नमश्नाति वस्ते वासश्च शोभनम् ।
योऽसंविभज्य भृत्येभ्यः को नृशंसतरस् ततः ॥

(अ) MBh [Bh] 5. 33. 40, MBh [R] 5. 33. 45, MBh [C] 5. 1011). Cf. MBh (Bh) 13. 96. 21.

(आ) IS 1390.

(*b*) धत्ते [व°] MBh (var.) ; सु° [च] MBh (var.).

(*c*) असं [यो°] MBh (var.).

(*d*) पुमान् or स्मृत: [त°] MBh (var.).

Who, again, is more heartless than he who, though possessed of affluence, eateth himself and weareth excellent robes himself without distributing his wealth among his dependants. (P. C. Roy's translation).

7434*

एकः संप्रति पाकशासनपुरीपीयूषसत्त्री पुरः
पारक्यं तमसामसौ कुमुदिनीचैतन्यचिन्तामणिः ।
मानोच्चाटनकार्मणं मृगदृशां देवो नभोऽम्भोनिधौ
पश्योदञ्चति पञ्चबाणवणिजो यात्रावहित्रं शशी ॥

(आ) Skm (Skm [B] 423, Skm [POS] 1. 85. 3) (a. Hari).

Śārdūlavikrīḍita metre.

One alone, the moon, has now become the enjoyer of the nectar in the city of Indra, he is inimical to darkness and the wish-granting stone [giver of pleasure] to sustain lilies ; he is efficient in putting an end to the jealous anger of ladies [the gazelle-eyed ones] and the dissimulations caused by the merchant in the form of the five-arrowed Cupid ; see that god [the moon] who rises in the sea of the sky. (A. A. R.).

7435*

एकः स एव जीवति
स्वहृदयशून्योऽपि सहृदयो राहुः ।
यः सकललघिमकारणम्
उदरं न बिभर्ति दुष्पूरम् ॥

(अ) ĀrS 2. 145.

(आ) ŚP 258, SR 96. 3 (a. ŚP), SSB 382. 4, Sama 1 ए 13, SRK 48. 5 (a. ŚP), Almu 37. 19, IS 1388, Pr 365.

(*a*) एव om. ŚP (MS) (*contra metrum*).

(*b*) हृदयविहीनोऽपि ŚP, SR, SSB, Sama, SRK, IS, Almu ; °विहीनः (ऽपि om.) ŚP (MS) (*contra metrum*).

(*c*) संकलप्पिम° ŚP (MS) ; °भाजनम् ŚP, IS.

(*d*) दुःपूरं (°पुरं) ŚP (MS) (second : *contra metrum*).

Āryā metre.

This one alone (really) lives, the (demon) Rāhu, though he is devoid of his own heart ; for, he does not nourish the insatiable belly which is the cause of all kinds of slight to men. (A. A. R.).

7436*

एकः स एव तेजस्वी सैंहिकेयः सुरद्विषाम् ।
शिरोमात्रावशेषेण जीयन्ते येन शत्रवः ॥

(आ) VS 2253, ŚP 285, SSSN 144. 24, SR 78. 2 (a. ŚP), SSB 352. 2, SRK 49. 3, IS 1389.

(*b*) सौकधिकेयः (°क° deleted) ŚP (MS).

(*c*) सिरो ŚP (MS) ; °मात्रविशेषेण SSSN.

(*d*) जेन [ये°] ŚP (MS).

Among the foes of the gods, the son of Siṁhikā[1] is the only one who is courageous and powerful, since he, though having the head only, conquered his foes.

1. Saiṁhikeya = Rāhu.

7437*

एकः स एव परिपालयताज्जगन्ति
गौरीगिरीशचरितानुकृतिं दधानः ।
आभाति यो दशनशून्यमुखैकदेश-
देहार्धहारितवधूक इवैकदन्तः ॥

(आ) SkV 94 (a. Vasukalpa), Skm (Skm [B] 241, Skm [POS] 1. 29. 1) (a. Vasukalpa), Prasanna 25*a*, Kav p. 101.

(*a*) °ज्जयंति Prasanna.

(*c*) °देशं Skm (var.).

(*d*) °हालित° Prasanna.

Vasantatilakā metre.

May the single-tusked Gaṇeśa guard the universe, / who immitates his parents' custom / in that his bride, it seems, has been allowed to take / that half of him wherein his face is tuskless. (D. H. H. Ingalls's translation).

7438

एकः सकलजनानां
हृदयेषु कृतास्पदो मदः शत्रुः ।
येनाविष्टशरीरो
न शृणोति न पश्यति स्तब्धः ॥

(अ) Kal 6. 1.

Āryā metre.

There is one enemy (firmly) established in the hearts of all people and that is *mada* [passion *or* : arrogance] ; the person whose body is possessed of this becomes obstinate and neither hears nor sees (right conduct). (A. A. R.).

7439*

एकः सखा प्रियो भूय उपकारी गुणान्वितः ।
हन्तव्यः स्त्रीनिमित्तेन कष्टमापतितं मम ॥

(अ) P (PT 4. 4, PRE 4. 4 ; cf. PS lines 1566-67). Cf. KSS 10. 63. 88. Cf. Ru 270.

(इ) Old Syriac 3. 4, Arabic 5. 20.

My one and only beloved friend, who has done so much for me and is full of noble qualities, must be slain for the sake of a woman ! Woe has befallen me ! (F. Edgerton's translation).

एकः स तु महाप्राज्ञ see No. 7849.

7440

एकः स व्यसनी पुमानचरमैर्निःश्वासवातैः समं
हा मे सा दयितेति यस्य वदतः प्राणाः समं निर्गताः ।
अन्ये तु व्यसनं क्षिपन्ति पशवः कान्तावियोगोद्भवैश्
चिन्ताग्लानिविषाददैन्यजनितैर्बाष्पैरनाहारिणः ॥

(आ) VS 1365.

Śārdūlavikrīḍita metre.

That man alone is (truly) grieving for his beloved whose life departs along with the utterance 'Oh, alas ! my beloved' when her last breath is about to depart ; others, beasts, throw off their grief at the separation of the beloved by shedding tears caused by worry, emaciation, sorrow and dejection, and remain without taking food. (A. A. R.).

एकः सार्थप्रयातानां see No. 7553.

7441*

एकः सुधांशुर्न कथंचन स्यात्
तृप्तिक्षमस्त्वन्नयनद्वयस्य ।
त्वल्लोचनासेचनकस्तदस्तु
नलास्यशीतद्युतिसद्वितीयः ॥

(अ) Naiṣ 3. 119.

Upajāti metre (Upendravajrā and Indravajrā).

One moon can never satisfy thy two eyes; so let it bring an unbounded joy to thy eyes in company with another moon—the face of Nala. (K. K. Handiqui's translation).

एकः सृजति भूतानि see संसारचक्र एतस्मिन्.

7442*

एकः स्तनस्तुङ्गतरः परस्य
वार्तामिव प्रष्टुमगान् मुखाग्रम् ।
यस्याः प्रियार्धस्थितिमुद्वहन्त्याः
सा पातु वः पर्वतराजपुत्री ॥

(आ) SR 10. 162, SSB 17. 2.

Indravajrā metre.

One breast which is much higher [Pārvatī's] went over as it were to the other's [Śiva's] vicinity to make kindly enquiries; may she, that daughter of the king of mountains [Pārvatī], who bears half her body as that of her lover [Śiva], protect you. (A. A. R.).

7443*

एकः स्थितोऽन्तः प्राप्तोऽन्यः परस्याद्यैव दुर्ग्रहः ।
किं करोमीति जननीं पृच्छन्तीष्वपरासु च ॥

(अ) Sam 3. 24.

(आ) GVS 329.

"The first[1] has not left yet, the second is already here, the third, who has engaged to come, is exacting, what should I do?" So say some girls[2] to their mothers[3].

1. Client. 2. Prostitutes.
3. Bawds.

7444

एकः स्वादु न भुञ्जीत एकश्चार्थान् न चिन्तयेत् ।
एको न गच्छेदध्वानं नैकः सुप्तेषु जागृयात् ॥

(अ) MBh (MBh [Bh] 5. 33. 48, MBh [R] 5. 33. 50, MBh [C] 5. 1016), P (Pts 5. 103, PtsK 5. 88, PM 5. 57) *ad/cb*, Śukranīti 3. 53.

(आ) SRHt 236. 8 (a. MBh), SSSN 198. 8, SRM 2. 2. 512 *ad/cb*, Sama 2 ए 15 *ad/cb*, SR 383. 250 (a. MBh), GSL 55 *ad/cb*, IS 1391.

(इ) SS (OJ) 232.

(*b*) नैकश्चार्थान् (नैकः स्वा° PtsK ; एकः स्वा° MBh [var.]) प्रचिन्तयेत् (न चि° SS [OJ]) Pts, PtsK, SS (OJ), MBh (var.), GSL, Sama, SRM ; चैकश्चार्थं न चि° SRHt ; नैकः कार्यं विचिन्त° SSSN; चार्थं or शास्त्रं [चा°] MBh (var.).

(*d*) जाग्रियात् MBh (var.).

Alone one should not partake of any savoury viand, nor alone reflect on concerns of profit, nor alone go upon journey, nor alone remain awake among sleeping companions. (P. C. Roy's translation).

एक एव खगमणिश् see No. 7445.

7445*

एक एव खगो मानी वने वसति चातकः ।
पिपासितो वा म्रियते याचते वा पुरंदरम् ॥

(अ) Cr 196 (CR VIII 84, CNP II 273, CNI I 313, CnT V 84, CPS 254. 90), Cātakāṣṭaka 8 (KSH 239), BhŚ 433. (Cf. RO 2. 102).

(आ VS 674, ŚP 852,, SRHt 127. 6 (a. P), SSSN 150. 5 (a. P), SuM 28. 4, Pad 98. 36, PdT 223, RJ 405, VP 10. 43, SR 226. 148 (a. BhŚ), SSB 615. 1, SRK 189. 2 (a. ŚP), Any 72. 159, SRM 2. 2. 446, Regnaud VI 88, IS 1340, ST 6. 2, SK 3. 147, SU 1183, SGo 14*a*, SM 1574, BPS f. 35*c*. 225, SSV 1546, JSub 284. 3, SKG f. 18a, JSu 474. Variant of No. 7446.

(*a*) एष वष यो गा मिश् CNP II (*sic !*) ; खगमणिश् Cāt° ; तु यो [ख°] CNI I ; परो [ख°] CR (var.) ; गामी [मा°] IS.

(*b*) चिरं जीवतु (ति° PdP, SuM [var.], SRHt; °तं CNP II) Cāt°, CNI I, CNP II, BhŚ, ŚP (var.), VS (var.), SRK, Pad, SuM, PdT, SRHt, SSSN, SSB, Any, SRM ; सुखं जीवति VS (var.), Regnaud.

(*c*) म्रियते मानमापन्ने SRHt ; म्रियते वा पिपासायां (°सातो Any ; °साया Regnaud) Pad, SRK, Any, SRM, Regnaud; पिपास चा मृयत्येत CNP II; क्लिश्यते वा पिपासार्थै IS ; पिपासया (°यां) Cāt°, VS (var.); पिपसयैव CNI I ; वा म्रि° tr. CR (var.) ; मृयते IS.

(*d*) वा यति ते पुरंदर: CNP II ; पुरंदरम् CNI I ; परंदरात् (°रान्) IS.

Long live the *cātaka*, the one jewel among birds[1]; / he either dies of thirst or asks Indra himself for water. (Prof. Cowell's translation in JRAS of 1891, p. 604).

1. *Or* : "the one truly proud bird".

7446*

एक एव खगो मानी सुखं जीवति चातकः ।
अर्थित्वं याति शक्रस्य न नीचमुपसर्पति ॥

(आ) Skm (Skm [B] 1968, Skm [POS] 4. 66. 3), Vidy 86. Variant of No. 7445.

(*cd*) Some texts have between *ab* and *cd* the texts of *cd* of No. 7445.

One bird alone is full of self-respect and he, the *cātaka*-bird lives happily ; he makes solicitation only of the god Indra, never does he approach the low people (for gifts). (A. A. R.).

7447

एक एव चरेद् धर्मं नास्ति धर्मे सहायता ।
केवलं विधिमासाद्य सहायः किं करिष्यति ॥

(अ) MBh (MBh [Bh] 12. 187. 31, MBh [R] 12. 193. 32, MBh [C] 12. 7064). (Cf. MBh 13. 162. 62).

(*a*) धर्मं MBh (var.).

(*b*) धर्म° MBh (var.).

(*c*) धर्मम् [वि°] MBh (var.); आस्थाय [आसाद्य] MBh (var.).

(*d*) सहायं MBh (var.).

In virtue's practice man alone must stand ; / no friends can e'er their moral efforts share : / wise guides or books the rule of life declare ; / but only men themselves their acts command. (J. Muir's translation in his *Metrical Translations from Sanskrit Writers*, p. 82).

7448-49

एक एव दमे दोषो द्वितीयो नोपपद्यते ।
यदेनं क्षमया युक्तम् अशक्तं मन्यते जनः ॥
एतस्य तु महाप्राज्ञ दोषस्य सुमहान् गुणः ।
क्षमायां विपुला लोकाः सुलभा हि सहिष्णुना ॥

(अ) MBh (MBh [Bh] 12. 154. 34-35, MBh [R] 12. 160. 34-35, MBh [C] 12. 5959-60), BhŚ 434 (No. 7448 only). No. 7448 also in MBh (Bh) 5. 33. 47. (Variant of No. 7420).

(आ) IS 1341-12 ; No. 7448 also in Sa 23. 5, SN 555, SSV 1533, JSu 468.

(*a*) एकः क्षमावतां (°तो) MBh (Bh) 5. 33. 47; एक एव सतां दोषो BhŚ.

(*b*) नोपलभ्यते MBh (var.), MBh 5. 33. 47; उपपद्यते or एव लभ्यते MBh 5. 33. 47 (var.).

(*c*) यदैनं MBh (var.) ; यमसं (or दयया) युक्तम् [क्ष° यु°] MBh (var.).

(*d*) अशक्यं MBh (var.) ; जगत् or जनाः MBh (var.).

(*e*) एकोस्य or एकः स or एकस्य MBh (var.); च तु [तु] MBh (var.) ; तु महाराज or सुमहाप्राज्ञे or सुमहत्प्रज्ञ MBh (var.).

(*f*) दोषस्यास्य महान्गुण: MBh (var.) ; दोष: स्यान् (°त्) [दो°] MBh (var.) ; सुमहागुण: MBh (var.).

(*g*) क्षमाया (°म°) or विमला or विपुलो or विविधा [वि°] MBh (var.).

(*h*) सुलभा सु° MBh (var.) ; दुर्लभा हि [सु° हि] ; ये [हि] MBh (var.) ; सहिष्णुता MBh (var.).

There is only one fault in self-control. No second fault is noticeable in it. A person who has self-control is regarded by men as weak and imbecile. Oh ! thou of great wisdom, this attribute has only one fault. Its merits are many. By forgiveness (which is only another form of self-control), the man of self-control may easily acquire innumerable worlds. (P. C. Roy's translation).

7450

एक एव न भुञ्जीयाद् यदिच्छेच्च् शुभमात्मन: ।
द्वित्रिभिर्बन्धुभि: सार्धं भोजनं कारयेन् नर: ॥

(अ) VCsr 23. 4.

(आ) Sama 2 ए 14, IS 1343.

(इ) Cf. Nāladiyār 271.

(*a*) भुञ्जीत VC (var.); भुजीत IS ; भुञ्जयेद् VC (var.) ; भुञ्जीयात् Sama.

(*b*) यदीच्छेत्सिद्धिमात्मन: VC (var.) ; य इच्छेत् or इच्च VC (var.) ; यदी° Sama ; छुद्धम् or वृद्धिम् VC (var.).

(*c*) द्वात्रिभिर् VC (var.) ; बहुभि: VC (var.), Sama; सखि [सा°] VC (var.).

Let one who desires his own welfare not eat all alone ; a man shall take his meal together with two or three kinfolk. (F. Edgerton's translation).

7451

एक एव पदार्थस्तु त्रिधा भवति वीक्षित: ।
कुणपं कमिनी मांसं योगिभि: कामिभि: श्वभि: ॥

(अ) Cr 197 (CV 14. 16, CNT 4. 124, CPS 333. 5). (Cf. Sarvadarśana-saṁgraha 15 and परिव्राट्कामुकशुनाम्).

(आ) SR 157. 179, SSB 486. 183, SRK 250. 90 (a. Prasaṅgaratnāvalī), Sama 1 ए 23, IS 1344.

(इ) (Cf. SS [OJ] 92).

(*c*) कुणप: CV, SR, SSB ; कुणयं CV (var.); कुपणं CV (var.) ; मांसं CV (var.).

(*d*) कामिभि CV (var.).

One and the same object[1] appears in three different ways ; it appears to a *yogin* as a corpse ; to one in love as his sweetheart ; and to a dog like a lump of flesh.

1. i. e., a woman.

7452

एक एव परो ह्यात्मा सर्वेषामपि देहिनाम् ।
नानेव गृह्यते मूढैर् यथा ज्योतिर्यथा नभ: ॥

(अ) BhPṇ 10. 54. 44.

(आ) SRRU 534 (a. BhPṇ).

One alone is the Supreme Soul of all the embodied beings ; diversely it is perceived by the fools, just as light is and just as the sky is (perceived) (which, though one only, is perceived as many). (A. A. R.).

7453

एक एव महान् दोषो भवतां विमले कुले ।
लुम्पन्ति पूर्वजां कीर्ति जाता जाता गुणाधिका: ॥

(आ) SR 102. 18, SSB 391. 22.

There is only one great fault (that is seen) in your pure [noble] family ; the descendants, as they are born successively, possess greater merits and therefore eclipse the fame of their fore-bears ! (A. A. R.).

एक एव यो गा मिश् see No. 7445.

7454**

एक एव लघुर्यत्र आदितालः स कथ्यते ।
विनोदे रासकस् तेन श्रोतॄणां च सुखावहः ॥

(आ) ŚP 2024. Cf. लघुर्द्रुतौ गुरुर्यत्र.

Where there is only one short pause that musical time is called *āditāla*; in the *vinoda* variety of the *rāsaka* musical measure this should be employed, for it gives pleasure to the listeners. (A. A. R.).

एक एव सतां दोषो see No. 7448.

7455

एक एव सुहृद् धर्मो निधनेऽप्यनुयाति यः ।
शरीरेण समं नाशं सर्वमन्यद् हि गच्छति ॥

(अ) Mn 8. 17, P (PT 3. 61, PTem 3. 47, PS 3. 37, PN 3. 30, PRE 3. 50, cf. Ru 144), H (HJ 1. 67, HS 1. 59, HM 1. 64, HP 1. 49, HN 1. 50, HK 1. 66, HH 16. 6-7, HC 22. 12-13), Cr 1286 (CNŚ A 17, CNŚL 47, CNNM 80, CPS 371. 56), BhPr 32 (a. Vatsarāja's younger brother). Cf. JSAIL 20. 15.

(आ) Hemādri's Caturvargacintāmaṇi, Vrata 1. 14. 14-15), Vyavahāranirṇaya 17. 7-8, Vyavahārakalpataru, Prajñāpatha-sthala 15, Vyavahāraprakāśa 12, Vyavahārārthasamuccaya 8, Vyavahārasaukhya 11, Nṛsiṁhaprasāda, Saṁskāra 17*a*, Kṛtyakalpataru 11*a*, SRHt 11. 2 (fragment), IS 1345, BrDh 2. 14. 10.

(इ) Old Syriac 6. 34-35.

(*a*) शतं [सु] PN.

(*d*) सर्वंन् HK ; अन्यद्धि Cr ; अन्यत्तु CNŚ, CNŚL, CPS, H, PS, BhPr, Vyavahāra-kalpataru ; अन्यत्त CPS ; अन्यत्न PN ; अत्र हि PS.

The only friend who follows men even after death is justice [*dharma*] ; for everything else is lost at the same time when the body (perishes). (G. Bühler's translation).

7456

एक एव हितार्थाय तेजस्वी पार्थिवो भुवः ।
युगान्त इव भास्वन्तो बहवोऽत्र विपत्तये ॥

(अ) P (PP 3. 70, Pts 3. 80, PtsK 3. 77).

(आ) IS 1346.

(*a*) हितार्थो यस् Pts.

A single king of lordly sway / is good ; but more than one will slay, / like plural suns on Judgment Day. (A. W. Ryder's translation).

7457

एक एव हि भूतात्मा भूते भूते व्यवस्थितः ।
एकधा बहुधा चैव दृश्यते जलचन्द्रवत् ॥

(अ) Brahmabindūpaniṣad 12.

(आ) Sar 4. 8 (p. 404).

One alone indeed is the soul of all beings, it is placed in [presides over] every individual being ; it is seen to be one as well as many, like the reflections of the moon in water. [Only one when the water is calm, and many when it is agitated]. (A. A. R.).

7458

एक एव हि वन्ध्यायाः शोको भवति मानसः ।
अप्रजास्मीति संतापो न ह्यन्यः पुत्र विद्यते ॥

(अ) R (R [Bar] 2. 17. 21, R [B] 2. 20. 37, R [Kumbh] 2. 20. 37, R [G] 2. 17. 27, R [L] 2. 20. 27).

(आ) IS 1347.

(*a*) एकम् R (var.); भवति [एव हि] R (var.); वंध्यानां R (var.).

(*b*) दुःखं भवति पुत्रक R (var.) ; पुत्रक [मा°] R (var.).

(*cd*) अपुत्र(त्रा)स्मीति R (var.); न ह्यन्यः संतापः or

दृष्ट्वा पुत्रवियोगजं or न हि दुःखं कुतो जरा (ज्वरः) or अप्रजास्मीति न त्वा (त्वी or ता) दृगिष्टपत्य (°ष्टपुत्र) वियोगजं R (var.).

(*c*) मत्वाहं [सं°] R (var.).

Oh ! son, barren women have an only grievance that they are childless and nothing more. (T. S. Raghavacharya's translation).

एक एवाक्षरं यस्तु see No. 7519.

7459

एक एवोपहारस्तु संधिरेतन्मतं हि नः ।
उपहारस्य भेदास्तु सर्वेऽन्ये मैत्रवर्जिताः ॥

(अ) KN (KN [ĀnSS] 9. 22, KN [TSS] 9. 22, KN [Bl] 9. 21), H (HJ 4. 130, HS 4. 124, HM 4. 126, HK 4. 131, HP 4. 129, HN 4. 129, HH 118. 13-14, HC 159. 5-6), ŚŚ 4. 7. 240.

(आ) IS 1348.

(*a*) °रश्च HJ, HS, HH; एष [एक] IS.

(*b*) सन्धिरेव मतो मम HJ, HS, HM, HH, HK ; सन्धिरेष मतो हितः ŚŚ ; °मतः किल B in HP ; गुरोः [हि नः] IS.

(*c*) उपहारविभिन्नास्तु (°भेदास्तु HS, HM, HH, HK) HJ, HS, HM, HH, HK.

(*d*) सर्वे मैत्रविवर्जिताः HJ, HS, HM, HH, HK ; सर्वे ते HP ; मित्र° IS.

In our opinion the *upahara* is the only sort of peace that deserves the name. Except that concluded through friendship, all other kinds of peace are only varieties of the *upahāra*. (M. N. Dutt's translation).

7460

एककार्यनियोगेऽपि नानयोस् तुल्यशीलता ।
विवाहे च चितायां च यथा हुतभुजोर्द्वयोः ॥

(अ) Mṛcch 6. 16.

Their[1] business is the same; their ways / unlike, and their desire : / like flames that gladden wedding days, / and flames upon the pyre. (A. W. Ryder's translation).

1. Vīraka and Candanaka.

एककार्ये विनिर्दिष्टः see कार्ये कर्मणि निर्वृत्ते.

7461

एकक्षितिभृदुत्पन्नाः सच्छिद्राः कण्टकोल्बणाः ।
मिथः संघर्षणाद् वंशा दह्यन्ते साधुशाखिभिः ॥

(आ) SSK 2. 17.

Born of the same one king, [the princes] quarrelling with one another, fierce by [the advice of] wicked people, fight with one another and thus (noble) families are annihilated along with other good people ; just as the bamboos which are produced in the same mountain [forest], hollow inside, and tough with thorns, are reduced to ashes along with other good trees by the friction generated among themselves [in a strong breeze]. (A. A. R.).

7462

एकगर्भोषिताः स्निग्धा मूर्ध्ना सत्कृत्य धारिताः ।
केशा अपि विरज्यन्ते जरया किमुताङ्गनाः ॥

(आ) SkV 1525, Skm (Skm [B] 2251, Skm [POS] 5. 51. 1) (a. [Śrī-] Vyāsapāda).

(*d*) जरसा Skm.

That which was born with one [*or* : which has given birth only once], is well oiled [*or* : well loved], and is borne with honour on the head [*or* : is honoured with (a bow of) the head], —even one's hair, turns colour [*or* : ceases to be loved] with old age ; how much more a woman. (D. H. H. Ingalls's translation).

7463

एकगुणा भवति तिथिश्
चतुर्गुणं भवति नक्षत्रम् ।

चतुःषष्टिगुणं लग्नम्
एष ज्योतिषतन्त्रसिद्धान्तः ॥

(अ) Mudr 4. 20 (in Mudr [BSS] missing ; but noted that it appears in क with भवति om. in *a* and *b*).

Āryā-udgīti metre.

The day has one point; the constellation has four points; the *rising sign of the zodiac*[1] has sixty-four points; this is the dictum of the science of astrology. (R. S. Walimbe's translation).

1. R. S. Walimbe has : "conjunction".

7464

एकचक्रो रथो यन्ता विकलो विषमा हयाः ।
आक्रामत्येव तेजस्वी तथाप्यर्को नभस्तलम् ॥

(अ) KāD 2. 328.

(आ) SRS 2. 1. 44, SR 79. 11 (a. Sar), SSB 352. 11, SRK 50. 9 (a. Kalpataru), SRM 2. 2. 240, IS 1357, Sar 4. 169 (p. 506), Amd 297. 851.

(इ) KāD (T) 2. 325.

(*d*) तथाप्येको KāD (var.), जगत्त्रयम् KāD, KāD (T), Sar, Amd ; नभःस्थलम् SRK.

His charriot has but one wheel only ; the driver is a cripple ; his horses are odd (in number) and still the brilliant sun overcomes [ascends] the sky (every-day).

7465**

एकचक्षुर्न काकोऽयं बिलमिच्छन्न पन्नगः ।
क्षीयते वर्धते चैव न समुद्रो न चन्द्रमाः ॥

(आ) SR 185. 11, SSB 529. 11, SRK 148. 14 (a. Kalpataru), SuMañ 54. 11-12, SRM 2. 2. 370, IS 7776. (A *prahelikā*-riddle).

It has but one eye, but is not a crow ; desiring a cavity, it is not a snake ; it decreases and increases, but is neither the sea nor the moon[1]. (A. A. R.).

1. Answer to the riddle : *sūcikā* [needle].

7466

एकचित्तो लभेत् सिद्धिं द्विधाचित्तो विनश्यति ।
स्कन्धावारं हि गच्छन्तम् इषुकारो न पश्यति ॥

(अ) Vet 17. 14.

(*a*) लभेदेकमनाः सिद्धिं Vet (var.); °चित्ते Vet (var.).

(*b*) °चित्ते Vet (var.).

(*c*) Gloss *ad* स्कन्धावारं = सेनां Vet.

(*d*) इषुकारी विनश्यति Vet (var.).

One who has singleness of purpose attains success, but one who is divided in mind comes to grief ; the maker of arrows does not see that which goes into the camp of the army. (A. A. R.).

एकचिन्तनमर्थानां see नास्तिक्यमनृतं क्रोधं.

7467

एकच्छत्रं क्षितितलमिदं भुञ्जते यन् नरेन्द्राः
स्वर्गास्थाने मुदितमनसो यद् रमन्ते मुनीन्द्राः ।
यन् निर्वाणे निरुपमसुखं मर्त्यमुख्या लभन्ते
दानस्यायं स्फुरति महिमा केवलस्यामलस्य ॥

(अ) IS 1358, Subh 49.

(*b*) मुनिन्द्राः IS, Subh ; (suggested change : मुनीन्द्राः).

Mandākrāntā metre.

That kings enjoy undisputed sovereignty over the earth, that great sages are happy with pleased minds in heaven, that the best of men obtain unparalleled happiness in beatitude—all these are only due to the greatness of giving gifts with a pure heart. (A. A. R.).

7468

एकच्छागं द्विरावेयं त्रिगवं पञ्चमाहिषम् ।
षडश्वं सप्तमातङ्गं शक्रस्यापि श्रियं हरेत् ॥

(आ) ŚP 658, SH 684.

(*a*) त्रिरावेयं [द्वि°] SH.

(*c*) सप्तमांतगं (*sic !*) SH.

One goat, two sheep, three cows, five buffaloes, six horses, seven elephants—these take away the prosperity of even the king of gods, Indra. (A. A. R.).

7469

एकतः क्रतवः सर्वे समग्रवरदक्षिणाः ।
एकतो भयभीतस्य प्राणिनः प्राणरक्षणम् ॥

(अ) VCsr VII 5 and 13. 13, Vet 19. 6, PtsK 1. 323, Vahni-purāṇa in ŚKDr *ad* भयभीत: *cd* only.

(आ) SRHt 168. 1 (a. Itihāsasamuccaya), SSSN 153. 1 (a. Itihāsasamuccaya), SPR 19. 12 (a. Itihāsasamuccaya 4. 3), IS 1359.

(*a*) पुण्यं [स°] IS.

(*ab*) एकतो मेदिनीदानं / तुलानां शतमेकतः Vet (var.).

(*b*) समस्त° or सहस्र° or समेत्य° VC VII (var.) ; संपूर्ण° Vet, समाप्त° SPR ; °फल° [°वर°] VC 13 (var.) ; °दक्षिणम् VC 13 (var.).

(*d*) प्राणिनां VC 13 (var.).

(*cd*) °भीतानां प्राणिनां VC VII (var.).

All the ritual offerings, with completely princely fees (to the officiating priests), are not more than equal to the saving of the life of one living creature in fear of danger. (F. Edgerton's translation).

7470

एकतः प्रणयपीडनं मुधा
मानधारणरसादरोऽन्यतः ।
रक्षती द्वयमिदं मनस्विनी
निर्वृणोतु कथमत्र जन्मनि ॥

(अ) SMH 10. 55.

(*a*) सुधा [मु°] SMH (var.).

Rathoddhatā metre.

On the one hand she denies herself love in vain, on the other hand there is the pleasure of keeping up jealous anger ; if a high-minded lady were to possess these two, how can she be happy in this birth [life] ? (A. A. R.).

7471

एकतः सकला विद्या चातुर्यं पुनरेकतः ।
चातुर्येण विनाकृत्य सकला विकला कला ॥

(आ) IS 1360, Subh 171.

(*b*) गुणमेकतः Subh.

(*c*) विनाकृत्या IS.

Complete wisdom put on one scale (of the balance) and skill on the other—balance ; any art, if without skill, is imperfect.

7472

एकतः सर्वपापानि मद्यपानं तथैकतः ।
एकतः सर्वदानानि ब्रह्मचर्यं तथैकतः ॥

(अ) Cr 1287 (CNP II 61, CNI I 304, CM 32), Vet *ad* 10. 16 (149) *cd*/*ab*. (Cf. No. 7474).

(आ) SR 100. 2 *cd*/*ab*, SSB 387. 2 *cd*/*ab*, SRM 2. 2. 318 *cd*/*ab*, SRK 105. 3 *cd*/*ab* (a. Jīvadharmaviveka), IS 7777.

(*b*) चैकतः [त°] CNP II.

(*c*) एकतश्चतुरो वेदा Vet, SRK, SR, SRM.

(*d*) प्रचैकतः [त°] CNP II ; अर्थैकतः Vet.

(Placed on one scale of a balance) drinking will outweigh all sins placed collectively on the other scale. (In the same manner), celibacy placed on one side will outweigh all gifts [merits] placed on the other. (S. Bhaskaran Nair's translation).

7473

एकतश्चतुरो वेदाः साङ्गोपाङ्गाः सविस्तराः ।
स्वाधीनास्ते नरश्रेष्ठ सत्यमेकं किलैकतः ॥

(आ) SRHt 14. 7 (a. MBh).

On the one side there are the four Veda-s along with their branches and subsidiaries, all elaborate; these are at your command, oh! best of kings, but on the other side, truth is one alone. (A. A. R.).

7474

एकतश्चतुरो वेदा ब्रह्मचर्यं तथैकतः ।
एकतः सर्वपापानि मद्यपानं तथैकतः ॥

(आ) SRK 105. 3 (a. Jita-Govinda), SPR 141. 27 (a. SkP 49. 63). (Cf. No. 7472).

(*a*) वेदान् SPR.

(*b*) °चर्यमथैकतः SPR.

(*d*) मद्यमांसं SPR.

On the one hand there are the four Veda-s, similarly there is the vow of chastity [*brahmacarya*]; on the one side there are all kinds of sins, and there is similarly, on the other side, the drinking of liquors. (A. A. R.).

7475

एकतश्च सुरसुन्दरीजनः
श्रीः प्रतीच्छति युयुत्सुमन्यतः ।
पाप्मना सह पलायतोऽयशश्
चैकतः कुलकलङ्ककारणम् ॥

(आ) JS 322. 30 (a. Varāhamihira), cf. Kav p. 98.

(*c*) पापमेव हि [पा° स°] JS (var.).

Rathoddhatā metre.

There is on one side (the attainment of) charming divine damsels, there is also prosperity courting him when he desires to fight; on the other hand, when he flees (from the battlefield) there is infamy along with sin, which is also the cause of tarnishing the fair name of the family. (A. A. R.).

7476*

एकतामिव गतस्य विवेकः
कस्यचिन् न महतोऽप्युपलेभे ।
भास्वता निदधिरे भुवनानाम्
आत्मनीव पतितेन विशेषाः ॥

(अ) Kir 9. 12.

(आ) SR 297. 8 (a. Kir), SSB 140. 10 (a. Bhāravi).

Svāgatā metre.

(Darkness so spread) that everything was merged into one (mass) and no distinctions were observed even of the great ones (such as the mountains); when the sun set all distinctions of the objects of the world were placed [merged] in him, as it were. (A. A. R.).

7477*

एकतो दिवसान् बाला गणयत्येकतोऽन्तकः ।
न विद्मः प्रथमं कस्य यास्यामो वयमन्तिकम् ॥

(आ) VS 1245.

On one side there is the girl who counts the days (eagerly waiting to meet us), and on the other side there is the god of death; we know not to whose proximity we will be heading in the first place. (A. A. R.).

7478

एकतोऽपरितोषश्चेद् अन्यमन्यं महीभुजम् ।
निदाघपान्थवच्छायाम् अन्यामन्यामुपाश्रयेत् ॥

(अ) SMH 12. 8.

(*a*) एषतो SMH (var.).

If there is dissatisfaction in one place, he should resort to one king after another; it is like a traveller during the summer season who resorts to the shade of one tree after another. (A. A. R.).

7478 A*

एकतोऽपि भुवि भूरिशोऽभवन्
　　दीपकादहह पश्य दीपकाः ।
अन्धकारनिधनाय भानुमन्-
　　मुक्तदिव्यविशिखादिवेषवः ॥

(अ) Bālabhārata-mahākāvya 1. 9. 34.

(आ) SG 365 (a. Amaracandra).

Svāgatā metre.

Lo behold ! Lamps in large numbers get lighted in this world from a single (source-)lamp, to destroy darkness, even as the (secondary) rays that emanate from the (first) divine ray of the sun. (S. Bhaskaran Nair's translation).

7479*

एकतोऽभ्युदितमिन्दुमण्डलं
　　स्मेरमास्यमसितभ्रुवोऽन्यतः ।
चञ्चुकोरकपुटीं चकोरिका
　　चालयत्युभयतोऽपि धावति ॥

(आ) SH 1678 (a. Harihara).

Rathoddhatā metre.

On one side shines the rising orb of the moon and on the other smiling face of the dark-browed damsel. The (poor) female *cakora*-bird (in two minds) runs towards the one and then towards the other with opened bud-like beak (to drink the nectar emitted, being unable to distinguish the moon from the face). (S. Bhaskaran Nair's translation).

7480

एकतो मातृवात्सल्यं　　परतो　　गुणकोटयः ।
अनयोः समतां वक्तुं　　नालं ब्रह्मादयः सुराः ॥

(आ) SuM 31. 6.

(*b*) गुणकोटिशः SuM (var.).

On one side there is the affection for the mother, on the other side there are the numerous good qualities ; to describe the equality of these two things (even) the gods, such as Brahmā, are not competent. (A. A. R.).

एकतो मेदिनीदानं see No. 7469.

7481

एकतो वा कुलं कृत्स्नम्　　आत्मा वा कुलवर्धन ।
न समं सर्वमेवेति　　बुधानामेष निश्चयः ॥

(अ) MBh (MBh [Bh] 1. 146. 27, MBh [R] 1. 160. 29, MBh [C] 1. 6171), Brāhmaṇavilāpa 2. 27.

(आ) IS 1361.

(*a*) एकं तत or एकेन च MBh (var.) ; सर्वं [कृ°] MBh (var.).

(*b*) आत्मा चैवैकतस् तथा MBh (var.) ; आत्मना (°त्मा वा) MBh (var.) ; °नंदन or °वर्धनः (°नं) or धर्मतः MBh (var.).

(*c*) पूर्वमे° or °मेतद्धि or °मेवैतद् or °मेतद्वै MBh (var.).

Oh ! reverend sir, the wise have also said that all one's relations weighed against one's own self would not be equal unto one's self. (P. C. Roy's translation).

7482

एकतो व्याधिदुर्भिक्ष-　　प्रमुखा विपदोऽखिलाः ।
प्रजानामेकतस्त्वेका　　लुब्धता वसुधापतेः ॥

(अ) RT (RT [VVRI] 5. 187, RT [S] 5. 187, RT [T] 5. 186, RT [Calc.] 5. 191).

(आ) IS 1362.

(*b*) विदपो° IS (printer's error).

On the one hand, there are the endless misfortunes of the subjects, such as plagues and famines, and on the other, again, nothing but the avarice of the king. (M. A. Stein's translation).

7483

एकत्र कौलव्रतभङ्गशङ्का
विदग्धताभङ्गभयं परत्र ।
इत्याकुलानां कुलकामिनीनां
गतागतैरेव गता त्रियामा ॥

(आ) Pad 68.58, SG 309, Vidy 415.
(*d*) गतागतेनैव Vidy.

Upajāti metre (Indravajrā and Upendravajrā)

On the one hand there is the fear of breaking family tradition, on the other hand there is the fear of losing one's reputation for cleverness ; thus to women in love, belonging to noble families worried by these two thoughts and walking to and fro, the (whole) night came to an end. (A. A. R.).

एकत्र चापि वसतो see No. 7606.

एकत्र त्यागघातौ see प्रकाशयुद्धं निर्दिष्टे.

7484*

एकत्र नास्य रतिरित्यवधूयमानः
कोपादिव श्वसनकम्पविघूर्णितायाः ।
रक्तच्छदं मधुसुगन्धि सरोरुहिण्या
भृङ्गश् चुचुम्ब कमलाननमादरेण ॥

(आ) VS 1657 (a. Āryabhaṭṭa).

Vasantatilakā metre.

In one place being rejected by the lotus with the idea that there is no pleasure in his company and shaking her head and sighing as if in anger, the bee fondly kissed the face of the lotus having (lips of) red petals and smelling sweetly by the presence of honey. (A. A. R.).

एकत्र पाकृतैः साम्यम् see No. 7486.

7485*

एकत्र प्रपठन्ति साम च यजुश्चान्यत्र वेदान्तरं
हिंस्राश्चापि मृगायिताश्च परतो यागोत्थधूमः शिवः ।
आतिथ्यादिविधिः परत्र विधिवत् पाद्यादिनापाद्यते
नानाशास्त्रविवेचनं च वटुभिः संतन्यते सङ्गतैः ॥

(आ) SSB 460. 14 (a. Saṅgrahītṛ).

Śārdūlavikrīḍita metre.

In one place (in the penance grove) there is the recitation of the *Sāmaveda* and the *Yajurveda*, and elsewhere the other *Veda-s*, here are the cruel animals behaving like the gentle deer, and there rises the holy smoke from *yāga-s* [sacrifices], elsewhere the reception of guests is attended to by offering water to wash the feet and other items in the prescribed manner, and in another place students have assembled and are engaged in discussing (the imports of) the various *śāstra-s*. (A. A. R.).

7486

एकत्र प्राकृतैः साम्यम् अन्यत्र परतन्त्रता ।
शुकस्य परितोषाय न वनं न च पत्तनम् ॥

(आ) Skm (Skm [B] 1988, Skm [POS] 4. 70. 3) (a. Umāpatidhara), Vidy 160.
(*a*) प्रकृतैः Skm [B] corrected to प्राकृतैः ; पाकृतैः Vidy.

On the one side [in the forest] he would be equal with a common fellow, on the other side [in the city] he would be dependent [confined in a cage] ; thus to the parrot neither the forest nor the city contributed to its satisfaction. (A. A. R.).

एकत्रभवे रिपुपन्नगदुःखं see No. 7516.

7487

एकत्र मधुनो बिन्दौ भक्षतेऽसंख्यदेहिनः ।
यो हि न स्यात् कृपा तस्य तस्मान् मधु न भक्षयेत् ॥

(अ) AS 563. (Cf. No. 7492).
(आ) SPR 147. 41 (a. AS).
(*b*) भक्षिते AS (var.), SPR ; भक्ष्यते AS (var.).
(*c*) हिनस्ति न कृ° SPR.
(*d*) भक्षते AS (var.).

On one side there is the drop of honey belonging to innumerable creatures [the bees], which is consumed by one who has no compassion ; hence one should not eat honey (as it will be robbing the bees). (A. A. R.).

7488*

एकत्र वासादवसानभाजस्
तारबूललक्ष्म्या इव संस्मरन्ती ।
वक्त्रेषु यद्वैरिविलासिनीनां
हासप्रभा तानवमाससाद ॥

(अ) Vikram 1. 106.

Indravajrā metre.

On the faces of the women of whose enemies the radiance of smile became faint, as if remembering the faded beauty of betel-leaves owing to having lived together. (S. Ch. Banerjea's translation).

7489**

एकत्र सार्थे व्रजतां बहूनां
तुल्येऽपि जाते शकुने फलानि ।
नानाप्रकाराणि भवन्ति येन
तं हंसचारं प्रविचारयामः ॥

(आ) ŚP 2715.

Indravajrā metre.

When a number of people constituting a caravan move along and see in one place the same omen, the result will be different to each individual ; we shall now consider this *haṁsacāra*. (A. A. R.).

7490*

एकत्र स्फटिकतटांशुभिन्ननीरा
नीलाश्मद्युतिभिदुराम्भसोऽपरत्र ।
कालिन्दीजलजनितश्रियः श्रयन्ते
वैदग्धीमिह सरितः सुरापगायाः ॥

(अ) Śiś 4. 26.
(आ) AIR 527.

Praharṣiṇī metre.

Here, rivers, that have their waters, in one place, mingled with the rays of the crystal bank[1], and in another, blended with the radiance of sapphires, assume the beauty of the Gaṅgā hightened by the waters of Yamunā flowing into her. (M. S. Bhandare's translation).

1. i. e., white.

7491*

एकत्रावदते जलं जलधरव्यूहाः परत्राप्यमी
दीप्यद्दिक्करिणः परत्र वडवावक्त्रोद्गता वह्नयः।
एतावत् सततव्ययेऽपि सुतरामाश्चर्यमम्भोनिधेस्
ता एव स्थितयः स एव महिमा सैवास्य गम्भीरता ॥

(आ) Vidy 205.

Śārdūlavikrīḍita metre.

In one place masses of clouds take away its waters, elsewhere there are the effulgent elephants of the quarters, and in another part there are the flames of the submarine fire ; thus though there is a considerable loss of water, it is a matter of great wonder that the sea has the same situation [quantity of water], the same greatness, and the same depth and majesty (as before). (A. A. R.).

एकत्रापि वसंस्तात see No. 7606.

7492

एकत्रापि हते जन्तौ पापं भवति दारुणम् ।
न सूक्ष्मानेकजन्तूनां घातिनो मधुपस्य किम् ॥

(अ) AS 561. (Cf. No. 7487).
(आ) SPR 148. 46 (a. AS).

Even when a single living creature is killed there results very great sin; does not sin accrue to one who drinks honey, when he kills innumerable very minute living beings? (A. A. R.).

एकत्रासनसंस्थिति: see No. 7493.

7493*

एकत्रासनसङ्गति: परिहृता प्रत्युद्गमाद् दूरतस्
ताम्बूलानयनच्छलेन रभसाश्लेषोऽपि संविघ्नित: ।
आलापोऽपि न मिश्रित: परिजनं व्यापारयन्त्यान्तिके
कान्तं प्रत्युपचारतश्चतुरया कोप: कृतार्थीकृत: ॥

(अ) Amar (Amar [D] 17, Amar [RK] 19, Amar [K] 18, Amar [S] 17, Amar [POS] 17, Amar [NSP] 18)[1].
(आ) Skm (Skm [B] 692, Skm [POS] 2. 44. 2) (a. Amar), SkV 639 (a. Śrī-Harṣa), Kav 352 (a. Śrī-Harṣa), JS 194. 6 (a. Amarānanda or Pulinda), VS 1583 (a. Pulina), ŚP 3534, SSSN 229. 2, SR 358. 59 (a. Amar), SSB 243. 19 (a. Pulina), IS 1363, Sāh *ad* 3. 104 (p. 44), Daś *ad* 2. 19 (p. 108) (a. Amar), Rasataraṅgiṇī 5 *in fine*, AA 25. 14-17, RA 6. 23, Sar 5. 436 (p. 698), KH 365. 2-5, Ssm 385, ŚbB 3. 209; 3. 348; 3. 372; 4. 419; 4. 583, Pr 365, Alaṁkārasaṁgraha *ad* 4. 31.
(*a*) एकत्रासनसंस्थिति: Amar (D), Amar (RK), Amar (K), Amar (NSP), Skm, SkV, Kav, VS, ŚP, SR, SSB, Sāb, Daś, Sar, RA; प्रत्युद्गताद् Amar (var.); प्रत्यद्ग° RA (printer's error).
(*b*) ताम्बूलाहरण° Amar (NSP), ŚP, Daś; ताम्बूलारचन° SkV, Kav; ता बालान° AA (var.).
(*c*) संलापोऽपि SkV, Kav; न विश्रुत: Amar (var.); न विस्मृत: Amar (RK); °त्या तया RA; व्याहारय° Ala°; °यन्त्यन्तिके (*sic !*) SSSN.
(*d*) भर्तु: [का°] SkV, Kav; धूर्तं [का°] RA; °तुरयो SkV (var.), KH; मान: कृतार्थीकृत: VS (var.).

1. Western (Arj) 18, Southern (Vema) 17, Ravi 15, Rāma: missing, BrMM 19, BORI I 21, BORI II 19.

Śārdūlavikrīḍita metre.

Sitting together on the seat she frustrated by rising to receive him when he was still far away; a passionate embrace she hindered under the pretence that she would bring the betel; by keeping a number of servants employed near at hand she gave no room for any conversation; thus the clever one, under the guise of doing him honour gave full vent to her anger against her lover through courteousness. (C. R. Devadhar's translation).

7494*

एकत्रासनसङ्गते प्रियतमे पश्चादुपेत्यादराद्
एकस्या नयने पिधाय महत: क्रीडानुबन्धच्छलात् ।
तिर्यग्वक्रितकन्धर: सपुलकस्वेदोद्गमानन्दिनीम्
अन्तर्हासलसत्कपोलफलकां धूर्तोऽपरां चुम्बति ॥

(आ) Pras 8. 10, RJ 795 (a. Amaru [wrongly]), (see No. 7493).
(*a*) °संस्थिते [°सङ्ग°] RJ.

(*b*) एकस्मिन् Pras ; एकस्या नयने निमील्य विहित-क्रीडा° RJ.

(*c*) ईषद्वक्रि° RJ ; °कः प्रेमोल्लसन्मानसाम् RJ.

Śārdūlavikrīḍita metre.

When two sweet-hearts are seated in the same sofa, the lover, coming from behind, closes the eyes of one under the guise of sporting with her and then stretching his neck crosswise, this rogue of a lover, kissed the broad cheek of the other, who experiences hairs standing on ends and sweating due to the pleasure and suppressed laughter (in scoring a point over her rival). (A. A. R.).

7495

No Entry

7496*

एकत्वं न रसैः कयोः समजनि स्त्रीपुंसयोः प्रावृषि
प्राप्तौ यद्रसनिर्भराविह धराकाशौ चिरादेकताम् ।
योषित्सङ्गमगूढसर्वतरुणः कालोऽयमालोक्यते
छन्नः क्वापि दिवा युवापि निशया क्रोडीकृतः क्रीडति ॥

(अ) SMH 8. 20.

Śārdūlavikrīḍita metre.

In the rainy season which man and wife have not oneness [union] due to pleasurable sensations? For, after a long period, the earth and the sky have come together by their great love for each other [by the presence of a mass of water-bearing clouds]; this season is seen to be that in which all young men are hidden, [busily engaged] with the union of their sweet-hearts; somewhere hidden, the day the youthful one, embraced by the night [by the darkness caused by clouds] sports with her. (A. A. R.).

एकदंष्ट्रं त्रिनयनं see No. 7497.

एकदनुप्रयातानां see No. 7553.

7497*

एकदन्तं त्रिनयनं ज्वालानलसमप्रभम् ।
गणाध्यक्षं गजमुखं प्रणमामि विनायकम् ॥

(अ) Cr 198 (CR I. 1, CPS 1. 1) Introductory stanza.

(इ) LN(P) 1, (cf. DhN [P] 1).

(*a*) एकदंष्ट्रं CR (var.).

(*d*) नमस्यामि CR (var.) ; गणाधिपं [वि°] CR (var.).

To the one-tusked, three-eyed god, whose effulgence is similar to the flames of fire, who is the chief of *gaṇa-s*[1] and elephant-faced, to the god Vināyaka[2], I make salutation. (A. A. R.).

1. The followers and soldiers of Śiva.
2. The god who removes all obstacles and ensures success.

7498*

एकदन्तद्युतिसितः शंभोः सूनुः श्रियेऽस्तु वः ।
विद्याकन्द इवोद्भिन्न- नवाङ्कुरमनोहरः ॥

(आ) ŚP 881 (a. Śrī-Dhanadadeva), SR 2. 7 (a. ŚP), SSB 3. 7 (a. Dhanadadeva).

Rendered white all over by the brilliance of his one tusk, may the son of Lord Śiva be for your prosperity; (for) he is charming like a fresh sprout which has burst forth from the root of learning. (A. A. R.).

7499

एकदा न विगृह्णीयाद् बहून् राजाभिघातिनः ।
सदर्पोऽप्युरगः कीटैर् बहुभिर्नाश्यते ध्रुवम् ॥

(अ) H (HJ 4. 96, HS 4. 92, HM 4. 93, HK 4. 98, HP 4. 96, HN 4. 96, HH 114. 16-17, HC 153. 15-17).

(आ) IS 1364.

(*a*) विगृह्णीयात् HH ; °यात् HJ.

(b) विरोधिन: [(अ)भि°] HJ; विवादिन: HH; प्रतिघातिन: IS.

(d) नाशितो HJ; नश्यति (°ते) IS.

A king should not engage many foes simultaneously; even the haughty cobra is certainly killed by many insects. (M. R. Kale's translation).

एकदेशं दहेद् अग्नि: see No. 4598.

7500

एकदेशमुपाध्याय ऋत्विग् यज्ञकृदुच्यते ।
एते मान्या यथापूर्वम् एभ्यो माता गरीयसी ॥

(अ) Y 1. 35. Cf. Nos. 6616; 7159; दशाचार्याननुपाध्याय: and दशैव तु सदाचार्य.

He who teaches a portion is an *upadhyāya*; and the performer of sacrifices is called *ṛtvij*. These are to be respected in their order. Of these, the mother is most to be honoured. (S. Ch. Vidyarnava's translation).

7501

एकद्विकरणे हेतू महापातकपञ्चके ।
न तृणे मन्यते कोप- कामौ य: पञ्च कारयन् ॥

(अ) Naiṣ 17. 27.

(b) °पञ्चमे Naiṣ (var.).

(c) तृणो Naiṣ (var.).

Greed cares not a straw for Wrath, nor Cupid, who cause respectively one and two of the five great sins[1], while Greed prompts to commit all the five. (K. K. Handiqui's translation).

1. Killing of a Brāhmaṇa; theft of gold; drinking wine; adultery with the wife of one's teacher; complicity in these.

7502*

एकद्वित्रिकलाक्रमेण शशिनं गृह्णन्विमुञ्चन्नयं
यच् चण्डद्युतिरातनोति भगवानद्यापि चान्द्रायणम् ।
देवैतद् भवदीयभास्वरभुजस्तम्भप्रतापानल-
स्पर्धायै क्रमभुक्तलाञ्छनपशोर्नैतत् पुन: सेत्स्यति ॥

(आ) Skm (Skm [B] 1480, Skm [POS] 3. 22. 5) (a. Ācārya-Gopīka)

(c) °भासुर° Skm (var.).

(d) यशो [°पशो°] Skm (var.).

Śārdūlavikrīḍita metre.

Taking up and releasing the digits of the moon in the order of one, two, three and so on, the god sun even now goes on performing the vow of *cāndrāyaṇa*[1]; my lord, this action of the sun is only out of rivalry with the brilliance of the valour of your pillar-like and victorious arms; this fame he will not be able to sustain if he were to enjoy the animal in the form of the spot in due order (successiveness). (A. A. R.).

1. A religious observance regulated by the waxing and waning of the moon.

एकद्वित्रिचतुष्क्रमेण see No. 7503.

7503*

एकद्विप्रभृतिक्रमेण गणनामेषामिवास्तं यतां
कुर्वाणा समकोचयद् दशशतान्यम्भोजसंवर्तिका: ।
भूयोऽपि क्रमश: प्रसारयति ता: संप्रत्यसूनुद्यत:
संख्यातुं सकुतूहलेव नलिनी भानो: सहस्रं करान् ॥

(अ) Anar 2. 5.

(आ) SkV 961 (a. Murāri), SG 522 (a. Murāri), SR 325. 57, SSB 186. 57.

(a) एकद्वित्रिचतुष्क्रमेण SG.

(c) °मूनुद्यता SG, SR.

Śārdūlavikrīḍita metre.

The ten hundred petals of the lotus, which at evening / it had folded one by

one as if to count / the sun's departing rays, / it once again now opens, curious to enumerate / the same thousand as they rise. (D. H. H. Ingalls's translation).

7504*

एकद्वेषु रसालशाखिषु मनागुन्मीलितं कुड्मलैः
　कर्णाकर्णिकया मिथः कथममी घूर्णन्ति विश्वेऽध्वगाः ।
द्वित्रैः क्वापि किल श्रुताश्रुतमपि स्पष्टान्यपुष्टारुतं
　विष्वङ्मूर्छति दुःसहो विरहिणीगेहेषु हाहारवः ॥

(आ) Skm (Skm [B] 1229, Skm [POS] 2. 151. 4) (a. Bhaṭṭaśālīya-Pitāmbara or Bhaṭṭapālīya-Pitāmbara).

Śārdūlavikrīḍita metre.

In one or two mango trees buds have come forth a little, yet how do all the wayfarers reel with pangs of love by the spreading of this report from one to the other ? The cooing of the cuckoo is heard somewhat indistinctly by two or three ladies and yet the unbearable cry of distress is heard everywhere in the homes of ladies separated from their lovers. (A. A. R.).

7505*

एकद्वैः किमभावि सूरिभिरथ द्वित्राणि मित्राणि किं
　व्यापन्नानि गताश्च किं त्रिचतुरा घोरा महाव्याधयः ।
सप्ताष्टैरलमिष्टमेतदपि नश्चेतः क्षणान् पञ्चषान्
　स्वात्मन्येव रमस्व तेजसि गते कालेऽथवा सर्वतः ॥

(आ) SR 370. 83, SSB 266. 85.

Śārdūlavikrīḍita metre.

What has happened to one or two learned men, have two or three friends died, have three or four serious ailments come and gone ? It is enough that seven or eight sacrifices have been performed ; oh ! mind, when the bright time has gone away, take delight in the self alone in the (remaining) five or six moments ; or do it always. (A. A. R.).

7506*

एकद्वैर्दिवसैर्भविष्यति मनाग् दोरन्तरं दन्तुरं
　द्वित्रैरेव दिनैश्च लोचनपथं रोमावली यास्यति ।
किं चाभूदिव वासरैस्त्रिचतुरैश्चाञ्चल्यमस्या दृशोस्
　तज्जेतुं जगतीमनङ्ग किमतीवायासमालंबसे ॥

(आ) SH 1812.

(*a*) दोरं दतुरं SH (submetric) ; (suggested change : दोरन्तरं दन्तुरं).

(*d*) किभेतीवायास° SH (*contra metrum*) ; (suggested change : किमतीवायस°).

Śārdūlavikrīḍita metre.

In a day or two will the space between her arms become elevated further ; in (another) two or three days will the line of her abdominal hair come within the range of the eyes [become conspicuously visible]; moreover, in (still another) three or four days will her eyes acquire the darting motion. Hence, oh ! Cupid, why should you so much exhaust yourself (unnecessarily) in the conquest of the world, (when that is imminent through this budding damsel) ? (S. Bhaskaran Nair's translation).

7507

एकद्वैर्मधुबिन्दुभिर्मधुलिहः स्यादेव कुक्षिम्भरिः
　कस्मिन् वा कुसुमे भवन्ति सुलभा तेऽमी पुनः पञ्चषाः ।
कालः कोऽपि स तादृशः परिणतो येनैकतृष्णाकुलो
　यद्यत् पुष्पमुपागमत् कृपणवत् तेनास्य मा कुञ्चितम् ॥

(आ) Vidy 117.

(*a*) °र्मधु° Vidy (printer's error).

Śārdūlavikrīḍita metre.

With one or two drops of honey a bee may get its belly filled ; in which flower is honey found in plenty ? They may be only four or five (flowers), Time has changed to such a condition that one who is troubled by great thirst should not stoop low like a miser to whichever flower he has come across. (A. A. R.).

7508**

एकधातुर्द्विखण्डः स्याद् यत्रोद्ग्राहस्ततः परम् ।
तृतीयं किंचिदुच्चं स्यात् खण्डं गमकशोभनम् ॥

(आ) ŚP 1967.

There should be one *dhatu* and two *khaṇḍa* musical measure, then the *udgrāha* introductory piece; the third should be resplendent with *gamaka* [a deep natural tone]. (A. A. R.).

7509**

एकनिभा यत्र मही
तृणतरुवल्मीकगुल्मपरिहीना ।
तस्यां यत्र विकारो
भवति धरित्र्यां जलं तत्र ॥

(आ) ŚP 2222.

Āryā metre.

Where the earth is of one colour alone and is free from grass, trees, ant-hill and bushes, where there is seen some kind of change (of colour), there, in that earth, water (when dug) is found. (A. A. R.).

7510

एकन्तु लोकवेदेभ्यः सारमाकृष्य कथ्यते ।
प्राणात्ययेऽपि न त्याज्यो न्याय्यो धर्मश्लथः पथः ॥

(अ) SMH 12. 53.

(*c*) त्यागो SMH (var.).

(*d*) °श्लथे पथि SMH (var.).

One thing is said taking the quintessence of everything from the world and the scriptures; even at the cost of life one should never abandon the path which is righteous and sanctioned by *dharma*. (A. A. R.).

7511

एकपङ्क्त्युपविष्टानां विप्राणां सहभोजने ।
यद्येकोऽपि त्यजेदन्नं सर्वैरुच्छिष्टभोजनम् ॥

(आ) NBh 198.

When a number of Brāhmaṇa-s are seated in a row taking food together, if one among them were to abandon the food, then all the others will be eating only the leavings of food (if they continue to eat). (A. A. R.).

7512

एकपत्नीसमासक्तैर् भवद्भिः संहतैर्मिथः ।
स्थातव्यमप्रसादेन भेदमूलं हि योषितः ॥

(अ) Bhār (Bhār [KM] 1. 1206, Bhār [Bh] 1. 1221).

Attached as you are to one wife, your care should be to remain united among yourselves. For women are the root of (all) discord. (M. S. Bhandare's translation).

7513

एकपुंसा न गन्तव्यं काकसर्पस्य कारणात् ।
कर्कटस्य प्रसादेन ब्राह्मणो जीवितो यथा ॥

(अ) P (PTu 80. 25-26 and 89. 8).

A person should not go alone on a journey for the reason (that there may be) crows and snakes; thus, by the good offices of a crab, a Brāhmaṇa was saved of his life. (A. A. R.).

7514*

एकपुच्छश् चतुष्पादः ककुद्मान् लम्बकम्बलः ।
गोरपत्यं बलीवर्दो घासमत्ति सुखेन सः ॥

(अ) AA 64. 7-8.

(*b*) लम्बकन्धरः AA (var.).

One-tailed, four-footed, having a hump, with a (coloured) blanket hanging low (so as to resemble a tiger), the son of a cow, an ox, eats happily the corn (in the field). (A. A. R.).

7515*

एकप्रियाचरणपद्मपरीष्टिजात-
क्लेशस्य मे हृदयमुत्तरलीचकार ।
उद्भिन्ननिर्भरमनोभवभावमुग्ध-
नानाङ्गनावदनचन्द्रमसां दिदृक्षा ॥

(आ) Skm (Skm [B] 883, Skm [POS] 2. 82. 3) (a. Lakṣmaṇasenadeva or Lakṣmaṇasena).

Vasantatilakā metre.

To me that am tired of dancing attendance at the feet of one beloved wife, the heart became agitated [became eager] with a desire to see the moon-like faces of different damsels charming with the feeling of love that has waxed powerfully. (A. A. R.).

एक भयति वन्ध्यायाः see No. 7458.

7516

एकभवे रिपुपन्नगदुःखं
जन्मशतेषु मनोभवदुःखम् ।
चारुधियेति विचिन्त्य महान्तः
कामरिपुं क्षणतः क्षपयन्ति ॥

(अ) AS 594.

(*a*) एकतभवे AS (var.).

(*c*) विचिंति AS (var.).

Dodhaka metre.

In one birth (alone) there is the worry from enemies and snakes, but in a hundred births [occasions] there is the worry caused by love; great men pondering over this with a discriminating mind get rid of the enemy of love in a moment. (A. A. R.).

7516 A

एकभुक्तं सदारोग्यं द्विभुक्तं बलवर्द्धनम् ।
त्रिभुक्तेर्व्याधिपीडा स्याच् चतुर्भुक्तेर्मृतिर्ध्रुवम् ॥

(आ) SSSN 248. 11.

Taking food once (a day) conduces to constant good health, twice (a day) increases strength, thrice (a day) results in diseases and four times (a day) is to invite certain death. (S. Bhaskaran Nair's translation).

7517

एकमपि क्षणं लब्ध्वा सम्यक् त्वं यो विमुञ्चति ।
संसारार्णवमुत्तीर्य लभते सोऽपि निर्वृतिम् ॥

(अ) AS 830.

Obtaining only just a moment he, who abandons togetherness [company], crosses over the ocean of worldly existence and thus gets happiness [peace of mind]. (A. A. R.).

7518

एकमपि सतां सुकृतं
विकसति तैलं यथा जले न्यस्तम् ।
असतामुपकारशतं
संकुचति सुशीतले घृतवत् ॥

(आ) Subh 89, IS 1366.

(*d*) सुशीनं ते Subh.

Ārya metre.

A single good deed rendered to a good man spreads like oil poured into water; hundred deeds rendered to a wicked one shrink like ghee in cold weather.

7519

एकमप्यक्षरं यस्तु गुरुः शिष्यं प्रबोधयेत् ।
पृथिव्यां नास्ति तद् द्रव्यं यद् दत्वा सोऽनृणी भवेत् ॥

(अ) Cr 199 (CV 15. 2, CL 7. 12, CvL II 3. 12, CNG 112, CNŚC 47, CNŚIV 47, CNŚ 46, CPS 316. 27), Atri-saṁhitā 1. 9.

(आ) Laghuhārītaḥ in Āhnikatattva in Raghunandabhaṭṭa's Smṛtitattva 1. 348. 5-6, Bahudarśana 8, SH 1500,

SPR 519. 8 (a. Atrisaṁhitā), Sama 1 ए 22 and 2 ए 2, IS 1367, ŚKDr *ad* अनृणी (Āhnikatattva).

(*a*) एक एवाक्षरं Sama 1 ए 22 ; एकमेवाक्षरं CV, CPS, Sama ; यः [यस्] CNŚ ; यं [यस्] CNŚC, CNŚI.

(*b*) गुरु शिष्य नियोजयेत् CvL II ; गुरु CL (var.) ; शिष्यं (°ष्ये) निवेदयेत् CL, CV (var.), CNI I, CvL II, Laghuhārīta, Atri°, SH, SPR ; प्रबाधयत् IS.

(*c*) ततद्रव्यं CV (var.).

(*d*) यदत्वा [य° द°] CL (var.) ; दत्वा यदनृणी CL (var.), SH ; चानृणी (°मृ° IS) Cr (but CNŚ, CNŚC as above), Sama ; ह्यनृणी Atri°, SPR ; ऽनृणां (°णा ; °णी) CNI I, CNŚ, CvL II ; त्वनृणी CV (var.), Bahudarśana.

There is no treasure, the gift of which will cancel the debt a disciple owes his *guru* for having taught him no more than a single syllable. (K. Raghunathji's translation).

7520

एकमप्यत्र यो बिन्दुं भक्षयेन् मधुनो नरः ।
सोऽपि दुःखवृषाकीर्णे पतते भवसागरे ॥

(अ) AS 559.

(*a*) विंदं AS (var.).

(*c*) °झषा° AS (KM) ; °तृषा° AS (var.) ; °कीर्णः AS (var.).

(*d*) °सागरः AS (var.).

That man who consumes even a single drop of honey, he too falls into the ocean of worldly existence, which is filled with all kinds of miseries. (A. A. R.).

7521

एकमस्य परमेकमुद्यमं
निस्त्रपत्वमपरस्य वस्तुनः ।
नित्यमुष्णमहसा निरस्यते
नित्यमन्धतमसं प्रधावति ॥

(अ) BhPr 188.

Rathoddhatā metre.

One effort (and) then one effort of this one [me] (the comptroller of the treasury casteth out) ; shamelessness of the inferior of object [myself] (rushes forth) : blind darkness by the sun is cast out ; constantly it rusheth forth[1]. (L. H. Gray's translation).

1. The second distich means that the darkness of the poet's poverty is constantly dissipated by the radiance of Bhoja's generosity, but that it as constantly returns through the treasurer's refusal to give what the king has promised. (L. H. Gray).

7522**

एकमात्रो लघुः प्रोक्तो द्विमात्रश्च गुरुः स्मृतः ।
प्लुतस् त्रिमात्रको ज्ञेयो द्रुतः स्यादर्धमात्रकः ॥

(आ) ŚP 2069.

(*c*) त्रिमातृको ŚP ; (suggested change : त्रिमात्रको).

(*d*) अर्धमातृकः ŚP ; (suggested change : अर्धमात्रकः).

Where there is a single syllabic instant, it is said to be *laghu* [short or light] and where there are two it is known as *guru* [long or heavy] ; it is characterised as *pluta* [extra long or heavy] where there are three syllabic instants ; that is *druta* [extra short or light] where there is only half a syllabic instant. (A. A. R.).

एकमार्थप्रयातानां see No. 7553.

7523

एकमाशीविषो हन्ति शस्त्रेणैकश्च वध्यते ।
हन्ति विप्रः सराष्ट्राणि पुराण्यपि हि कोपितः ॥

(अ) MBh (MBh [Bh] 1. 76. 24, MBh [R] 1. 81. 25, MBh [C] 1. 3383).

(आ) IS 1368.

(*a*) हन्यात् MBh (var.).

(*b*) शस्त्रमेकं हनिष्यति (निकृंतति or निहंति च) MBh (var.).

(*cd*) सराष्ट्रं (°ज्यं) हंति / विप्र: कोपेन कोपित: (संयु° or योजि°) MBh (var.).

(*d*) च [हि] MBh (var.).

The snake killeth only one. The sharpest weapon slayeth but a single person, the Brāhmaṇa, when angry, destroyeth whole cities and kingdoms. (P. C. Roy's translation).

7524*

एकमुत्कण्ठया व्याप्तम् अन्यद् दयितया हृतम् ।
चैतन्यमपरं धत्ते कियन्ति हृदयानि मे ॥

(अ) P (PP 1. 119).

(आ) VS 1239 (a. Vicitrapaśu), IS 1369.

(*ab*) व्याप्तं मन्येद् P (var.).

(*c*) चेतनां हृदयं VS.

One heart my darling took; / one pines as if to die; / one throbs with feeling pure : / How many hearts have I ? (A. W. Ryder's translation).

7525

एकमेव गुणं प्राप्य नम्रतामगमद् धनु: ।
तवाशेषगुणा राज्ञ: स्तब्धतेति सुविस्मय: ॥

(आ) SR 102. 31, SSB 392. 35.

Obtaining only one *guṇa* [merit *or* : string] a bow attains the state of *namratā* [humility *or* : bent shape]; all the *guṇa-s* [merits] of yours, oh! king, result only in *stabdhatā* [steadiness *or* : unbent condition]; this indeed causes great wonder. (A. A. R.).

7526

एकमेव तु शूद्रस्य प्रभु: कर्म समादिशत् ।
एतेषामेव वर्णानां शुश्रूषामनसूयया ॥

(अ) Mn 1. 91, Bhaviṣya-purāṇa 1. 2. 124. (Cf. Mn 10. 99),

(आ) Vīripitṛdāya-paribhāṣā 45, Varṣa-kriyā-kaumudī 568, SPR 868. 6.

(*b*) कर्म लोके प्रकीर्तितम् Bhaviṣya-pur°.

(*d*) अनुपूर्वश: Bhaviṣya-pur°.

One occupation only the Lord prescribed to the *śudra*, to serve meekly even these (other) three castes. (G. Bühler's translation).

7527

एकमेव दहत्यग्निर् नरं दुरुपसर्पिणम् ।
कुलं दहति राजाग्नि: सपशुद्रव्यसंचयम् ॥

(अ) Mn 7. 9.

(आ) SRHt 146. 26 (a. MBh), SSSN 167. 25 (a. MBh), IS 1370.

Fire burns one man only, if he carelessly approaches it, the fire of a king's (anger) consumes the (whole) family, together with its cattle and its hoard of property. (G. Bühler's translation).

7528

एकमेव पुरस्कृत्य दश जीवन्ति मानवा: ।
विना तेन न शोभन्ते यथा संख्याङ्कबिन्दव: ॥

(आ) KtR 59, Kt 59, IS 1371.

Depending on [*lit.* placing in front] one person alone, ten men live; without him they do not shine [exist], just as the zeroes (do not count) without a number. (A. A. R.).

7529*

एकमेव बलिं बद्ध्वा जगाम हरिरुन्नतिम् ।
अस्यास्त्रिबलिबन्धेन सैव मध्यस्य नम्रता ॥

(आ) SkV 393, Kav 155, ŚP 3347, Prasanna 108*b*, SH 1740, SG 137, SR 267. 328 (a. ŚP), SSB 87. 2, SRK 281. 1 (a. SP), RJ 730, SuMañ 130. 4-5, IS 7778.

(*c*) तन्व्या° (°न्वया° SH) [ग्रस्या°] ŚP, SH, SR, SSB, SRK, RJ, SuMañ; °न्धेऽपि ŚP, SH, SR, SSB, SRK, Prasanna, RJ, SuMañ; तस्या स्त्री [ग्रस्यास्त्रि°] SG.

Hari bound one *bali* [the demon Bali] and thereby stepped to supremacy. But the bending of her waist is due to the binding [*or* : making] of three *bali-s* [wrinkles]. (D. H. H. Ingalls's translation).

एकमेव विषं हन्ति see No. 7408.

7530

एकमेव हि दारिद्र्यं क्लिश्नाति सकलं जगत् ।
तमहं शाब्दिकं वन्दे यश्चकार नपुंसकम् ॥

(ग्र) VCjr 31 (MS R) after O. 12 (p. 348).

There is indeed the one thing poverty which worries the whole world; I bow to that grammarian who has made it neuter in gender [impotent]. (A. A. R.).

एकमेव हि वन्ध्यायाः see No. 7458.

एकमेवाक्षरं यस्तु see No. 7519.

7531*

एकमेवाक्षि वामाक्षि रञ्जयाञ्जनलेखया ।
जायतामैन्दवे बिम्बे खञ्जनाम्बुजसंगमः ॥

(ग्रा) SR 259. 64, SSB 71. 5.

One eye alone, charming-eyed lady, (please) colour with a line of collyrium; let there be produced in the disc of the moon [face] the association of a wagtail and a (blue) lotus. (A. A. R.).

7532

एकमेवाद्वितीयं तद् यद् राजन् नावबुध्यसे ।
सत्यं स्वर्गस्य सोपानं पारावारस्य नौरिव ।

(ग्र) MBh (MBh [Bh] 5. 33. 46, MBh [R] 5. 32. 51, MBh [C] 5. 1017), N 1. 210,

(ग्रा) SRHt 14. 3 (a. MBh), IS 1372.

(*a*) °तीयस्य MBh (var.).

(*ab*) तत् / प्राहुः पावनमात्मनः N ; तद् यद् tr. MBh (var.).

(*b*) °बुध्यते MBh (var.).

(*c*) संयानं MBh (var.), SRHt ; संधानं [सो°] MBh (var.).

That Being who is One without a second, and whom, oh! king, thou has not been able to comprehend, is truth itself, and the way to heaven, even like a boat in the ocean. (P. C. Roy's translation).

7533*

एकया द्वे विनिश्चित्य त्रींश्चतुर्भिर्वशे कुरु ।
पञ्च जित्वा विदित्वा षट् सप्त हित्वा सुखी भव ॥

(ग्र) MBh (MBh [Bh] 5. 33. 43, MBh [R] 5. 32. 48, MBh [C] 5. 1014), P (PT 2 130, PTem 2. 112 [*a* and part of *b* missing]). Cf. Buddhacarita 2. 41. Cf. Ru 119.

(ग्रा) SRHt 174. 29 (a. MBh), SSSN 77. 24, IS 1374.

(*a*) द्वौ MBh (var.), SRHt, SSSN; विनिर्जित्य PT.

(*b*) °शीकुरु MBh (var.), PT, PTem, SSSN.

(*c*) हित्वा [जि°] MBh (var.) ; विजित्वा MBh (var.).

Discriminating the two[1] by means of the one[2], bring under thy subjection the three[3], by means of four[4], and also conquering the five[5] and knowing the six[6], and abstaining from the seven[7], be happy. (P. C. Roy's translation).

1. Right and wrong.
2. Intellect.
3. Friend, stronger, foe.
4. Conciliation, gift, disunion and severity.
5. The five senses.
6. Treaty, war, etc.
7. Women, dice, hunting, harshness of speech, drinking, severity of punishment, waste of wealth.

7534*

एकयापि कलया विशुद्धया
योऽपि कोऽपि भजते गिरीशताम् ।
भूयसीरपि कलाः कलङ्किताः
प्राप्य कश्चिदपचीयते शनैः ॥

(अ) SNi 12. 12 (om. in the KM text),

Rathoddhatā metre.

Version A :

Obtaining proficiency in one art that is pure, someone attains a high position; taking to a large number of tainted arts, someone becomes poorer gradually.

Version B :

With one digit of the moon, that is pure, some one becomes the lord of the mountain [Śiva]; getting a large number of tainted digits one [the moon] wanes gradually. (A. A. R.).

7535*

एकयैव गुरोर्दृष्ट्या द्वाभ्यां वापि लभेत यत् ।
न तत् तिसृभिरष्टाभिः सहस्रेणापि कस्यचित् ॥

(अ) SNi 8. 10.

(*d*) कर्हिचित् SNi (var.).

With the glance [careful attention] bestowed by a *guru* [preceptor] or by two (glances), what is gained? the same (gain) is not obtained by someone with the assistance of three, eight or even a thousand (teachers). (A. A. R.).

7536*

एकरद द्वैमातुर
निस्त्रिगुण चतुर्भुजोऽपि पञ्चकर ।
जय षण्मुखनुत सप्त-
च्छदगन्धिमदाष्टतनुतनय ॥

(आ) SuMañ 3. 3-4, SR 2. 11, SSB 3. 11.

(*b*) भिस्त्रिगुण SuMañ (printer's error); °र्भुजापि SSB.

Āryā metre.

Oh! one-tusked (god), the son having two mothers, who are beyond the three qualities and though four-armed you have five-arms [with the trunk], be victorious, you, who are praised by the six-faced god [Kumāra] and smelling in rut like the seven-leaved tree [*saptacchada*] and the son of the Lord Śiva, who has eight[1] forms. (A. A R.).

1. Earth, water, etc. are the eight things which constitute the body of Śiva.

7537

एकवर्णं यथा दुग्धं बहुवर्णासु धेनुषु ।
तथा धर्मस्य वैचित्र्ये तत्त्वमेकं परं पुनः ॥

(आ) Subh 164, IS 1376.

(*a*) यदा Subh.

(*b*) °वर्णाः सुधे Subh.

(*c*) कर्मस्य वैचित्र्यं Subh.

Just as milk is of one colour only in cows possessing various colours, so the essential truth of *dharma* is one and the same, though there is diversity in its exposition. (A. A. R.).

7538

एकवर्णमिदं पूर्वं विश्वमासीद् युधिष्ठिर ।
कर्मक्रियाविभेदेन चातुर्वर्ण्यं प्रतिष्ठितम् ॥

(आ) SRM 2. 2. 460.

This world was in ancient days peopled, oh! Yudhiṣṭhira, by men of the same *varṇa* [colour *or*: caste]; the four classes of people were established later due to their differences in activities and professions. (A. A. R.).

7539**

एकवर्णो भवेद् यस्तु लक्षणैकेन संयुतः ।
स खड्गराजो नृपतेर् विज्ञेयः शुभकारकः ॥

(आ) ŚP 4655.

That (sword) which is of one colour only, possessing only one (kind of) auspicious mark, that is the king [best] of swords to a king ; so it is to be understood, as it brings good luck. (A. A. R.).

7540

एकवापीजलं पश्य इक्षौ मधुरतां व्रजेत् ।
निम्बे कटुकतां याति पात्रापात्राय भोजनम् ।।

(आ) SuB 5. 2. (Cf. No. 7541 and सैव भूमिस् तद्).

(*a*) एकावापीजलं यद्विद् SuB (MS).

(*b*) इक्षे° SuB (MS).

(*cd*) कटताम्यात् पात्रापापात्रय° SuB (MS).

(*c*) तथा SuB ; (suggested change : याति).

The water of one lake, you may see, turns sweet in sugar-cane; the same (water) turns bitter in the margosa tree ; thus, (the merit) in offering food to the deserving and undeserving. (A. A. R.).

7541

एकवापीभवं तोयं पात्रापात्रविशेषत: ।
आम्रे मधुरतामेति निम्बे कटुकतामपि ।।

(आ) SH 1453. (Cf. No. 7540 and सैव भूमिस् तद्).

The water that originates in the same lake has different features in accordance with the object that is good or bad ; for it becomes sweet in the mango fruit and attains bitterness in the margosa [*nimba-*] fruit. (A. A. R.).

एकविंशतिकां शिष्याम् see No. 7913.

7542

एकविंशतिरादिष्टा: नरका: शास्त्रपारगै: ।
गर्भवाससमीपे ते कलां नार्हन्ति षोडशीम् ।।

(अ) Cr 1288 (CRC 6. 61, CPS 160. 72).

(*a*) °तिरुद्दिष्टा CPS; °तिर्निर्दिष्टा CRC.

(*c*) तु CPS.

Twenty-one are the hells that have been enjoined (to sinners) by those who are the masters of the *śāstra-s* ; in proximity of [in comparison with] the pain of living in a womb, these hells do not deserve even a sixteenth part (in giving pain). (A. A. R.).

7543**

एकविंशतिवर्णाङ्घ्रिर् भवेच् शृङ्गारके रसे ।
कामदोऽभीष्टद: पुसां ताले तुरगलीलके ।।
... ... ।।

(आ) ŚP 1990.

There should be twenty-one syllables in a foot, when the sentiment to be conveyed is *śṛṅgāra*, the erotic; this is the *kāmada* variety of the introductory stanza in a song, pleasing to men, having the musical time of *turagalīlaka*. (A. A. R.).

7544**

एकविंशतिवारेण कुक्कुटस्यासृजोक्षितम् ।
तत्क्षणाद् दाडिमीबीजं वर्धते फलति ध्रुवम् ।।

(आ) ŚP 2292.

The pomegranate seed, when treated twenty-one times with the blood of a cock, (sprouts and) grows well immediately and will surely bear (good) fruit. (A. A. R.).

7545**

एकविंशतिसंजप्तं जलं मन्त्रेण पाययेत् ।
यदा वान्तिस् तदा मृत्युर् न वान्तिर्जीवति ध्रुवम् ।।

(आ) ŚP 2917.

The water that has been consecrated with the *mantra* well muttered [recited] twenty-one times, the person should be made to drink ; if he then vomits his death will take place ; if he does not, he will then surely live. (A. A. R.).

7546

एकविद्याप्रधानोऽपि बहुज्ञानी भवेन् नरः ।
सुभाषितानि शिक्षेत यानि शास्त्रोद्धृतानि वै ॥

(अ) Cr 200 (CL 6. 6, CM 33). Cf. सुभाषितमयैर्द्रव्यैः.

(*a*) एकः CL (var.) ; हि [ऽपि] CL (var.).

(*b*) बहुतज्ञा (°हुज्ञानो ; °हुज्ञाता) CL (var.). ; नर CL (var.).

(*c*) सुभाखितानि CL (var.); वक्ष्यामि (°क्षा°) [शि°] CL (var.); वक्ष्येत CL (var.); योजानि [शि°] CL (var.); पठ्यते [शि°] CL (var.).

(*cd*) ज्योतिषं धर्मशास्त्रं च / वैद्यकं च सुभाषितम् CLP IV.

(*d*) येन [या°] CL (var.) ; शास्त्रधृतानि (°स्त्रोदि° ; °स्त्रन्दधृ° ; °स्त्रेधृ°) CL (var.); च [वै] CL (var.).

Particulary one knowledge when possessed by a man renders him rich : it is the knowledge learnt from wise sayings [*subhāṣita-s*] drawn from the *śāstra-s*.

7547

एकवृक्षसमारूढा नानावर्णा विहंगमाः ।
प्रातर्दश दिशो यान्ति का तत्र परिदेवना ॥

(अ) Cr 201 (CV 10. 15, CPS 279. 19). Cf. Nos. 3430, 7548, 7553 and यथा काष्ठं च काष्ठं च (Cr 802) and रङ्कं करोति राजानं (Cr 863).

(आ) SSg 116, Subh 95, TP 395, IS 1376.

(*a*) एकवृक्षे स° CV (var.); एकृव° IS (printer's error) ; °रूटा IS.

(*b*) रात्रौ नाना विहंगमाः CV (var.), SSg; °पक्षी [°वर्णा] IS ; °देश [°वर्णा] TP ; विहंगमा CV (var.).

(*c*) प्रभाते दिक्षु दशसु CV (but IS as above) ; प्रभाते तु दिशि यान्ति TP ; ते प्रभाते दिशो यान्ति SSg; दिशि दशो IS ; गच्छति [या°] CV (var.) (hypermetric).

(*d*) यास्ति का [का त°] CPS ; परिवेदना (°न) CV.

All kinds of birds who are sitting on the same tree fly in the morning in different directions ; is that a reason to complain ?

7548

एकवृक्षे यथा रात्रौ नानापक्षिसमागमः ।
प्रातर्दश दिशो यान्ति तद्वद् भूतसमागमः ॥

(अ) Cr 202 (CR "O"), GP 1. 113. 45. Cf. Nos. 3430, 7547, 7553 and यथा काष्ठं च काष्ठं च (Cr 802) and रङ्कं करोति राजानं (Cr 863).

(*a*) सदा (य° GPy) [य°] GP.

(*b*) नानापक्षिसमागतः CR (var.).

(*c*) प्रभ(भा)ते तु दिशा CR (var.); प्रभातेऽन्यदिशं GP (GPy as above).

(*d*) तत्र का परिदेवना CR (var.); का तत्र परिवेदना (°देवना GPy) GP.

Bevies of birds pass the night on the boughs of the same tree only to be dispersed on the break of day : What is there to mourn for in this ? (M. N. Dutt's translation of GP),

7549

एकवेशाश्रयाज् जातेर् वर्णस्यापि प्रगोपनम् ।
यथा हस्तिपदेऽन्येषां लीयन्ते चरणा अपि ॥

(आ) Nīsam 2. 55.

By resorting to one and the same residence even the birth in a good class of people is concealed ; just as in the foot-print of an elephant the foot-(prints) of others are all concealed. (A. A. R.).

7550**

एकशक्तिप्रहारेण म्रियतेऽश्वो नरोऽपि हि।
सहेन् महाप्रहाराणां शतं युद्धेषु वारणः ॥

(आ) ŚP 1567, SR 143. 40, SSB 462. 8.

(*b*) च [हि] SR, SSB.

(*c*) सहेच्छतं प्र° SR, SSB.

(*d*) महायु° SR, SSB.

When a powerful blow is struck, a horse as well as a man indeed may die; in battles an elephant may endure a hundred of (such) great blows. (A. A. R.).

एकशार्थप्रयातानां see No. 7553.

7551

एकशीलवयोविद्या- जातिव्यसनवृत्तयः ।
साहचर्यं भवेन् मित्रम् एभिर्यदि तु सार्जवैः ॥

(अ) Śukranīti 4. 1. 28.

A person makes a friend by association with people who are of like conduct, age, learning, community and situations; and this is done with them if they are straightforward. (A. A. R.).

एकशोनुप्रयातानां see No. 7553.

7552

एकश्चेत् पूर्वपुरुषः कुले यश्च बहुश्रुतः ।
अपरः पापकृन्मूर्खः कुलं कस्यानुवर्तते ॥

(अ) Cr 1289 (CRBh II 4. 25).

(*b*) व…श्रुत: CRBh II.

If there had been, in a family, a very learned member in olden days, there could be, in that family, a sinful fool (in later days). (This being the case), how does heredity follow (in these matters). (S. Bhaskaran Nair's translation).

7553

एकसार्थप्रयातानां सर्वेषां तत्र गामिनाम् ।
यस्य कालः प्रयात्यग्रे तत्र का परिदेवना ॥

(अ) MBh (MBh [Bh] 11. 2. 7* *l.* 9-10 and Strīparvan, Appendix I lines 29-30, MBh [R] 11. 12. 10 and 11. 9. 16, MBh [C] 11. 15 and 11. 261), Cr 203 (CR "P", CPS 161. 75), GP 1. 113. 46. Cf. Nos. 3430, 7447, 7448 and यथा काष्ठं च काष्ठं च (Cr 802) and रङ्कं करोति राजानं (Cr 863).

(आ) ŚP 4136 (a. Bhagavān Vyāsa), AP 88, SR 372. 159 (a. ŚP), SSB 269. 45 (a. Vyāsa), RJ 1373 (a. Vyāsa).

(*a*) एकमार्थे° or एकशार्थे° or एकधनु° or एकदनु° or एकः सार्थे° or एकशोनु° MBh (var.); एकस्वार्थ° CR (var.); °यत्नानां or °यतोय or यतेषु Cr (var.); °वृत्तानां ŚP.

(*b*) सर्वथा CR (var.); गमिता CR (var.).

(*c*) एकश्च(चेत्) त्वरितं (°स्त्याजीतो) याति CR, CPS; यस्त्वेकस्त्वरितो (यद्येक° or यद्यैक° GPy, SR, SSB) याति MBh (var.), GP, ŚP, SR, SSB, RJ; यथा or यः स MBh (var.); (ऽ)भियात्यग्रे or यात SR, SSB; प्रयात्येवं or सया° MBh (var.).

(*d*) तस्य स्वान्मरणं तदा MBh (var.); त° का° tr. GP, ŚP; परिवेदना MBh (var.), RJ, GP (GPy as above); परिदेवता CR (var.).

When a number of people go in a caravan who are all bound for the same destination, he, whose time has come, passes away at first; why lament over this? (A. A. R).

7554

एकसुकृतेन दुष्कृत-
शतानि ये नाशयन्ति ते सेव्याः ।
न त्वेकदोषजनितो
येषां कोपः कृतशतघ्नः ॥

(अ) Dvi 52.

(आ) SPR 895. 30 (a. Uttarādhyanasūtra-ṭīkā [Bhavavijaya] 2. 54).

(*b*) धन्याः [से°] SPR.

(*d*) शतकृतघ्नः SPR.

Āryā metre.

Those persons we should take service with, who destroy [ignore] the effects of hundreds of bad actions by doing one good deed (by us), and not those whose anger at the doing of a single wrong destroys the effects of hundreds of good actions. (A. A. R.).

एकस्तपो द्विरध्ययनम् see No. 7555.

7555

एकस्तपो द्विरध्यायी त्रिभिर्गीतं चतुः पथम् ।
सप्त पञ्च कृषीणां च सङ्ग्रामो बहुभिर्जनैः ॥

(अ) Cr 1291 (CNM 22, CNMN 22, CNP I 22, CNT IV 21). (Cf. No. 7592).

(आ) SR 158. 211, SSB 487. 218, Sama 2 ए 3, SRM 2. 2. 513; IS 1392 (footnote), Subh 154.

(*a*) एकस् CNM; अध्यायो CNP I; अध्यानं (°ध्यय°) Subh.

(*b*) तृभिर् CNM; तृभि CNMN; त्रिभि CNP I; ज्ञानं [गी°] Subh; गानं [गी°] Sama; चतुष्पं(ष्प)थं CNP I, CNM, CNMN, SRM; चतुष्पथः Sama.

(*c*) कृषि च (कृषिश्च CNP I) पञ्चभिः (पञ्च सप्त कृषिः Subh) कुर्यात् CNM, CNMN, CNP I, Subh; पञ्च सप्त कृषिश्चैव Sama, SRM.

(*d*) सङ्ग्र(ा)मं CNM, Sama, SRM, Subh; सङ्ग्र(ा)मे Subh (var.); बहवो जनाः CNP I, CNM; बहुभिर्जनैः (°भिः समम् Subh) CNMN, Subh.

One alone should do penance; two should study together; three should sing together; four persons should (undertake) a journey together; seven or five should farm together; and many should go to war together.

एकस्तु गुणवान् पुत्रो see No. 7725.

7556

See No. 7557 A

7557*

एकस्त्रिधा हृदि सदा वससि स्म चित्रं
यो विद्विषां च विदुषां च मृगीदृशां च ।
तापं च संमदरसं च रतिं च तन्वन्
शौर्योष्मणा च विनयेन च लीलया च ॥

(आ) SkV 1438, Skm (Skm [B] 1433, Skm [POS] 3. 13. 3) (a. Śrī-Hanūmat), SR 105. 136 (a. Kpr), SSB 397. 148 (a. Kpr), Kpr 10. 477, KāP 352. 2-5, Amd 311. 895, KH 351. 19-21.

(*a*) वससि (वसति) चेतसि चित्रमत्र (°मेव KH) SR, SSB, Kpr, KāP, Amd, KH; वसतीति Skm.

(*b*) देव द्वि° SR, SSB, Kpr, KāP, Amd, KH.

(*c*) °भरं [°रसं] Skm (var.); पुष्णन् (°न्) [त°] Skm (POS), SR, SSB, Kpr, KāP, Amd, KH.

(*d*) शौर्योष्मणा Skm (B) (printer's error).

Vasantatilakā metre.

A wonder it is that being one / you dwell in the hearts of three : / to enemies, to scholars, and to women, / by your bravery, humility, and grace / you bring severally their suffering, their affection, and their love[1]. (D. H. H. Ingalls's translation).

1. The Kpr, Amd and KH text translated by G. Jhā reads :

Oh ! Lord, it is strange that though alone, you live thee-fold—in the hearts of enemies, learned men and the deer-eyed ones,—producing pain, pleasure and love,—by means of your valour, humility and grace.

7557 A*

एकस्त्रेधा नयसुनिपुणैर्योगिभिः सेवकैर्वा
निर्बाधं यः सपदि विदितो भाति सर्वस्वरूपः ।
सोऽयं नन्दव्रजमुपगतः साकमाभीरवृन्दैर्
वृन्दारण्ये विहरति परानन्दभूतिर्मुकुन्दः ॥

(आ) SH 216.

Mandākrāntā metre.

The one supreme being who has been visualised as the Trinity by great sages and devotees is now known without impediments as the all-in-one ; this Kṛṣṇa who has appeared in the hamlet of Nanda along with groups of cow-herds now sports in Vṛndāvana, the source of supreme bliss. (A. A. R.).

7558*

एकस्त्वं गहनेऽस्मिन्
कोकिल न कलं कदाचिदपि कुर्याः ।
साजात्यशङ्कयामी
न त्वां निघ्नन्ति निर्दयाः काकाः ॥

(अ) BhV (BhV [POS] 1. 23, BhV [C] 1. 24).

(आ) SR 225. 128, SSB 614. 14, SRK 189. 15 (a. ŚP).

(*b*) कलहं [क°] BhV (var.) (hypermetric).

(*d*) निघ्नन्तु BhV (var.), SRK.

Āryā-gīti metre.

Oh ! cuckoo, while alone, in this forest, you should never utter sweet tunes ; for these cruel crows do not kill you mistaking you to be one of their own kind. (H. D. Sharma's translation).

7559*

एकस्त्वं मरुभूरुहेन्द्र विततैः शाखाशतैरञ्चितः
पुष्प्यत्पुष्पफलान्वितैरमृदितैर् जीव्याः सहस्रं समाः ।
अश्रान्तं श्रमरुग्णपान्थजनतासर्वार्थनिर्वाहणं
कस्त्वां सात्त्विकमन्तरेण भुवनं निर्मातु धर्माशयः ॥

(आ) SR 237. 28, SSB 634. 28, RJ 493, Regnaud VI 135.

(*b*) अमुदितैर् SSB ; जीयाः [जीव्याः] Regnaud VI.

(*c*) °हनं RJ.

(*d*) भुवने निर्मांति Regnaud VI.

Śārdūlavikrīḍita metre.

You are one (only), oh ! mighty tree of the waste lands, endowed with hundreds of broad branches having flowers and fruit, all untouched ; may you live a thousand years ! Who, having right ideas will plant you except in a good land, fulfilling all the desires of travellers, afflicted by fatigue, doing this repeatedly without getting tired ? (A. A. R.).

7560

एकस्त्वमावहसि जन्मनि संक्षये च
भोक्तुं स्वयं स्वकृतकर्मफलानुबन्धम् ।
अन्यो न जातु सुखदुःखविधौ सहायः
स्वाजीवनाय मिलितं विटपेटकं ते ॥

(आ) Pad 90. 48 (a. Somadeva).

Vasantatilakā metre.

You alone have to bear and enjoy the results of actions done by yourself previously ; the others do not ever help you in the matter of happiness and misery : they are merely an assembly of hangers-on come together for the sake of their own livelihood. (A. A. R.).

7561*

एकस्थं जीवितेशे त्वयि सकलजगत्सारमालोकयामः
श्यामे चक्षुस्तवास्मिन् वपुषि निविशते नाल्पपुण्यस्य पुंसः ।
कस्यान्यत्रामृतेऽस्मिन् रतिरतिविपुला दृष्टिरेवामृतं ते
दैत्यैरित्युच्यमानो मुनिभिरपि हरिः स्त्रैणरूपोऽवताद् वः ॥

(आ) VS 60 (a. Ānandavardhana), SR 16. 42, SSB 26. 50 (a. Ānandavardhana),

Sragdharā metre.

Oh ! mistress of our lives [the lord of all lives] we see in you the essence of all worlds concentrated in one place; charming young lady (in your dark body), no one who has not done great meritorious deeds will be able to set his eyes on you; who has a liking for any other nectar? Your broad eyes alone constitute the nectar [your all-compassionate eyes constitute immortality]; Lord Viṣṇu (in his incarnation as Mohinī, the beautiful lady) was addressed in this way by the demons as well as by the sages; may he protect you all. (A. A. R.).

एकस्थाने प्रसूते वाग् see No. 7625.

एकस्माद् विरमे° see No. 7857.

7562

एकस्माद् वृक्षाद् यज्ञपात्राणि राजन्
स्रुक् च द्रोणी वोढनी पीडनी च ।
एतद् राजन् ब्रुवतो मे निबोध
एकस्मात् पुरुषाज् जायतेऽसच्च सच्च ॥

(अ) MBh (MBh [Bh] 5. 169* *cd/ef*, MBh [R] 5. 33. 22).

(*a*) तक्ष्याद् [रा°] MBh (var.).

(*b*) द्रौणी MBh (var.); पेढनी or बोडिनी or वोटनी or वेधनी [वो°] MBh (var.); पीडने MBh (var.).

(*c*) एतस्माद् MBh (var.).

(*d*) वै or च [पुरुषाज्] MBh (var.) (better as far as metre is concerned).

Śālinī metre (epic).

From the same one tree are produced sacrificial vessels, sacrificial ladle, boat, wooden basket, and pestle. Oh ! king, understand from that what I say that verily from the same one stock are born both—the bad and the good. (P. N. Menon's translation).

7563*

एकस्मिञ् जनिरावयोः समजनि स्वच्छे सरोवारिणि
भ्रातः काचिदिहैव कानिचिदहान्यत्र व्यतीतानि नौ ।
लब्धं तामरस त्वया मृगदृशां लीलावतंसास्पदं
शैवालं विलुठामि पामरवधूपादाहते पाथसि ॥

(आ) SR 240. 238, SSB 648. 34, RJ 340, VP 10. 89.

(*b*) किं च सहैव RJ; वा [नौ] RJ.

(*c*) तामरसं SR.

Śārdūlavikrīḍita metre.

We two had our birth in the same limpid waters of the lake; brother, we two have spent a few days here itself; (but) you, the lotus, have secured a place as the sportive ear-ornament of gazelle-eyed damsels; as for me, the moss, I wallow in the water which is trampled on by the wives of boorish villagers. (A. A. R.).

7564*

एकस्मिञ् शयने पराङ्मुखतया वीतोत्तरं ताम्यतोर्
अन्योन्यस्य हृदि स्थितेऽप्यनुनये संरक्षतोर्गौरवम् ।
दम्पत्योः शनकैरपाङ्गवलनान् मिश्रीभवच्चक्षुषोर्
भग्नो मानकलिः सहासरभसव्यावृत्तकण्ठग्रहः ॥

(अ) Amar (Amar [D] 22, Amar [RK] 23, Amar [K] 23, Amar [S] 21, Amar [POS] 21, Amar [NSP] 23)[1]

(आ) Skm (Skm [B] 723, Skm [POS] 2. 50. 3) (a. Amar), SkV 667, Kav 380, JS 285. 8 (a. Amaruka), ŚP 3715 (a. Amaruka), VS 2112, Prasanna 1486, SR 311. 22 (a. Amar), SSB 164. 19, IS 1378, Sāh *ad* 3. 218 (p. 81), KH 83. 17-20, Amd 60. 105, ŚbB 4. 881, SLP 1. 39, BPS 61, Nāṭyadarpaṇa (GOS 48) p. 145. 20-23.

(*a*) एकस्मिन् Skm, SkV, Sāh, Nāṭ° ; एतस्मिन् Prasanna ; °स्मिन्नयने JS; छयने ŚP, VS, KH.
(*b*) अम्यो° Amar (POS) ; अन्योन्यं हृदयस्थिते (°ये स्थि° SkV, Kav) Amar (RK), (K), (NSP), SkV, Kav, VS, ŚP, KH, Amd, Nāṭ° ; अन्योन्यस्य हृदि स्थितेऽप्य° SkV (var.) ; संरक्षतो Prasanna.
(*c*) पश्चादाकुलयोरप° SkV, Kav ; °वलनाभि° Nāṭ°; चक्षुषो Prasanna.
(*d*) °सरभसं व्या° Amar (D), (NSP) ; °रभस-व्यास° Amar (var.), Skm ; °रभसं(°स°) व्यासक्तकण्ठग्रहं(°हः) Amar (var.), SR, SSB, Sāh ; °रभसं(°स°)कण्ठग्रहोऽनुष्ठितः Amar (RK), ŚP ; °कः संग्रहः Prasanna ; °ग्रहम् Amar (S), JS, KH, Amd, Nāṭ°; °कौतूहलः [°कण्ठ] VS.

1. Western (Arj) 23, Southern (Vema) 21, Ravi 19, Rāma 21, BrMM 23, BORI I 25, BORI II 27.

Śārdūlavikrīḍita metre.

Laying on the same bed with averted faces, suffering for want of response in their conversation, though desire to placate each other lay in the heart, the couple was jealous of their prestige ; but slowly their glances mingled as the eyes rolled to their corners, and their love-quarrel suddenly broke down in laughter and passionate embraces. (C. R. Devadhar's translation).

7565*

एकस्मिञ् शयने विपक्षरमणीनामग्रहे मुग्धया
सद्यःकोपपराङ्मुखग्लपितया चाटूनि कुर्वन्नपि ।
आवेगादवधीरितः प्रियतमस् तूष्णीं स्थितस् तत्क्षणं
मा भूत् सुप्त इवेत्यमन्दवलितग्रीवं पुनर्वीक्षितः ॥

(अ) Amar (Amar [D] 21, Amar [RK] 25, Amar [K] 22, Amar [S] 23, Amar [POS] 23, Amar [NSP] 22)[1].
(आ) JS 285. 7 (a. Amaru), SR 258. 65 (a. Amar), SSB 2. 43. 25 (a. Sāh), IS 1379, Kpr 4. 51, KāP 95. 5-8, Amd 99. 230, AR 240. 1-4.

(*a*) एकस्मिन् Amar (POS), Amd ; छयने IS.
(*b*) सद्यो मानपरिग्रहग्ल° Kpr, KāP; कोपपरि-ग्रहग्ल° SR, SSB, AR; °खं ग्ल° Amar (D), (K), (NSP) ; °खं शयितया (शठ°) Amar (RK) ; °खं दयितया IS.
(*c*) आवेशाद् Amar(var.); अवधीरितप्रिय° Amar (var.); तत्क्षणां Amar (D), (RK), (K), (NSP), AR ; तत्क्षणात् Amar (var.), JS (var.), Amd.
(*d*) भून्म्लान Amar (K), (NSP); भूदागत इत्य-मन्द° Amar (var.); इवैषमन्द° Amar (var.); इवेति म° Amar (var.) ; वीक्षितं Amar (var.).

1. Western (Arj) 22, Southern (Vema) 23, Ravi 83, Rāma missing, BrMM 25, BORI I 27, BORI II 25.

Śārdūlavikrīḍta metre.

At the utterance of the name of a rival beloved, the beautiful one, reposing on one and the same bed with her lover, suddenly turns her back on him in anger feeling wilted and notwithstanding his bland honeyings she rejects him in her excitement; when, however, he kept quiet, she immediately turns her neck briskly, and looks at him lest he should grow languid (in sleep). (C. R. Devadhar's translation).

7566*

एकस्मिञ् शयने सरोरुहदृशोर्विज्ञाय निद्रां तयोर्
एकां पल्लवितावगुण्ठनपटामुत्कन्धरो दृष्टवान् ।
अन्यस्याः सविधं समेत्य निभृतव्यालोलहस्ताङ्गुलि-
व्यापारैर्वसनाञ्चलं चपलयन् स्वापच्युतिं क्लिप्तवान्॥

(अ) Rasamañjarī 18.

(ग्रा) SR 311. 30, SSB 165. 28.
(a) एकस्मिन् Rasamañjarī.
(b) °गुण्ठनवतीमु° SR, SSB.

Śārdūlavikrīḍita metre.

Seeing that both of his lotus-eyed spouses were in deep sleep on the same couch, he covered one of them with a piece of cloth and looked up at her with raised shoulders (to make himself sure that she could not see anything even if she opened her eyes). Thereafter, approaching the other quietly, he woke her up by tucking the corner of her garment with his moving fingers[1]. (S. Bhaskaran Nair's translation).

1. Illustration of a *śaṭha-nāyaka*.

7567*

एकस्मिन् दिवसे मया विचरता प्राप्तः कथंचिन् मणिर्
मूल्यं यस्य न विद्यते भवति चेत् पृथ्वी समस्ता ततः।
सोऽयं दैववशादभूदतितरां काचोपमः साम्प्रतं
किं कुर्मः कमुपास्महे क्व स सुहृद् यस्यैतदावेद्यते ॥

(ग्रा) Any 89. 38.

Śārdūlavikrīḍita metre.

One day while going along I somehow secured a gem, the value of which is beyond estimation; if there be one, it is worth the whole of the earth; but the same, due to fate, has now become equal (in value) to a piece of glass; what are we to do? Whom are we to approach? Where is that (understanding) friend to whom it can be communicated? (A. A. R.).

एकस्मिन् ननु पातितेऽपि see No. 7574.

7568

एकस्मिन्नप्यतिक्रान्ते दिने धर्मविवर्जिते ।
दस्युभिर्मुषितस्येव हृदयं दह्यते चिरम् ॥

(ग्रा) JS 435. 2 (a. Bhagavān Vyāsa), SRHt 12. 14 (a. MBh), SH 810.
(b) दिवसे धर्मवर्जिते SRHt.
(c) °स्यैव SH.
(d) युक्तमाक्रन्दितुं [हृ° द°] SRHt ; सतः [चि°] SH.

Even when one day alone has passed in which no righteous [charitable] action has been done, the heart is burnt (with pain) for long, as is one who is robbed by highway-men. (A. A. R.).

एकस्मिन्नयने परा° see No. 7564.

7569*

एकस्मिन् नयने भृशं तपति यः काले स दाहक्रमो
येनातन्यत यत्प्रकाशसमये नैशं पदं दुर्लभम् ।
सव्योमावयवस्य यस्य विदिता लोके प्रकाशस्थितिः
श्रीसूर्यः क्षणसेवितोऽपि हि महादेवः स नस्त्रायताम् ॥

(ग्रा) JS 26. 57, SR 27. 10 (a. JS), SSB 44. 11 (a. Saṅgrahītṛ).
(a) पदाहक्रमो [स दा°] JS (var.).
(b) °समयेनैषां SR, SSB.
(c) सा व्यो° SR, SSB ; यन्न [यस्य] SR, SSB ; गतिः शाश्वती [प्र°] SR, SSB.
(d) सुरसे° [क्षणसे°] SR, SSB ; वस्त्रा° [नस्त्रा°] JS.

Śārdūlavikrīḍita metre.

(Even) when one of his eyes shines well, it becomes in (summer) time very burning in effect; by whom the darkness of night, which is difficult to dispel, is removed at the time of his shining; by whose position in the sky alone there is seen in the world the existence of light (and life); that venerable sun, though worshipped for a short period, is indeed a great god; may he protect you all. (A. A. R.).

एकस्मिन्न् अवपातितेऽपि शिरसि see No. 7574.

7570

एकस्मिन्नेव जायेते कुले क्लीबमहारथौ ।
फलाफलवती शाखे यथैकस्मिन् वनस्पतौ ॥

(अ) MBh (MBh [Bh] 5. 3. 3, MBh [R] 5. 3. 3, MBh [C] 5. 33).

(आ) SRHt 195. 90 (a. MBh).

(*b*) °मह(हा)बलौ MBh (var).

In one and the same family is seen the birth of a coward [eunuch] and of a great warrior; just as in one lordly tree of the forest there are two branches, one with fruit, the other without them. (A. A. R.).

7571*

एकस्मिन् मलयाचले बहुविधैः किं तैरकिंचित्करैः
काकोलूककपोतकोकिलकुलैरेकोऽपि पार्श्वस्थितः ।
केकी कूजति चेत् तदा विघटितव्यालावलीबन्धनः
सेव्यः स्यादिह सर्वलोकमनसामानन्दनश् चन्दनः ॥

(आ) JS 76. 6 (a. Vasundhara), ŚP 867, Any 69. 137, RJ 402, SR 227. 175 (a. ŚP) and 238. 61, SSB 617. 12 and 636. 22, SRK 191. 1 (a. ŚP), Regnaud VI 87, IS 7785.

(*a*) एतस्मिन् JS, ŚP, SR 227, SSB 617, SRK, Any, RJ, Regnaud.

(*b*) कालो° SSB.

(*d*) नन्ददश्च° RJ.

Śārdūlavikrīḍita metre.

In the one Malaya mountain, of what use are the various kinds of birds which do no useful work, such as the crow, owl, dove and the cuckoo? But if one bird which remains near them, the peacock were to utter its note, then the snakes that had coiled round the sandal tree all disappear (in fright) and the sandal tree which gives joy to the minds of all people becomes capable of being approached (and utilised, as the snakes have all disappeared). (A. A. R.).

7572

एकस्मिन् यत्र निधनं प्रापिते दुष्टकारिणि ।
बहूनां भवति क्षेमं तस्य पुण्यप्रदो वधः ॥

(अ) Viṣṇu-purāṇa 1. 13. 74, Hariv 351. Cf. Nos. 7587-88.

(आ) SRHt 90. 6 (a. Śrī-Viṣṇuprāṇa), IS 1380.

(*c*) क्षेमस् SRHt.

(*d*) तत्र Hariv.

When a person who is clearly seen to do great harm (to the people) is done to death and when welfare comes to many (thereby), his death [killing] brings (only) religious merit. (A. A. R.).

7573

एकस्मिन् विजिते चित्ते विजितं सकलं जगत् ।
अजिते तु पुनस्तस्मिन् न पुत्रोऽपि विनिर्जितः ॥

(आ) SSB 490 313 (a. Saṅgrahītṛ).

When one thing, (one's own) mind, is conquered, the whole world (then) is under one's control; but when that (mind) is left unconquered even one's own son is not under one's control. (A. A. R.).

7574*

एकस्मिन् विनिपातितेऽपि शिरसि क्रोधोपशान्तिः कुतः
किंतु स्वानुनयाय मूर्धनिधनं दृष्टं न यत्नारिणा ।
त्वत्तो मूर्धबहुत्वतः फलमिदं सम्यङ् मया लभ्यते
छिन्नं छिन्नमवेक्ष्य राक्षसपते स्वं दुर्नयं ज्ञास्यसि ॥

(अ) Han 4. 39.

(आ) JS 321. 21 (a. Rājaśekhara), Skm (Skm [B] 2111, Skm [POS] 5. 23. 1), cf. Kav p. 86.

(*a*) एकस्मिन् ननु (°स्मिन्नव° Skm) पा° JS, Skm.

(*b*) स्याच्चेत्किन्तु तथा (°स्याद्वा किं न तया Skm) स्वमूर्धपतनं दृ° JS, Skm.

(*c*) एतान् [त्व°] JS, Skm ; त्वत्तो मया लप्स्यते [स° म° ल°] JS, Skm.

(*d*) यस्माद्दसूंस्त्यक्ष्यसि (°दसू°) [स्वं° दु° ज्ञा°] JS, Skm.

Śārdūlavikrīḍita metre.

How can anger subside when only one head of the enemy has been freshly struck down ? Is there not satisfaction (to me) when the enemy sees his own head struck down ? That is the result [joy] that I get from you as you have a multiplicity of heads ; for, due to this (possession of many heads) you lose your life after seeing one head after another cut off, oh ! lord of the demons. (A. A. R.).

एकस्मिन् शयने सरोरुह° see No. 7566.

7575

एकस्मै पूर्णमन्यस्मै　　कृशं तुल्यगुणोदये ।
भेदाद् यदर्पितं राग-　　द्वेषदानेन तेन किम् ॥

(अ) Dar 6. 19.

(When a gift is made whole-heartedly) one[1] gets full satisfaction and the giver loses very little ; then there is equal merit in it ; but when it is made out of compulsion, it only produces passion and hatred ; of what use is such a gift ? (A. A. R.).

1. The recipient.

7576

एकस्य कर्म संवीक्ष्य　　करोत्यन्योऽपि गर्हितम् ।
गतानुगतिको लोको　　न लोक: पारमार्थिक: ॥

(अ) P (Pts 1. 142, PtsK 1. 389).

(आ) Sama 2 ग 6, SR 157. 173 (a. P), SSB 486. 177, SRS 2. 2. 25, SRK 249. 75 (a. Indiśesaprukha), IS 1381. Cf. गतानुगतिको लोको.

(*c*) लोका SRS.

(*d*) लोकास्तत्त्वदर्शिन: SRS.

Having seen the (bad) action done by someone, another person also does a (similar) reprehensible act ; (for) people follow one another (unthinkingly) ; the world (mostly) cares not for what is right or true. (A. A. R.).

7577

एकस्य जन्मनोऽर्थे
　　मूढाः कुर्वन्ति यानि पापानि ।
जनयन्ति तानि दुःखं
　　तेषां जन्मान्तरसहस्रम् ॥

(अ) P (PP 1. 173), *e* in Vet after 1. 34 (p. 105), VCjr III a 5.

(आ) SPR 752. 8 (a. P), IS 1382.

(*d*) सहस्रे IS.

Āryā metre.

A thousand future lives / will pass in wretchedness / for sins a fool commits / his present life to bless. (A. W. Ryder's translation).

7578*

एकस्य तस्य मन्ये
　　धन्यामभ्युन्नतिं जलधरस्य ।
विश्वं सशैलकाननम्
　　आननमालोकते यस्य ॥

(आ) JS 69. 3 (a. Prahlādana or Prahlāda), ŚP 765 (a. Prahlādana), Any 17. 138, SR 211. 12 (a. ŚP), SSB 590. 12 (a. Prahlādana), SRK 172. 5 (a ŚP), RJ 220, AP 49, (cf. ZDMG 27. 633).

(*d*) आननमवलोकते ŚP, AP, SR, SSB, SRK, RJ.

Āryā metre.

I consider the elevated position of the cloud alone to be blessed, in as much as the whole universe along with the mountains and forests look up to his face (with the expectation of friendly help). (A. A. R.).

एकस्य तु महाप्राज्ञ see No. 7449.

7579

एकस्य दुःखस्य न यावदन्तं
गच्छाम्यहं पारमिवार्णवस्य ।
तावद् द्वितीयं समुपस्थितं मे
छिद्रेष्वनर्था बहुलीभवन्ति ॥

(अ) P (PT 2. 160, PTem 2. 142, PS 2. 77, PN 1. 73, PP 2. 185, Pts 2. 175, PtsK 2. 187, PRE 2. 85; cf. PT 2. 169, PTem 2. 151), cf. Ru 126, H (HJ 1. 220, HS 1. 198, HM 1. 203, HK 1. 205, HP 1. 164, HN 1. 165, HH 37. 15-16, HC 50. 6-7), Mahān (Kālī-kṛṣṇa's ed.) 270. Cf. Nos. 7718 and 12094.

(आ) Sama 1 ए 3, SPR 1321. 2 (a. Jaina-Pañcatantra), SRM 2. 2. 739, SR 172. 843 (a. P), SSB 508. 843, IS 1383.

(इ) Old Syriac 2. 57, Arabic 3. 204.

(*a*) कष्टस्य [दुः°] PtsK.

(*b*) गछा° HS, परमिहा° PN.

(*c*) मं [मे] SPR.

(*d*) दुःखेष्व् PS; °ष्वनर्थ SSB (printer's error); बहुली° PT, PP; बलली PTem (var.).

Indravajrā metre.

Before I get to the end of one sorrow, as to the shore of an ocean, behold, another has come upon me! In hard times misfortunes come thick and fast. (F. Edgerton's translation).

7580

एकस्य विश्वपापेन तापेऽनन्ते निमज्जतः ।
कः श्रौतस्यात्मनो भीरो भारः स्याद् दुरितेन ते ॥

(अ) Naiṣ 17. 56 (Naiṣ *ad* Mallinātha 17. 55).

(*b*) तापेनान्ते Naiṣ (var.).

Coward, what burden will thy individual sin add to the One Soul, propounded by the Vedas, which is already sinking in eternal suffering on account of the sin of all? (K. K. Handiqui's translation).

7581*

एकस्य सृष्टिः परमेश्वरस्य
भिन्ना चतुर्धा विनियोगकाले ।
भोगे भवानी समरेषु दुर्गा
कोपेषु काली पुरुषेषु विष्णुः ॥

(आ) Sama 1 ए 2.

Indravajrā metre.

The creation of the one Supreme Lord has been split up into four at the time of application (for use); at the time of enjoyment it is the goddess Bhavānī, in battles Durgā, in moments of anger Kālī and among males Viṣṇu. (A. A. R.).

7582

एकस्य हि प्रसादेन कृत्स्नो लोकः प्रसीदति ।
व्याकुलेनाकुलः सर्वो भवतीति विनिश्चयः ॥

(आ) SRHt 61. 8 (a. Cākṣuṣī), SSSN 51. 5. Cf. Śrī Veṅkaṭeśvara Oriental Series No. 2 (Cākṣuṣīyam) p. 68.

(*d*) विनिश्चयम् SSSN.

By the graciousness of the disposition of one person[1], the whole world becomes benefited; by his worry all become worried; this is the definite conclusion. (A. A. R.).

1. The king.

7583

एकस्यापि न यः शक्तो मनसः सन्निबर्हणे ।
महीं सागरपर्यन्तां कथं नु स विजेष्यते ॥

(अ) KN (KN [ĀnSS] 1. 39, KN [TSS] 1. 39, KN [BI] 1. 37), Śukranīti 1. 100.

(आ) SRHt 72. 7 (a. Kāmandaki), SSSN 59. 5 (a. KN), IS 1384.

(*a*) एकस्यैव हि योऽशक्तो KN (BI), Śukr°.

(*d*) स कथं ह्यविजेष्यति KN (BI), Śukr°; स कथं विजिगीषते SRHt, SSSN.

How can one, who is not capable enough of subjugating his own one mind, hope to subjugate this (extensive) earth bounded by the oceans themselves? (M. N. Dutt's translation of KN [BI]).

7584*

एकस्यापि मनोभुवस्तदबलापाङ्गैर्जगन्निर्जये
कामं निह्नुतसर्वविस्मयरसव्यक्तिप्रकारा वयम् ।
यस्त्वेनं सबलं च जेतुमभितस्तत्कम्पमात्रं भ्रुवोर्
नारेभे सुगतस्तु तद्गुणकथा स्तम्भाय नः केवलम् ॥

(आ) SkV 9 (a. Kumudākaramati), Kav 9 (a. Kumudākaramati).

(*b*) कार्यं [कामं] Kav.

Śārdūlavikrīḍita metre.

We may conceal all expression of surprise / at the victory which, single-handed, Love has won, / aided by the side-long glances of frail women, / against the world; but that the Sugata moved not an eye-brow / to conquer Love together with a mighty troop: / the mention of such virtue freezes us with wonder. (D. H. H. Ingalls's translation).

7585

एकस्याप्यतिथेरन्नं यः प्रदातुं न शक्तिमान् ।
तस्यानेकपरिक्लेशे गृहे किं वसतः फलम् ॥

(अ) P (PP 3. 147, PtsK 3. 169).

(आ) SRM 1. 2. 192, IS 1385.

Ah, if you have not in your nest / provision for a single guest, / why occupy to-day to-morrow / a nest that harbours naught but sorrow? (A. W. Ryder's translation).

7586*

एकस्यायमुदेति मूर्धनि गिरेरन्यस्य चैव क्रमाद्
अस्तं याति कलानिधिस्तदुभयोरस्तः प्रशस्तोऽचलः ।
को नामोदयिनं करोति न शिरोमाणिक्यमस्तं पुनर्
यातं यः कुरुते भवानिव स दुष्प्रापोऽयमुच्चैःशिराः ॥

(आ) JS 123. 15, ŚP 1070, Skm (Skm [B] 1804, Skm [POS] 4. 33. 4) (a. Puṇḍarīka or Puṇḍroka), SR 215. 12 (a. ŚP), SSB 597. 1 (wrongly marked as 597. 2), RJ 294, cf. Kav p. 63.

(*a*) चैष Skm.

(*b*) अनयो° [उभयो°] ŚP, Skm.

(*d*) यान्तं Skm; यातुं Skm (var.); ऽस्ति पृथ्वीतले [ऽ° शि°] ŚP, SR, SSB, RJ.

Śārdūlavikrīḍita metre.

The moon has his rise from the top of one mountain, and in due order he sets on the summit of another; of these two, the setting mountain is praiseworthy; for, who indeed does not make much [*lit.* hold as the crest-gem] of one who comes into prosperity? But, one like you, who holds his head high to sustain one at the time of his decline is indeed rare. (A. A. R.).

7587-88

एकस्यार्थाय यो हन्याद् आत्मनो वा परस्य वा ।
बहून् वै प्राणिनोऽर्थैकं भवेत् तस्येह पातकम् ॥
सुखमेधन्ति बहवो यस्मिंस्तु निहते सति ।
तस्मिन् हते नास्ति भद्रे पातकं नोपपातकम् ॥

(अ) Hariv 349-50. Cf. No. 7572.

(आ) IS 1386-87.

(*a*) हन्यात् Hariv (var.).

(*c*) लौके [ऽर्थकं] Hariv (var.).

(*f*) शुभे [सति] Hariv (var.).

(*g*) ह° ना° tr. Hariv (var.).

For the sake of one person, whether oneself or another, he who kills many living-beings, to him a (great) sin accrues; but when many beings get happiness at the slaughter of one person, in his killing, dear lady, there is neither major or minor sin. (A. A. R.).

7589

एकस्यास्तपनकरैः करालितायाः
बिभ्राणः सपदि सितोष्णवारणत्वम् ।
सेवायै वदनसरोजनिर्जितश्रीर्
आगत्य प्रियमिव चन्द्रमाश् चकार ॥

(अ) Śiś 8. 4.

Praharṣiṇī metre.

Over one young lady who was fatigued by the sun's rays a white umbrella was held: it appeared like the moon doing this pleasing service to her, as his beauty was vanquished [eclipsed] by her lotus-face[1]. (A. A. R.).

1. A defeated person curries favour with the conqueror; the white umbrella is fancied to be the moon.

7590

एकस्यैव न पर्याप्तम् अस्ति यद् ब्रह्मकोशजम् ।
आशया वर्द्धितस्यास्ति तस्याल्पमपि पूर्तिकृत् ॥

(अ) Śukranīti 3. 248.

(*d*) पूर्त्ति° Śukr°.

All the wealth of the universe is not sufficient to satisfy a man if his desires multiply; but even a little should satisfy his mind. (A. A. R.).

एकस्यैव हि योऽशक्तो see No. 7583.

एकस्वार्थप्रयातानां see No. 7553.

7591*

एकां कृत्वा तनुमनुपमां चन्द्रचूडेन सार्धं
यस् त्यक्तोऽर्धः सततविरहक्लेशभागी भवान्या ।
तेनाङ्गानां रचितमुचितं संविभक्तेन कर्तुं
नूनं दूनां तनुतनुलतां निर्ममे तां विरिञ्चिः ॥

(आ) Skm (Skm [B] 964, Skm [POS] 2. 98. 4) (a. Ācārya-Gopīka).

Mandākrāntā metre.

Having made one half of her matchless body united with the person of the crescent-adorned Śiva, the other half of Pārvatī's body ever suffered anguish of separation; hence Lord Brahmā created slim creeper-like bodies of separated ladies so that they may share the anguish in fitting company! (A. A. R.).

7592

एकाकिना तपो द्वाभ्यां पठनं गायनं त्रिभिः ।
चतुर्भिर्गमनं क्षेत्रं पञ्चभिर्बहुभी रणः ॥

(अ) Cr 204 (CV 4. 12, CnT II 22. 11, CnT III 56. 4, CPS 100. 51). Cf. No. 7555.

(आ) Sama 1 ए 18, SRM 2. 2. 512, IS 1392. (Cf. Subh 272).

(*b*) पदनं IS.

(*c*) चतुभिर् IS; गमने CV (var.); क्षेमं Sama.

(*d*) रणे CV (var.); रणम् CV (var.), CPS, Sama.

Penance should be performed for oneself only; two persons should study together; three should sing together; four should travel together; five should farm together; and many should go to war together.

7593

एकाकिना न गन्तव्यं यदि कार्यशतं भवेत् ।
एककुक्कुटमात्रेण ब्राह्मणः परिरक्षितः ॥

(आ) Subh 117, IS 1393. Cf. Nos. 2012 and 7594.

(*c*) एकः कुः° Subh (MS).

One should not go on a journey alone (along lonley paths), even if there be a hundred pressing matters; by the help rendered by one cock alone a certain Brāhmaṇa was saved from danger. (A. A. R.).

7594

एकाकिना न गन्तव्यं यदि कार्यशतान्यपि ।
कर्कटीजन्तुमात्रेण कालसर्पो निपातितः ॥

(अ) Cr 1289 A (CNW 56), Tantrākhyāna 33 (p. 493). Cf. Nos. 2012 and 7593.

(आ) SR 393. 654 (a. C), IS 1394.

(*a*) एकाकी नैव गन्तव्यो S in Tantr°.

(*b*) कार्यशतैरपि Tantr°.

(*c*) कर्कटस्य प्रसादेन (एककर्कटमात्रेण B, C in Tantr°) Tantr°.

(*d*) काकसर्पो CNW (MS) ; ब्राह्मणो जीवितः पुनः Tantr°.

One should not walk alone, even if one has hundreds of callings; a single crab whom someone had as a companion killed a black serpent.

7595

एकाकिनि वनवासिन्य्
अराजलक्ष्मण्यनीतिशास्त्रज्ञे ।
सत्त्वोच्छ्रिते मृगपतौ
राजेति गिरः परिणमन्ति ॥

(अ) P (PT 1. 4, PTem 1. 1, PP 1. 5, PRE 1. 4). Cf. Ru 15.

(आ) ŚP 905, VS 594, SR 229. 14 (a. ŚP), SSB 622. 14, SRK 175. 8 (a. ŚP), Any 27. 25, VP 7. 2, SRM 2. 2. 418, IS 1395.

(इ) Old Syriac A 2. 3.

(*b*) अरण्य IS ; अरीति or अतीत [अनीति] IS.

(*c*) सत्त्वोत्कटे PP, ŚP, Any ; सत्वोछ्रिते IS.

(*d*) राजे गिरयः प्रणमन्ति IS.

Āryā metre.

The king of beasts lives in solitude in the forest; he has not the emblems of royalty and knows not the science of polity; yet—so noble is his spirit—he is the fit object of laudations declaring him a true king. (F. Edgerton's translation).

7596-97

एकाकिनीं रहः क्षीबां लब्ध्वा दुर्लभयोषितम् ।
अप्रौढोऽनुपभुज्यान्य- दिने दूत्यार्थयेत यः ॥
विभूतिं रभसावाप्तां यश्च संत्यज्य तत्क्षणम् ।
नीत्या कामयतेऽन्येद्युः शोच्यस्ताभ्यां परोऽस्ति कः ॥

(अ) RT (RT [VVRI] 5. 459-60, RT [S] 5. 459-60, RT [T] 5. 458-59, RT [Calc.] 5. 463-64).

(आ) IS 1396-17.

(*a*) क्षीवां RT (Calc.).

(*cd*) अप्रौढो नोपमुङ्क्तेऽन्य- / दिने दूत्यार्थयेन्नु यः RT (var.).

Who is more to be pitied than he, who, having found a coy young woman alone in a solitary place and intoxicated, does not enjoy her owing to timorousness, but solicits her favours the next day through a messenger,—or than he, who, having gained the power by force, lets it slide from his hands that moment, and strives for it on the next day through diplomacy? (M. A. Stein's translation).

7598*

एकाकिनी यदबला तरुणी तथाहम्
अस्मिन् गृहे गृहपतिश्च गतो विदेशम् ।
किं याचसे तदिह वासमियं वराकी
श्वश्रूर्ममान्धबधिरा ननु मूढ पान्थ ॥

(अ) KāRu 7. 41.

(आ) JS 302. 11 (a. Rudra), Skm (Skm [B] 547, Skm [POS] 2. 15. 2) (a. Rudraṭa), VS 2234 (a. Rudraṭa), ŚP 3773 (a. Rudra), (cf. AP 80), SG 273, SR 354. 55 (a. ŚP), SSB 236. 9 (a. Rudra), RK 7. 41, AR 216. 8–217. 2. Cf. No. 7599.

(*a*) परवशा [य°] Skm.

(*b*) अस्मद् VS, ŚP, AR ; विदूरम् [वि°] Skm; विदेशे VS (var.), SR, SSB.

(*c*) कं [किं] SR, SSB, AR ; शंकाविशेत्तदिह [किं या° त°] VS (var.).

Vasantatilakā metre.

Since, I, a young woman, am here alone in our house, and the master of the house went on a journey, whom can you ask for shelter ? Is my mother-in-law not blind and deaf, you silly traveller ?

7599*

एकाकिन्या मम गृहमिदं यामिको मामकोऽन्धः
का मे नोदेत्यहह मनसस्तस्करेणात्र भीतिः ।
दैवेनैवं यदि न सुखितः स्याः श्रमेण प्रसुप्तः
पान्थ ब्रूमः किमिह सदृशो नैष नैशो निवासः ॥

(अ) SMH 10. 49. Cf. No. 7598.

Mandākrāntā metre.

This house is mine who am all alone ; the watchman of mine is blind ; alas ! does not fear of thieves arise in my mind ? If you were not to sleep happily, being fatigued by the journey, oh ! traveller, come here by fate [good luck], I say this much, 'is this not a fitting shelter for you for the night ?' (A. A. R.).

7600

एकाकी गृहसंत्यक्तः पाणिपात्रो दिगम्बरः ।
सोऽपि संबाध्यते लोके तृष्णया पश्य कौतुकम् ॥

(अ) P (PP 5. 11, Pts 5. 15, PtsK 5. 14, PM 5. 7). Cf. No. 7602.

(आ) IS 1398.

(*c*) संवाह्यते Pts, PtsK.

Behold a wonder ! Even he / who lives alone, from kindred free, / with hand for spoon, and air for dress, / is overcome by greediness. (A. W. Ryder's translation).

7601

एकाकी चिन्तयेन् नित्यं विविक्ते हितमात्मनः ।
एकाकी चिन्तयानो हि परं श्रेयोऽधिगच्छति ॥

(अ) Mn 4. 258.

(*b*) आत्मनि Mn(Jh), Medhātithi's commentary.

Alone let him constantly meditate in solitude on that which is salutary for his soul; for he who meditates in solitude attains supreme bliss. (G. Bühler's translation).

7602

एकाकी निःस्पृहः शान्तः पाणिपात्रो दिगम्बरः ।
कदा शंभो भविष्यामि कर्मनिर्मूलनक्षमः ॥

(अ) BhŚ 185. Cf. No. 7600.

(आ) VS 3404, SPR 51. 69 (a. BhŚ), SR 383. 252 (a. BhŚ), SU 1012, SMJ 912, SSV 894, IS 1399, Subh 314.

(*a*) निस्पृहः BhŚ (var.), VS ; निर्ममः BhŚ (var.) ; शांतो BhŚ (var.).

(*b*) हविष्याशी [पा°] BhŚ (var.).

(*c*) संभो BhŚ (var.); शंभोर् Subh ; शंभुर् BhŚ (var.).

(*d*) संसारोन्मू° [क°] VS, SPR ; निर्मूलने BhŚ (var.) ; °क्षमं (°पः) BhŚ (var.).

Oh ! Beneficent Śiva, / behold a solitary man, / free from the desire, tranquil, / drinking from his hands, / wearing the sky as his raiment. / When shall I master the way / to root out the store of my *karma* ? (Barbara Stoler-Miller's translation).

7603

एकाक्षरप्रदातारं यो गुरुं नैव मन्यते ।
श्वानयोनिशतं गत्वा चाण्डालेष्वभिजायते ॥

(अ) Cr 205 (CV 13. 18, CL 7. 13, CS 1. 37, CvL II 3. 13, CNP I 99, CNP II 128, CNT IV 102, CNM 99, CNMN 73, CRT 8. 54, CnT II 5. 5, CnT III 3. 17, CnT VI 55, CnT V 32, CPS 315. 26), Atrisaṁhitā 1. 10, KR 6. 140. 3.

(आ) SuB 3. 16, Sama 1 ए 21 and 2 ए 1, SRM 1. 1. 24, SPR 519. 9 (a. Atri-Saṁhitā), IS 1400, Subh in IS 1400.

(इ) ShD(T) 235, (cf. Das's Tibetan-English Dictionary 900), Ślt (OJ) 68.

(*a*) अप्येकाक्षरदातारं SuB ; एकाक्षरं (°क्षेर)प्र° CS (var.) ; ऐकाक्षरं (यका°) प्र° CS(var.).

(*b*) यो गुरुणाभिमन्यते CNP I ; यो गुरूं(रुं) नाभिवन्दते Atri°, CNP II ; गुरूर् CV (var.) ; गुरु (°रू) CS (var.), SRM ; नाभिवन्दति CV, CNM, CNMN, SRM ; नाभिवन्दते CV (var.), CNP I, CPS, Sama 1 ; नाभिमन्यते CS, CRT, CL (var.), SPR, SuB ; नाविमंयते CS (var.) ; नाभिनन्दति Sama 2.

(*c*) स्वानयोनि° CL (var.) ; शुनोयोनि° CL (var.), CRT ; श्वानयोनि शतं CPS ; श्वानयोनीशतं CS (var.) ; श्वानयोनिशते (°तः IS) CNP I, IS ; शुनि(नां) यो° Atri°, SPR ; भुक्त्वा [ग°] CV, CNM, CNMN, CPS, Sama, SRM.

(*d*) याति चाण्डालयोनिषु KR ; सर्व (स वै CNM) चाण्डालतां व्रजेत् CNM, CNMN, SPR; चाण्डालेष्वपि जायते CL, CS, Subh; चान्त्यजेष्वपि जायते CRT ; चाण्डालेषु पूजायते (प्रजा° CS [var.]) CL (var.), CS (var.) ; चाण्डालेषूपि CS (var.) ; चाण्डालेषुपि ना(जा)यते CNP I ; अभिधि(धी)यते CNP II ; अनुजायते SuB.

Who does not consider as a *guru* a person who taught him even a single syllable will be re-born in a family of *caṇḍāla-s* after having been first re-born hundreds of times as a dog.

7604*

एका गङ्गा प्रयागे मलयपरिसरे चन्दनं मौक्तिकाली
कान्ताकण्ठे हिमांशुर्वियति सरसि श्वेतमब्जं तथास्याः ।
कालिन्दी कालसर्पा मरकततरलो लाञ्छनं भृङ्गमालेत्यु
एवं ते यत्र कीर्तिः परिणमति युता यत्र शत्रोरकीर्त्या ॥

(आ) Skm (Skm [B] 1624, Skm [POS] 3. 51. 4) (a. Rāma).

(*b*) °वियति Skm (B) (printer's error) ; तथान्या Skm (POS).

(*d*) तत्र [यत्र second] Skm (var.).

Sragdharā metre.

There is on one side Gaṅgā at Prayāga, sandal trees at the environs of the Malaya mountain, a pearl-necklace round the neck of the beloved, the moon in the sky, and white lotus in the lake : thus, oh ! king, your fame has transformed

itself with these white objects ; but in all these places, there is the (black) infamy of your enemy side by side, the Yumunā, black serpents, a central gem of emerald, black spot, and rows of bees, respectively. (A. A. R.).

7605

एकाग्निकर्म हवनं त्रेतायां यच्च हूयते ।
अन्तर्वेद्यां च यद् दानम् इष्टं तदभिधीयते ॥

(अ) (*c* in MBh [Bh] 13. 60. 3*a*).

(इ) SS (OJ) 221.

The offering made in one fire [*havana*], the oblations made in the three sacred fires, what is offered inside an altar—(all) this is called a holy ceremony or sacrifice [*iṣṭa*]. (A. A. R.).

7606

एकाग्रः स्यादविवृतो नित्यं विवरदर्शकः ।
राजन् राज्यं सपत्नेषु नित्योद्विग्नः समाचरेत् ॥

(अ) MBh (MBh [Bh] Ādiparvan, Apendix I 81. *l*. 36-37, MBh [R] 1. 142. 16*cd*-17*ab*, MBh [C] 1. 5559).

(आ) SR 393. 644, IS 1401, Pr 365.

(*a*) एकत्र चापि वसतो or एकत्रापि वसंस्तात MBh (var.).

(*b*) °दर्शनं MBh (var.).

(*c*) राजन्न (°न्ना or °जानः) क्षत्र संपन्नो MBh (var.) ; राजा राज्यं or रायन्नित्यं MBh (var.) ; क्षत्रसपत्नेषु [रा° स°] MBh (var.) ; नित्यं [राज्यं] SR.

(*d*) सदा भवेत् or ततो भवेत् [स°] MBh (var.).

Carefully concealing thy own means and ends, thou shouldst always watch thy foes, always seeking their flaws. Thou shouldst, oh ! king, rule thy kingdom, always anxiously watching foes. (P. C. Roy's translation).

7607

एकाग्रताथ संकल्पः स्नायुवद् वर्द्धनक्षमौ ।
नित्याभ्यासप्रयोगाभ्याम् अधिकाधिकमृध्यतः ॥

(आ) SSMā 18. 10-11.

(*b*) वर्वनक्षमौ SSMā ; (suggested change : वर्द्धनक्षमौ).

Concentration and determination (of the mind) are capable of increasing like the muscles ; by daily exercise and practice they develop more and more. (A. A. R.).

एकाङ्गेनापि विकलमेतत् see स्वाम्यमात्यश्च राष्ट्रं च.

7608*

एकाङ्‌घ्रिं विनिधाय कान्तचरणे तज्जानुदेशे परं
लीलोदञ्चितमध्यमा करयुगेणावर्ज्य तत्कन्धराम् ।
वक्षस् तस्य घनोन्नतस्तनभरेणापीडच गाढं रसाद्
आस्यं धन्यतमस्य पूर्णपुलका चन्द्रानना चुम्बति ॥

(अ) Śṛṅgārakallola (MS BORI 362 of 1895-98) *f*. 3, v. 15.

(आ) PV 311 (a. Rāya-bhaṭṭa). (Cf. P. K. Gode in his *Studies in Indian Literary History* II [SJS 38] p. 63).

(*b*) °युगेनाबध्य PV.

(*c*) घनान्नत° PV ; °युगेना° [°भरेणा°].

Śārdūlavikrīḍita metre.

Placing one foot on the lover's foot and the other on his knee, playfully swinging her waist and holding him by the neck with both her hands, and embracing him closely by his chest with love, pressing her pair of well-developed breasts, and with hairs on her body standing on ends, the moon-faced one kisses the face of the most fortunate of men. (A. A. R.).

7609

एकातपत्रं जगतः प्रभुत्वं
नवं वयः कान्तमिदं वपुश्च ।
अल्पस्य हेतोर्बहु हातुमिच्छन्
विचारमूढः प्रतिभासि मे त्वम् ॥

(अ) Ragh 2. 47. (Cf. A. Scharpé's Kālidāsa Lexicon I. 4 ; p. 39).

Upajāti metre (Indravajrā and Upendravajrā).

An undisputed sovereignty over the whole world, prince youth, and this handsome form—you who wish to forego all these for the sake of a trifle, seem to me but foolish in your judgement. (M. R. Kale's translation).

7610

एकादशरुद्राणाम्
एका गौरीत्यनौचितीं मत्वा ।
राघव नृप तव यशसा
दशापि गौरीकृता हरितः ॥

(आ) SR 118. 116, SSB 419. 1.

Āryā metre.

There are eleven Rudra-s [manifestations of Śiva] but there is only one Gaurī [Pārvatī *or* : the white one] : considering this as improper, your fame, oh ! king Rāghava, has made the ten quarters also Gaurī [white *or* : having Gaurī]. (A. A. R.).

7611**

एकादशस्थे गोविन्दे सर्वेऽप्येकादशे स्थिताः ।
किं कुर्वन्ति ग्रहाः सर्वे शनिरङ्गारको रविः ॥

(आ) Sama 2 ए 17 and 2 क 72.

(*b*) मुकुन्दे श्रीनिकेतने Sama 2 क 72.

(*c*) This *pada* occurs in several astrological works.

(*d*) शन्यर्काङ्गारकादयः Sama 2 क 72 ; गुरुः Sama 2 ए 17 ; (suggested change : रविः [as रवि like शनि and अङ्गारक is considered, in Hindu Astrology, to be a maleficent planet, whereas गुरु a beneficent one]).

When Lord Govinda [Viṣṇu] occupies the eleventh house[1] [*bhāva*] (in a person's horoscope) [favours one], all the other planets are (considered to be) in the eleventh house [favourably disposed towards him] ; (then) what harm can all the (maleficent) planets such as Saturn, Mars and the Sun do to him ? (S. Bhaskaran Nair's translation).

1. According to Hindu Astrology the eleventh house denotes prosperity.

7612**

एकादशाक्षरात् पादाद् एकैकाक्षरवर्धितैः ।
खण्डैर्ध्रुवाः षोडश स्युः षड्विंशत्यक्षरावधि ॥

(आ) ŚP 1976.

From a foot consisting of eleven syllables there is the increase of one syllable at a time with the *khaṇḍa* musical measure ; thus there are sixteen *dhruvaka-s* up to the one consisting of twenty-six syllables. (A. A. R.).

7613

एकानपाङ्गैरपरांस् तरङ्गैर्
भ्रुवोर्विलासैरितरं च हासैः ।
विमोहयन्त्यन्यमहो रहोभिः
को वा कलां वेद कलावतीनाम् ॥

(आ) Pad 52. 41 (41 (a. Lakṣmaṇa).

Upajāti metre (Indravajrā and Upendravajrā).

They enslave some men with (the play of) the corners of their eyes, others with the wavy sportive movements of their eye-brows, yet others with their (giggling) smiles and some others by private attentions ; who is capable of knowing the (enticing) art of women who are proficient in fine arts ? (A. A. R.).

7614*

एकान्तमन्दिरगतं मदनोपमेयं
तल्पोपविष्टमतुलं रतिरूपरम्या ।
बाला चकोरनयना नयनातिथिं तं
कृत्वा नमद्वदनपङ्कजमाननाम ॥

(आ) PV 464 (a. Vatsarāja).

Vasantatilakā metre.

When he was alone in the mansion, him, resembling Cupid, and seated on the couch and of incomparable charm, the girl, charming like Ratī with eyes beautiful like the *cakora*-bird, made him welcome with her glance and bending her lotus-like face, bowed to him. (A. A. R.).

7615**

एकान्तशान्तमेकं
मन्यन्ते मानवा निवासाख्यम् ।
उग्रस्य च शीतस्य च
नाशकरं कार्ययुग्मस्य ॥

(आ) ŚP 2773.

Āryā metre.

When the southern quarter is completely peaceful the people consider that it is destructive of both the kinds of action—hot and cold. (A. A. R.).

7616

एकान्तशीलस्य दृढव्रतस्य
सर्वेन्द्रियप्रीतिनिवर्तकस्य ।
अध्यात्मयोगे गतमानसस्य
मोक्षो ध्रुवं नित्यमहिंसकस्य ॥

(अ) BhŚ 435 (doubtful), PdP, Sṛṣṭikhaṇḍa 19. 320.

(आ) SSSN 29. 3, SPR 810. 35, SR 389. 483.

(*b*) पञ्चे° [सर्वे°] BhŚ, SSSN ; मोक्षो भवेत् प्री° SPR.

(*c*) अध्यात्मचिन्तागत° BhŚ ; °त्मयोगैकरतस्य सम्यग् SPR ; दृढमान° SSSN.

(*d*) यथा [ध्रु°] SSSN ; भवेन् [ध्रु°] SPR ; तस्य सहंसकस्य [नित्य°] BhŚ.

Indravajrā metre.

To one who is single-minded in his purpose, of firm vows, abstaining from pampering to the senses, whose mind is ever in *yoga* of the supreme spirit and abstaining always from doing injury to living beings, emancipation from worldly bondage is certain. (A. A. R.).

7617*

एकान्तसुन्दरविधानजडः क्व वेधाः
सर्वाङ्गकान्तिचतुरं क्व च रूपमस्याः ।
मन्ये महेश्वरभयान्मकरध्वजेन
प्राणार्थिना युवतिरूपमिदं गृहीतम् ॥

(आ) JS 172. 11, VS 1464, ŚP 3267, Pad 29. 4, SG 45, RJ 627, SuSS 778, SR 253. 18 (a. ŚP), SRK 270. 2 (a. Kalpataru), IS 7779.

(*a*) धाता [वे°] VS, Pad, SG.

(*b*) °चधुरं Pad ; °रुचिरं RJ, SG ; नु [च] VS.

Vasantatilakā metre.

Where, on the one hand, is the Lord of Creation who is incompetent to produce such unrivalled beauty, and where are the charms of this young lady, that bespeak of radiance in every limb? Methinks, afraid of Lord Śiva, the fish-bannered god [Cupid] desiring safety of life, has taken the form of a damsel. (A. A. R.).

7618

एकान्तेन हि सर्वेषां न शक्यं तात रोचितुम् ।
मित्रामित्रमथो मध्यं सर्वभूतेषु भारत ॥

(अ) MBh (MBh [Bh] 12. 90. 18, MBh [R] 12. 89. 19, MBh [C] 12. 3354).

(आ) SRHt 187. 7 (a. MBh), SSSN 89. 6.

(*b*) अशक्यं MBh (var.); सह्यं [श°] SSSN (var.), रोहितुं MBh (var.).

To please whole-heartedly every one (in the world), dear child, it is impossible to do; (hence) there will be among all living beings friends, enemies and neutrals, oh! descendant of Bharata. (A. A. R.).

एकान्ते बत नो गृहं see No. 7619.

7619*

एकान्ते वनतो गृहं शशिमुखोऽप्यन्यादृशो दृश्यते
क्षिप्रं साधय यातु पुत्रि सुदिने भुक्त्वान्यमावासकम्।
श्वश्र्वा संभ्रमिता किलेति बहुशः संप्रेरयन्त्या वधूः
पान्थं वीक्ष्य बभञ्ज सस्मितमुखी सैवार्धसिद्धौदनम्॥

(आ) VS 2239, ŚP 3775, SR 354. 62, SSB 236. 63.

(*a*) बत नो [वनतो] ŚP, SR, SSB.

(*b*) याहि [यातु] ŚP; स दिने SR, SSB.

Śārdūlavikrīḍita metre.

The house is in a lonely place beyond the forest, the moon-faced one seems to be somewhat unusual, prepare (the food) quickly, let him go to the other house after taking food on this good day—the daughter-in-law, being thus urged repeatedly to hurry up by the mother-in-law, looked at the traveller and smiling to herself divided the food that was half-prepared into two halves! (A. A. R.).

7620**

एकान्ते विजने देशे पवित्रे निरुपद्रवे।
कम्बलाजिनवस्त्राणाम् उपर्यासनमभ्यसेत्॥

(आ) ŚP 4375.

Alone in a secluded place which is holy and free from all disturbances, spreading a woollen blanket or a deer-skin, seated on this, one should practise the *āsana-s*.[1] (A. A. R.).

1. Particular postures or mode of sitting in *yoga*.

7621**

एकान्ते विजने रम्ये पवित्रे निरुपद्रवे।
सुखासने समाधिः स्याद् वस्त्राजिनकुशोत्तरे॥

(आ) ŚP 4430.

Alone in a secluded charming place, holy and free from all disturbances, seated comfortably on a seat made of cloth, deer-skin or *kuśa*-grass, one should practise *samādhi*[1]. (A. A. R.).

1. Perfect absorption of thoughts into one object of meditation.

7622*

एकान्ते सुखमास्यतां परतरे चेतः समाधीयतां
प्राणात्मा सुसमीक्ष्यतां जगदिदं तद्व्यापितं दृश्यताम्।
प्राक्कर्म प्रविलोप्यतां चितिबलान् नाप्युत्तरे श्लिष्यतां
प्रारब्धं त्विह भुज्यतामथ परब्रह्मात्मनास्थीयताम्॥

(अ) Sādhanāpañcaka (KSH 485) 5.

(आ) SR 393. 648 (a. Sādhanāpañcaka), IS 1402.

(*b*) पूर्णात्मा Sā°; तद्यापितं SR.

Śārdūlavikrīḍita metre.

Be seated in a secluded place comfortably and concentrate the mind on the highest; let the individual life and the Supreme Soul be viewed well (as one and the same) and let this world be seen as pervaded by it; let the result of previous actions be extinguished by the strength of true knowledge and do not get entangled in further *karman-s*; let the *prārabdha karma*[1] be fully enjoyed and then remain in the highest *brahman*. (A. A. R.).

1. Result of actions which has commenced for enjoyment.

7623*

एकापवर्गसमये जगतोऽपवर्गः
सर्वापवर्गसमये पुनरस्तशङ्कः ।
ईदृग्विधं कमपि पक्षमिहावलम्ब्य
स्थातुं सुखं क्षममनेन पथा प्रवृत्तः ॥

(अ) Ānas 15.

Vasantatilakā metre.

When one is getting a gain (of beatitude) it is a gain for the world; when everybody enjoys a gain (of beatitude) he is free from all apprehensions—if any one takes up this kind of attitude and follows that path along with others he is capable of remaining happy. (A. A. R.).

एकाऽपि गुणवान् पुत्रः see वरमेको गुणी पुत्रः.

7624**

एकापि पञ्चशान्ता
तारा वाञ्छाप्तये शुभासीना ।
लाभ उभाभ्यामधिकस्
तिस्रो राज्याय यात्रायाम् ॥

(आ) ŚP 2698.

Āryā metre.

Though only one, a female cuckoo when it is all quiet and is seated comfortably, (that omen) indicates the fulfilment of the desires of the person (who starts on a journey); if there are two, greater is the profit, and if three, it brings kingship during the journey. (A. A. R.).

7625

एका प्रसूयते माता द्वितीया वाक् प्रसूयते ।
वाग्जातमधिकं प्रोचुः सोदर्यादपि बान्धवात् ॥

(अ) P (PP 4. 6, Pts 4. 5, PtsK 4. 6, PM 4. 6).

(आ) IS 1403.

(*a*) एकस्थाने प्रसूते वाग् Pts.

(*b*) अन्यस्मिञ्जननी नृणाम् Pts.

(*d*) बन्धुवत् PtsK.

To give us birth, we need a mother; / for second birth we need another; / and friendship's brothers seem by far / more dear than natural brothers are. (A. W. Ryder's translation)[1].

1. O. Böhtlink in IS translates this verse better :
Einen Bruder gebiert uns die Mutter, einen andern die (freundliche) Rede; der Bruder, welcher der Rede sein Dasein Verdankt, steht, wie man gesagt hat, sogar noch über dem biblichen.

7626

एका भार्या त्रयः पुत्रा द्वौ हलौ दश धेनवः ।
कल्पकालावसानेऽपि न ते यास्यन्ति विक्रियाम् ॥

(अ) Cr 206 (CS 2. 86, CKl 66). Cf. PD 302. 38 and No. 7627.

(इ) (Cf. TK [OJ] 25).

(*a*) एक CS (var.) ; यक CS (var.) ; त्रय CS (var.) ; द्वयो [त्र°] CS (var.); पुत्राः° (°त्रो ; °त्र) CS (var.).

(*b*) द्वे हले CS (var.); द्व CS (var.); हली (°लि °री ; °ल) CS (var.) ; फरे [ह°] CS (var.); ध्यनवः CS (var.) ; धेनवा CS (var.).

(*c*) कन्याकालावशानेऽपि (°ने च) CS (var.) ; कन्याजातवशानेऽपि CS (var.).

(*d*) न यस्यान्ति ह विक्रिया (°क्री°) CS (var.) ; यास्यति CS (var.).

Those possessing one wife, three sons, a pair of ploughs and ten milch cows will never have to face adversity even at the end of the *kalpa*-period [the time of dissolution of the world]. (S. Bhaskaran Nair's translation).

7627

एका भार्या त्रयः पुत्रा द्वौ हलौ दश धेनवः ।
ग्रामेवासः पुरासन्नैः स्वर्गादपि मनोहरः ॥

(अ) Cr 2127 (CNI I 64). Cf. PD 302. 38

and No. 7626.

(*a*) भार्या: स्त्रय: पुत्रा: CNI.

(*b*) धेनवा CNI.

(*c*) पुरासत्रै CNI (or perhaps better पुरासत्ति:).

One wife, three children, two ploughs, ten cows and residence in a village along with *purāsatra-s*[1] are more pleasing than heaven itself.

1. Hereditory friends or relations.

7628*

एका भार्या प्रकृतिमुखरा चञ्चला च द्वितीया
पुत्रस्त्वेको भुवनविजयी मन्मथो दुर्निवार: ।
शेष: शय्या शयनमुदधौ वाहनं पन्नगारि:
स्मारं स्मारं स्वगृहचरितं दारुभूतो मुरारि: ।

(अ) Ghaṭakarpara's Nītisāra (KSH 504) 14, Halāyudha's Dharmaviveka (KSH 507) 11.

(आ) SR 365. 47 (a. Ghaṭakarpara), SSB 257. 67, SuMañ 42. 7-10 (a. Agannātha [? Jagannātha] Tarkapañcānana), SGPS 168. 2, IS 1404.

(*a*) समररसिका निम्नगा [प्र° च°] SGPS.

(*b*) पुत्रोऽप्येको द्विरदवदन: षण्मुखश्च द्वितीय: SGPS.

(*c*) नन्दी भृङ्गी च कपिवदनो वा° SGPS ; पुङ्गवेश: SGPS.

(*d*) भस्मदेहो मष्टे(हे)श: [दा° मु°] SGPS.

Mandākrāntā metre.

One wife who is naturally bold and garrulous, and another who is fickle ; one son, Cupid, the conqueror of the world and difficult to overcome ; the bed is the serpent Śeṣa, the sleeping place is the sea and the vehicle, Garuḍa, the enemy of serpents ; whenever he thinks of (remembers) the doings [state of affairs] in his own house, Kṛṣṇa, the enemy of (the demon) Mura is stunned [becomes wooden]. (A. A. R.).

7629*

एकाभूत् कुसुमायुधेषुधिरिव प्रव्यक्तपुङ्खावली
जेतुर्मङ्गलपालिकेव पुलकैरन्या कपोलस्थली ।
लोलाक्षीं क्षणमात्रभाविविरहक्लेशासहां पश्यतो
द्रागाकर्णयतश्च वीर भवत: प्रौढाहवाडम्बरम् ।

(आ) SR 110. 230, SSB 404. 248, Kuv *ad* 106 (p. 186).

Śārdūlavikrīḍitā metre.

One (cheek) became similar to the quiver of Cupid with the feathers (attached to arrows) clearly visible, and the other looked similar to the edge of the sword of a conquering hero, due to the hairs standing on ends ; thus, when you saw your tremulous-eyed beloved who could not brook a moment's separation from you, and when you heard, oh ! hero, suddenly the jubilant sound of drums inviting you to the battle-field. (A. A. R.).

7630

एका भूरुभयोरैक्यम् उभयोर्दलकाण्डयो: ।
शालिश्यामाकयोर्भेद: फलेन परिचीयते ॥

(अ) Halāyudha's Dharmaviveka (KHS 507) 9.

(आ) SR 248. 86 (a. Dharmaviveka), SSB 657.3. 3, IS 1405.

Rice and millet grow on the same field ; they have the same leaves and stems ; but in their fruit lies the difference.

7631

एकामधीत्य विद्यां
बिभेति बहुविद्यपरिषदं प्राप्त: ।
क्वासन्नशस्त्रनिकर:
कुत्रैकशर: पुन: पुरुष: ॥

(अ) SMH 3. 9.

Āryā metre.

Having studied but one branch of learning, a scholar is nervous when he enters an assembly which consists of scholars proficient in many a branch; where, on the one hand, is one equipped with many weapons, and where that man who has but one arrow with him? (A. A. R.).

7632

एकामिषप्रभवमेव सहोदराणाम्
उज्जृम्भते जगति वैरमिति प्रसिद्धम् ।
पृथ्वीनिमित्तमभवत् कुरुपाण्डवानां
तीव्रस् तथा हि भुवनक्षयकृद् विरोधः ॥

(अ) Prab (Prab [TSS] 1. 18, Prab [V] 1.18).

(आ) SRHt 204. 7 (a. Prab), SSSN 107. 6, SR 393. 651.

(*a*) महीपतीनाम् Prab (TSS).

(*b*) उज्जृंम्भते Prab (TSS) (printer's error).

(*d*) हि missing in SRHt.

Vasantatilakā metre.

Though we[1] were begotten by one parent, yet it is known throughout the world that an open feud exists between us; as a dreadful war which involved the people to ruin was waged by the Kuru-s and Pāṇḍava-s for the dominion of the earth. (J. Taylor's translation).

1. Love [*kāma*] and enjoyment [*rati*].

7633

एकामिषाभिलाषो हि बीजं वैरमहातरोः ।
तिलोत्तमाभिलाषो हि यथा सुन्दोपसुन्दयोः ॥

(आ) SR 168. 665, SSB 501. 665.

The desire to possess one woman[1], indeed, is the seed [root cause] of the mighty tree of enmity; just as the desire to possess Tilottamā [the angel] (became the cause of enmity) between Sunda and Upasunda. (A. A. R.).

1. *Lit.*: flesh.

7634*

एकाम्भोधीकृतायां भुवि जगदखिलं निर्जनीकृत्य खेलन्
देवः कालीसहायः प्रसभविहरणोन्मुक्तलीलाट्टहासः ।
सद्यो दंष्ट्रांशुभिन्ने तमसि निजवपुर्बिम्बमालोक्य कस्त्वं
कस्त्वं ब्रूहीति कोपादभिदधदभयं भैरवश्चेष्टतां वः ॥

(आ) Skm (Skm [B] 89, Skm [POS] 1. 18. 4) (a. Vaidya-Gadādhara).

(*c*) दंष्ट्राशु° Skm (B) (printer's error).

Sragdharā metre.

When the earth was converted into one vast sea and the whole world was denuded of all living beings, the Lord Śiva along with his helpmate Kālī sports therein, and releases his mighty sportive laughter [*aṭṭahāsa*]; then suddenly darkness was dispelled by the lustre of his teeth; he sees his own reflection and says in anger, 'Who are you, tell me'—May this Bhairava form of Lord Śiva grant you all freedom from fear. (A. A. R.).

7635

एकारिमित्रयोश्चेत्
परस्परं भूपयोर्भेदः ।
तदुपरि परिणतनीतिः
सुखमभियोगं करोतु गतभीतिः ॥

(अ) SMH 7. 22.

(*b*) भेदयोर् SMH (var.).

(*c*) तदरि (submetric) or तदरिः SMH; (suggested change: तदुपरि).

Udgīti-āryā metre.

If there is only one enemy and one friend, conflict of two kings (is possible); if it were more than that, there should be a well thought out course of policy; and free from fear let him put this into practice easily. (A. A. R.).

7636

एकारौकारयुक्ता हरिहरिजहराः पञ्च बाणाः स्मरस्य
ख्याता लक्ष्याण्यमीषां हृदयकुचदृशो मूर्ध्नि गुह्ये क्रमेण ।
मर्मस्वेतेषु भूयो निजनयनधनुःप्रेरितैस्तैः पतद्भिः
स्यन्दन्ते सुन्दरीणां ज्वलदनलनिभैर्बिन्दवः कामवाराम् ॥

(अ) Kokkoka's Ratirahasya 2. 4.

(आ) ŚP 3195.

(c) स्थानेष्वे° ŚP.

Sragdharā metre.

The five arrows of the Love-God are supposed to bear the sounds "*e*" (for Viṣṇu) and "*o*" (for Brahmā), and their targets are heart, breasts, eyes, heads and genital, respectively. When these burning fiery arrows are shot from another's eyes and rain down thickly upon these vitals[1] [*marman-s*], then the love-juice of woman begins to flow. (A. Comfort's translation).

1. A. Comfort has : 'places' [*sthāna-s*].

7637

एकार्थं सम्यगुद्दिश्य यात्रां यत्र हि गच्छतः ।
य संहतप्रयाणस्तु सन्धिः संयोग उच्यते ॥

(अ) KN (KN [ĀnSS] 9. 13, KN [TSS] 9. 13, KN [BI] 9. 12), H (HJ 4. 121, HS 4. 115, HM 4. 117, HK 4. 122, HP 4. 120, HN 4. 120, HH 117. 21-22, HC 158. 8-9).

(आ) IS 1407.

(a) एकार्थं IS.

(b) क्रियां यत्राभिगच्छत: KN (BI); क्रियां [यात्रां] H ; गच्छति H (but HP as above); तिष्ठति [ग°] IS.

(c) सुसंहितप्रमाणस्तु H (with the exception of HS) ; समं हि तत्प्रमाणस्तु HS ; स [य] KN (BI), HN ; संहित° KN (var.), HN.

(d) संयोग: स निगद्यते IS; स च [सन्धि:] H.

When two parties join one another for accomplishing an act that is equally interesting to both of them, if they enjoy one another's confidence, the peace that is then concluded between them is called *saṁyoga*. (M. N. Dutt's translation of KN [BI]).

7638

एकार्थाभिनिवेशित्वम् अरिलक्षणमुच्यते ।
दारुणस् तु स्मृतः शत्रुर् विजिगीषुगुणान्वितः ॥

(अ) KN (KN [ĀnSS] 8. 14, KN [TSS] 8. 14, KN [BI] 8. 14.).

(आ) VS 2846.

(b) अविल° KN (BI).

(cd) Whole *c* and वि° from *d* missing in VS.

The mark, that distinguishes the enemy of a monarch (from his friends), is the pursuance of one and the same object by the former in common with the monarch himself. And that enemy is to be regarded formidable who is endued with the characteristic qualities of the *vijigīṣu*. (M. N. Dutt's translation).

7639*

एकावलीकलितमौक्तिककैतवेन
कस्याश्चिदुन्नतपयोधरयुग्मसेवाम् ।
चक्रुर्मनांसि यमिनामतिनिर्मलानि
कंदर्पमुक्तशरपातकृतान्तराणि ॥

(अ) Bhikṣāṭanakāvya (KM XII 61) 2. 15.

(आ) JS 297. 4 (a. Utprekṣāvallabha), ŚP 3343 (anonymous, but AP 13 (a. Utprekṣāvallabha), SH 1721, SG 133, SR 266. 309 (a. ŚP), SSB 86. 10.

(b) तन्व्याः समुन्नतपयो° ŚP, SH, SG, SR, SSB.

Vasantatilakā metre.

Under the pretext of counting the pearls in a single string of pearls, the extremely pure minds of sages did service to [resorted to] the well developed pair of breasts of a certain damsel, as they (the minds) found an opening [opportunity] caused by the fall of the arrows of Cupid. (A. A. R.).

7640*

एकावस्थितिरस्तु वः पुरमुरप्रद्वेषिणोर्देवयोः
प्रालेयाञ्जनशैलशृङ्गसुभगच्छायाङ्गयोः श्रेयसे ।
तार्क्ष्यत्रासविहस्तपन्नगफटा यस्यां जटापालयो
बालेन्दुद्युतिकोशसुप्तजलजो यस्यां च नाभीह्रदः ॥

(आ) Skm (Skm [B] 164, Skm [POS] 1. 33. 4) (a. Tuṅgoka).

(*b*) °सङ्ग° [°शृङ्ग°] Skm (var.).

(*d*) °कोश° and °सुप्त° tr. Skm (POS).

Śārdūlavikrīḍita metre.

May the same (one) situation of the two gods Śiva and Viṣṇu whose bodies resembled the peaks of a mountain of snow and collyrium, respectively, be for your welfare; in one case the matted hair of one [Śiva] had the serpent with the hood down out of fear of Garuḍa; and in the other case the lake-like navel (of Viṣṇu) had the lotus asleep by the rays of the crescent moon (adorning the head of Lord Śiva). (A. A. R.).

7641**

एका वा दुग्धिका तुम्बी शङ्खपुष्पी जटा धृता ।
कण्ठदन्तोद्भवा भूत- वेदनाहरणक्षमा ॥

(आ) ŚP 3247.

When a *dugdhika*-plant, or *tumbī*-gourd, or *śaṅkhapuṣpī*- or *śatāvarī*-plant is worn (by the boy), it is capable of removing the pain born of a difficult [bad] tooth. (A. A. R.).

एकाव्या बह्वः पुत्रा see No. 8171.

एकाश् चलद् see No. 7938.

7642

एकासनस्था जलवायुभक्षा
मुमुक्षवस् त्यक्तपरिग्रहाश्च ।
पृच्छन्ति तेऽप्यम्बरचारिचारं
दैवज्ञमन्ये किमुतार्थचित्ताः ॥

(आ) SRK 85. 6 (a. ŚP), SR 44. 2, SSB 299. 2, IS 7780.

Upajāti metre (Upendravajrā and Indravajrā).

Seated constantly in one seat, sustained by air and water (alone), desiring liberation and giving up the receiving of all gifts—even these people ask of an astrologer the movements of planets in the sky; what then of those who are desirous of wealth? (A. A. R.).

7643

एकाहं जपहीनस्तु सन्ध्याहीनो दिनत्रयम् ।
द्वादशाहमनग्निस्तु शूद्र एव न संशयः ॥

(आ) SRM 2.

A person who does not murmur [recite] prayers for one day, and does not perform worship of twilight for three days, and does not offer oblations in the sacred fire for twelve days, is without doubt a Śūdra [low born]. (A. A. R.).

7644**

एकाह्निष्पन्नमहाप्रबन्धः
श्रीसिद्धराजप्रतिपन्नबन्धुः ।
श्रीपालनामा कविचक्रवर्ती
प्रशस्तिमेतामकरोत् प्रशस्ताम् ॥

(आ) SSB 286. 1.

Upajāti metre (Upendravajrā and Indravajrā).

This great composition[1] was accomplished in a day, he is the relation (closely allied) to the great *siddharāja*, he is the prince[2] of poets, by name Śrīpāla,—he wrote this eulogy, which is highly praiseworthy. (A. A. R.).

1. Panegyric. 2. *Lit.* : emperor.

7645

एकाहमपि कौन्तेय भूयिष्ठमुदकं कुरु ।
कुलं तारयते तात सप्त सप्त च सप्त च ॥

(अ) MBh (MBh [Bh] 13. 445*).
(आ) SRHt 19. 4.
(*b*) भू...ष्ठमुदकं SRHt (could be also भूमि°).
(*c*) जन्म [ता°] MBh.

Even during a single day, oh ! son of Kuntī, give water in plenty ; it blesses the family for generations three times seven, dear boy. (A. A. R.).

7646

एकाहारेण संतुष्टः षट्कर्मनिरतः सदा ।
ऋतुकालाभिगामी च स विप्रो द्विज उच्यते ॥

(अ) Cr 207 (CV 11. 12, CPS 285. 36). Cf. No. 115 ; देवद्रव्यं गुरुद्रव्यं (Cr 49) ; परकार्यविहन्ता च (Cr 637) ; लाक्षादितैलनीलीनां (Cr 884) ; लौकिके कर्मणि रतः (Cr 895) and वापीकूपतडागानाम् (Cr 926).
(आ) Sama 1 ए 20, IS 1408.
(*a*) ऐकाहारेण (°ह्या°) CV (var.).
(*c*) ऋतुगाला° IS ; ऋतुकालेभिगामी CV (var.).

He is called a *dvija* who is satisfied with one meal per day, who takes pleasure in the six (noble) occupations and who cohabits with his wife at the appropriate days only.

7647*

एकिकेव निजवृन्दमध्यगाप्य्
उच्चुकूज सभयं सितच्छवी
दन्तमूलमसकृच्च संशयाद्
आममर्श करिणः करेणुका ॥

(अ) Rāmacarita (GOS 46) 2. 99.
(आ) JS 263. 19 (a. Abhinanda).
(*a*) °वृन्द° JS.

Rathoddhatā metre.

Though in the midst of her own herd of elephants, a she-elephant felt herself to be alone, and trumpeted in fear. She gently stroked the root of the tusks of the male elephant, a number of times, out of apprehension. (A. A. R.).

7648*

एकीकृतस्त्वचि निषिक्त इवावपीड्य
निर्भुग्नपीनकुचकुड्मलयानया मे ।
कर्पूरहारहरिचन्दनचन्द्रकान्त-
निष्यन्दशैवलमृणालहिमादिवर्गः ॥

(अ) Mālatī 6. 12.
(*a*) विषक्त [नि°] Mālatī (var.).
(*b*) निर्भिन्न° Mālatī (var.).
(*d*) निःस्यन्द° Mālatī (K).

Vasantatilakā metre.

By her[1] with bud-like breasts, stout and compactly grown, is sprinkled upon my[2] skin, as it were, after being got together and squeezed, the class of such things as camphor, pearl-necklaces, yellow sandal, oozings of the moonstones, *śaivala*-grass, lotus-fibre, snow and the like. (M. R. Kale's translation).

1. Mālatī. 2. Mādhava.

7649*

एकीकृत्य किमोषधीपतिरसैराकाशभाण्डोदरे
फुल्लत्पङ्कजिनीजनाम्बुजमुखध्मातैः समन्तान् मुहुः ।
काष्ठोत्थारुणदीप्तिवह्निपटलैरताप्य सम्यग् भृशं
तारापारदमारणं वितनुते वैद्योऽनवद्यो रविः ॥

(आ) PV 511 (a. Viśvambhara-bhaṭṭa or Viśvambhaṭa).

(*a*) किमोषधि° PV (MS).
(*b*) °म्बुमुख° PV (MS).
(*c*) °दीभि: PV (MS).
(*d*) चितनुते [वि°] PV (MS).

Śārdūlavikrīḍita metre.

It appears as if the Sun, the faultless physician, has poured into the crucible of the sky all the medicinal essences in the Moon, the lord of herbs, and is calcining mercury, *viz.*, the stars (thus making them pale and blurred), in the mass of flames made to spurt out from the firewood in the form of Aruṇa [the Sun's charioteer], by repeatedly blowing all around by the mouths of men in the form of lotuses blossoming in the ponds[1]. (S. Bhaskaran Nair's translation).

1. Description of the rising sun.

7650

एकीभावं गतयोर्
जलपयसोर्मित्रचेतसोश्चैव ।
व्यतिरेककृतौ शक्तिर्
हंसानां दुर्जनानां च ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 694, Kuṭṭ [KM] 672).
(आ) VS 420 (a. Dāmodaragupta), SR 58. 191 (a. VS), SSB 322. 198.
(*d*) वा [च] Kuṭṭ (var.).

Āryā metre.

Evil men and swans both have this power, of separating the inseparable : the swan knows how to free the milk from the water it is mixed with, and the evil man knows how to disentwine two hearts. (E. Powys Mathers's translation).

7651

एकीभूय स्फुटमिव किमप्याचरद्भिः प्रलीनैर्
एभिर्भूतैः स्मर कति कृताः स्वान्त ते विप्रलम्भाः ।
तस्मादेषां त्यज परिचयं चिन्तय स्वव्यवस्थाम्
आभाषस्ते किमु न विदितः खण्डितः पण्डितः स्यात् ॥

(अ) Śānt 3. 19.
(आ) SR 387. 393, IS 1409.
(*a*) अपि [इव] Śānt (var.) ; अद्या° [अप्या°] Śānt (var.) ; आश्चर्य° or अविभज्य [आच°] Śānt (var.) ; प्रनीनैर् or प्रणीलैर् Śānt (var.).
(*b*) एभिर्भूते or एति भूतिः Śānt (var.) ; स्मर कति वृता or कति न विहिताः Śānt (var.) ; सन्तः [स्वा°] Śānt (var.) ; हे [ते] Śānt (var.); विप्रसन्ताः Śānt (var.).
(*c*) परिचिर्ति corrected to न विचयं [प°] Śānt (var.) ; स्वाविवस्याम् or स्वामवस्थाम् Śānt (var.).
(*d*) आभाषन्ते or आभाषं ते or आभासस्ते or आभोगस्ते Śānt (var.) ; किमनुविदितः Śānt (var.) ; ख° प° tr. Śānt (var.), SR ; स्याः Śānt (var.).

Mandākrāntā metre.

These objects of senses, having clearly combined together and acting covertly have done a number of deceitful injuries to you, remember that, oh ! heart. Hence abandon their acquaintance and think of your own orderliness [the rules to attain heaven] ; know you not the saying that one who has been betrayed becomes wiser (by that experience) ? (A. A. R.).

7652

एके कुटीरकोणेऽपि न लक्ष्यन्ते स्थिताः क्वचित् ।
अन्येषां विभवस्यैतद् ब्रह्माण्डमपि संकटम् ॥

(आ) JS 330. 1.
(*a*) एते JS (var.).

One kind of people are not noticed though they remain somewhere in a corner of the same hut ; others there are whose greatness is such that the whole world is not enough to contain them. (A. A. R.).

7653

एके केचित् यतिकरगताः पात्रसंज्ञां लभन्ते
गायन्त्यन्ये सरसमधुरं वीणया संप्रयुक्ताः ।
एके तेषां सहगतिवशाद् दुस्तरं तारयन्ति
केचित् तेषां ज्वलितहृदया रक्तमेवापिबन्ति ॥

(आ) SR 87. 32, SSB 368. 52. Variant of No. 7654.

(*c*) सहजगति° SR (hypermetric).

Mandākrāntā metre.

Some (gourds) getting into the hands of ascetics get the name of vessels ; others, when used for lutes, give out sweet music ; others, when combined, are used to cross difficult (rivers), some others among them with burning hearts drink the very blood. (A. A. R.).

7654

एके तुम्बा व्रतिकरगताः पात्रतामानयन्ति
गायन्त्यन्ये सरसमधुरं शुद्धवंशे विलग्नाः ।
एके तावद् ग्रथितसगुणा दुस्तरं तारयन्ति
तेषां मध्ये ज्वलितहृदया रक्तमेके पिबन्ति ॥

(अ) Ava 292.

(आ) Any 140. 253, SR 243. 201, SSB 646. 2. Variant of No. 7653.

(*a*) एके भेजुर्यतिकरगतास् तुम्बिका प्र(प)त्रलीलां Any.

(*c*) केचित् सुगुणग्रथिता दु° Any.

(*d*) केषामन्ये...रक्तमन्ये Any.

Mandākrāntā metre.

Some gourds become vessels when they are in the hands of sages ; others, attached to pure bamboo-handles, sing sweet songs ; some others, put together with strings, help to cross difficult rivers, some in the midst of them with burning hearts drink the blood. (A. A. R.).

7655

एकेऽद्य प्रातरपरे पश्चादन्ये पुनः परे ।
सर्वे निःसीम्नि संसारे यान्ति कः केन शोच्यते ॥

(आ) ŚP 4137 (a. Kṣemendra), AP 20, ZDMG 27. 629, SR 372. 145 (a. ŚP), SSB 269. 31 (a. Kṣemendra).

One set of people go to-day, others in the morning, some others later on, and still others afterwards ; in this limitless life of the world all go away ; (hence) who is to lament whom (is the unsolved problem) ! (A. A. R.).

7656

एकेन केनचिदनर्घमणिप्रभेण
काव्यं चमत्कृतिपदेन विना सुवर्णम् ।
निर्दोषलेशमपि रोहति कस्य चित्ते
लावण्यहीनमिव यौवनमङ्गनानाम् ॥

(अ) Kavi 3. 2.

Vasantatilakā metre.

How can a composition, even though containing beautiful and flawless syllables, but bereft of words of exquisite sense, even as burnished gold without the priceless gem to illuminate, appeal to the heart of anyone, like the youth of a woman devoid of the grace of beauty ? (Dr. Sūryakānta's translation).

7657

एकेन केनापि गुणेन नीचोऽप्य्
उच्चैः प्रतिष्ठां लभते जगत्सु ।
दृष्टान्तमग्रे मृदुताप्रसिद्धो
दोषाकरोऽप्युच्चपदं प्रपन्नः ॥

(आ) SSB 523. 1 (a. Kṛṣṇarāma).

Indravajrā metre.

Though a person is low, by virtue of a certain quality he attains a high and stable position in the world; the example for this is the *doṣākara* [the moon *or* : a sinner] who is well known for his softness, but who has attained to a very high position[1]. (A. A. R.).

1. On the head of Lord Śiva *or* high in the sky.

एकेन च कुलं see No. 7481.

7658

एकेन चुलुकेनाब्धिर् निपीतः कुम्भयोनिना ।
तस्योदयेऽतः कालुष्यं त्यजन्त्यापो भयादिव ॥

(आ) ŚP 3905, SR 344. 5 (a, ŚP), SSB 219. 12, SuMañ 157. 4-5.

(*b*) कुम्भजेन यः (यत् SSB) SR, SSB.

(*c*) °दयेऽन्तः SR, SSB.

By one handful the (entire) ocean was drunk by the sage [Agastya] born of a jar; hence on his rise in the sky (as the star *agastya*) the waters on earth leave of all turbidity as though out of fear (of being drained by him). (A. A. R.).

7659*

एकेन चूर्णकुन्तलम्
अपरेण करेण चिबुकमुन्नमयन् ।
पश्यामि बाष्पधौत-
श्रुति नगरद्वारि तद्वदनम् ॥

(अ) ĀrS 2. 146.

Āryā metre.

By one hand I shall fondle her curly hair, with the other I shall raise her chin (for a kiss); at the entrance to the city I shall gaze at her face with tears (of joy) wetting her ears.[1] (A. A. R.).

1. A traveller dreams of such a welcome when he returns home.

7660*

एकेन चेत् परिहृतोऽसि महेश्वरेण
किं खेदमावहसि केतक निर्गुणोऽसौ ।
अन्ये न किं जगति सन्ति परं गुणज्ञा
ये त्वां वहन्ति शिरसा नरदेवदेवाः ॥

(अ) Ava 129.

(आ) PdT 238, SR 239. 94, SSB 638. 4.

(*b*) किं तेन केतक विषादमुरीकरोषि Ava, SR, SSB ; खेदमा° PdT (var.) ; केत(क°) PdT (var.).

(*c*) परे PdT (var.) ; महागुणज्ञा Ava, SR, SSB.

Vasantatilakā metre.

If you are avoided by one great god[1] why do you feel sorry, oh! *ketaka*-flower? For, he is devoid of discriminating merits. Are there not others in the world who are great connoisseurs, lords over kings, who bear you on their heads? (A. A. R.).

1. Lord Śiva.

7661

एकेन तिष्ठताधस्ताद् अन्येनोपरि तिष्ठता ।
दातृयाचकयोर्भेदः कराभ्यामेव सूचितः ॥

(आ) ŚP 271, SRK 50. 3 (a. ŚP), SSg 169, Sama 2 द 18, SH 945; 138*, SRM 2. 1. 255, SR 73. 18 (a. ŚP), SSB 344. 18, IS 1410.

(*c*) भावः [भेदः] SH.

The difference between the one who gives and the one who begs reveal their hands; with one the hand takes the lower place, with the other the upper place.

7662*

एकेन प्रियसाक्षिणा जितवती वीणां वचोभिर्निजैर्
गत्या मन्दिर एव विश्वगमनं हंसं जिगायाचिरात् ।
वक्त्रेणाद्वयमोदिनेन्दुमजयत् सर्वप्रमोदप्रदं
दृष्ट्या लक्ष्यपदाग्रयेव दलयत्यम्भोरुहाणां मदम् ॥

(आ) Vidy 520 (a. Citradharopādhyāya), ŚrC 51.

(*a*) वीणामुचो Vidy ; °न्निर्जैर् Vidy.
(*b*) विश्वगमसौ ŚrC.
(*c*) °ण द्वय° Vidy.

Śārdūlavikrīḍita metre.

With her dear lover as witness she has vanquished the (melodious) lute by her (sweet) words ; she has eclipsed, in no time, the swan who roams all over the world by her gait at her home alone ; by her face which possesses the unique charm she has conquered the moon who gives delight to all ; she breaks the pride of the lotus with her eyes that are but directed towards her feet. (A. A. R.).

7663*

एकेन राजहंसेन या शोभा सरसोऽभवत् ।
न सा बकसहस्रेण परितस्तीरवासिना ॥

(अ) BhPr 152 (a. Vilāsavatī's maiden servant), Ava 549.
(आ) Sama 1 ए 4, RJ 272, VP 10. 36, SRM 2. 2. 142, SR 221. 5, SSB 608. 3.
(*b*) भवेत् Ava, RJ, SR, SSB.
(*c*) °सहस्रैस्तु RJ.
(*d*) °सिभि: RJ.

That splendour of the lake, which was fashioned by the presence of a single royal swan, could not be created even through thousands of cranes that lived all along its banks. (J. Shastri's translation).

7664*

एकेन रोमनालेन जातं पङ्करुहद्वयम् ।
ज्ञात्वाधो धनमस्यास्ति खनन्ति निशि रागिण: ॥

(आ) Vidy 982.

At the top end of the stalk of the line of hair two lotuses [breasts] are produced ; understanding that beneath this there must be a treasure, passionate people do a digging during the night ! (A. A. R.).

एकेन वनवृक्षेण see No. 7684.

7665

एकेन शुष्कवृक्षेण दह्यमानेन वह्निना ।
दह्यते तद्वनं सर्वं कुपुत्रेण कुलं यथा ॥

(अ) Cr 208 (CV 3. 15, CN 12, CS 2. 88, CL "N", CRT 8. 49, CvP V 3. 6, CvH 3. 4, CvL II 3. 4, CvLd 3. 5, CnT II 24. 11, CnT VII 3, CPS 81. 74), Hitopadeśa in MS form in ZDMG 61. 352. Cf. Nos. 7672, 7673, 7677, 7680, 7681, 7682, 7683 and 7684.
(आ) SSSN 248. 12, SH 1499, SRK 121. 3 (Sphuṭaśloka), Sama 1 ए 11, Sskṛ 34, SRS 1. 2. 15, SMa 2. 23, Bahudarśana 11, SR 90. 3, SSB 373. 3, TP 398, IS 1412.
(इ) NŚ (OJ) 12. 1.
(*a*) एकेनापि कुवृक्षेण Cr; एकस्यापि CN (var.); कुवृक्षस्य CV (var.) ; सुष्क° or °वृक्षेण Cr (var.).
(*b*) कोटरस्थेन (कोठ° CRT) CN (but CNN, CNG, CRT as above), Hit*; कोटरस्थन° CN (var.) ; कोटरस्थित° SH ; वह्नित (वं°) CS (var.) ; वन्हिना CV (var.), SRK, SRS.
(*c*) दहते CN (var.) ; दह्येत CV (var.) ; वह्नित [द°] CS (var.) ; तदवनं CS (var.) ; काननं [त°] SRS; च [तद्] IS; न [तद्] CV (var.); हि [तद्] CN (var.) ; सर्वे CN (var.), CV (var.) ; सर्व: CS (var.).
(*d*) दुष्पुत्रेण SRK; कुपुत्रे न IS ; कुल CV(var.); तथा [य°] CV (var.), CN (var.), CL (var.).

As a single dried tree, if on fire, sets a whole forest on fire, so does a bad son destroy a whole family. (K. Raghunathji's translation).

7666

एकेन संधिः कलहोऽपरेण
कार्योऽभितो वा प्रसमीक्ष्य वृद्धिम् ।
एवं प्रयुञ्जीत जिगीषुरेता
नीतीर् विजानन्नहितात्मसारम् ॥

(अ) Bhaṭṭikāvya 966 (=12. 35).

(*b*) कार्यं° Bhaṭṭi° (var.).

(*c*) °रेतां Bhaṭṭi° (var.).

(*d*) नीतिं Bhaṭṭi° (var.).

Indravajrā metre.

Carefully considering the growth that results either way, peace has to be made with one, and war continued with the other. One wishing prosperity should thus apply the principles of polity ascertaining the strength of self and the enemy. (S. and K. Roys's translation).

7667

एकेन स्मितपाटलाधररुचो जल्पन्त्यनल्पाक्षरं
वीक्षन्तेऽन्यमितः स्फुटत्कुमुदिनीफुल्लोल्लसल्लोचनाः ।
दूरोदारचरित्रचित्रविभवं ध्यायन्ति चान्यं धिया
केनेत्थं परमार्थतोऽर्थवदिव प्रेमास्ति वामभ्रुवाम् ॥

(अ) P (Pts 1. 136, PtsK 1. 152).

(आ) SR 350. 77 (a. P), SSB 229. 77, IS 1411, GVS 313.

Śārdūlavikrīḍita metre.

With one man they speak sweetly for long with their red lips all in a smile; they gaze (lovingly) at another with eyes sparkling like a full-blown lily; they have in their minds another who is colourful by his skill in gambling at dice; with whom are the charming-browed damsels truly in love, as is wealth with men? (A. A. R.).

एकेन हि see also एकेनापि and एकेनैव.

एकेन हि सुवृक्षेण see No. 7684.

7668

एकेनांशेन धर्मार्थः कर्तव्यो भूतिमिच्छता ।
एकेनांशेन कामार्थ एकमंशं विवर्धयेत् ॥

(अ) MBh (MBh [Bh] 13. 129. 19).

(आ) VS 3000 (a. Vyāsamuni).

(इ) SS (OJ) 268.

(*a*) धर्मार्तौ MBh (var.); धर्मतः or धर्मथः or धर्मापः SS (OJ) (var.); धर्मस्तु VS.

(*b*) चर्तव्यो [क°] MBh (but in some texts कर्तव्यौ); धर्ममिच्छता MBh (var.).

(*c*) कर्मतः or कर्मथ SS (OJ) (var.); कामश्च VS; कामाद्वा or काकाश्च or धर्मार्थिम् MBh (var.).

(*d*) (अ)प्येकम् MBh (var.), VS.

Desiring well-being one should reserve one part for *dharma*, one for pleasure and the third for investment. (Raguvīra's translation).

7669

एकेनाक्ष्णा परिततरुषा वीक्षते व्योमसंस्थं
भानोर्बिम्बं सजललुलितेनापरेणात्मकान्तम् ।
अह्नश्छेदे दयितविरहाशङ्किनी चक्रवाकी
द्वौ संकीर्णौ रचयति रसौ नर्तकीव प्रगल्भा ॥

(आ) Skm (Skm [B] 2074, Skm [POS] 5. 15. 4) (a. Madhu), JS 249 12 (a. Candraka), ŚP 3596 (a. Candraka), VS 1916 (a. Candraka), RJ 1050 (a. Candra), SG 360 (a. Campaka), Vidy 172 (a. Madhu), SuSS 141, Any 71. 152, SR 296. 8 (a. Candraka or Candaka), SSB 138. 10 (a. Candraka), AAS 2. 7, KHpk 169. 191, Daś 222. 4-7, Sar 5. 495.

(*a*) एकेनार्कं हुतवहशिखापाटलेनास्तसंस्थं Skm, Vidy; एकेनार्कं प्रकटित° AAS; एकेनार्कं प्रति° Sar; प्रविततरुषा ŚP, RJ (var.), SR, SSB, KHpk, Daś; परिणतरुषा VS;

प्रकटितरुषा Any; पाटलेनास्तसंस्थं (°स्थां Sar) JS, VS, Any, AAS, Sar ; लम्बमानं ŚP, RJ, SG, SR, SSB, Sar.

(*b*) पश्यत्यर्कं कुमुदविशदेनापरेण स्वकान्तम् VS ; पश्यत्यक्ष्णाश्रुजल° Any ; पश्यत्यक्ष्णा Skm, Vidy, Sar, AAS ; पश्यत्यर्कं JS ; पश्यत्यन्यं (°न्ते) VS (var.) ; सजललुलितेनापरेण (जलविलुलिते° ŚP, SR, SSB) स्वकान्तम् Skm, JS, ŚP, Vidy, RJ, SR, SSB, Daś (var.) ; जलह्रुतरुचा चापरेण स्वकान्तम् SG.

(*d*) तौ [द्वौ] Sar.

Mandākrāntā metre.

With one angry eye she gazes on the orb of the sun as it tarries on the horizon; with the other, dimmed by her tears, she looks on her soul's beloved; thus the mate of the *cakravāka*, feeling the approach at nightfall of separation from her dear one, expresses two emotions, even as a clever actress. (A. B. Keith's translation in his *Sanskrit Drama*, p. 169).

एकेनाक्ष्णा प्रविततरुषा see No. 7669.

7670*

एकेनापाति लत्ता पतिवपुषि परेणापि पीतः पिता ते
भ्रातान्येनापि शप्तस्त्रिभुवनतलतोऽन्येन निर्वासितासि ।
सद्यः श्रीवीरभूपस्तृणमिव मनुते त्वां सरोजालये यन्
मातस्तज्जातिमात्रप्रणयिनि मयि तन्मा स्म कोपं विदध्याः ॥

(श्रा) PV 97 (a. Rājaśekhara), AlK 681. 4-7. Cf. No. 7671.

(*a*) तव व° AlK.

(*b*) वान्येन [ऽन्ये°]AlK.

(*c*) एकोऽयं धीरभूभृद् गणयति तृणवत्त्वं सरोजालये चेन् AlK ; °भूमतृ° PV (MS).

(*d*) मा कोपमेवं वि° AlK.

Sragdharā metre.

A *lattā* was thrown by one Brāhmaṇa on the body of your husband, by another your father the sea was drunk up, your brother [the moon] was cursed by another ; you were expelled from the three worlds by another; now that king Śrī-Vīra considers you a straw, oh! Lakṣmī, residing in the lotus; do not, oh! mother, show anger to me for the reason that I merely belong to that class (of Brāhmaṇa-s). (A. A. R.).

7671

एकेनापाति लत्ता पतिवपुषि परेणापि पीतोऽस्ति तातो
भ्राता शप्तः परेण त्रिभुवनतलतोऽन्येन निष्कासितासि ।
छन्नं गेहं परेणाऽऽकलि च तदपरेणास्ति सापत्न्यशीला
तस्मान्नित्यं द्विजेभ्यो मधुरिपुमहिले त्वं वियुक्तासि मन्ये ॥

(श्र) Cr 2128 (CRB 4. 18). Cf. No. 7670.

(*a*) पीतापि ताते CRB.

(*b*) शस्तः CRB.

Sragdharā metre.

By one (Brāhmaṇa) a *latta* was thrown violently on the body of your husband[1], by another one your father[2] was drained in a gulp, your brother[3] was cursed by another, you were banished from the three worlds by another, your house was broken by another, and another has made you a co-wife of your husband ; therefore, methinks, oh ! Lakṣmī, wife of the enemy of (the demon) Madhu, you are ever separated from the twice-born people [Brāhmaṇa-s] (out of enmity).

1. Viṣṇu. 2. The sea.
3. The moon.

एकेनापि see also एकेन हि and एकेनैव.

एकेनापि कुवृक्षेण see No. 7684.

7672

एकेनापि गुणवता
जातिविशुद्धेन चारुवृत्तेन ।
स्वकुलमलंकृतमखिलं
मुकुटं मुक्ताफलेनेव ॥

(श्र) P (PtsK Pr 9). Cf. Nos. 7665, 7673,

7677, 7680, 7681, 7682, 7683, 7684, 7725-27.

(आ) IS 1413.

Āryā metre.

An only son who has good qualities, who is high-born, who performs noble acts is an ornament of the whole family, similarly as a pearl which is an ornament of the whole diadem.

7673

एकेनापि गुणवता विद्यायुक्तेन साधुना ।
कुलं पुरुषसिंहेन चन्द्रेणेव प्रकाश्यते ॥

(अ) Cr 2129 (CNI I 175). Cf. Nos. 7665, 7672, 7677, 7680, 7681, 7682, 7683, 7684, 7725-27.

(*c*) °सिंहं न: CNI I.

(*d*) चन्द्रेनेव CNI I.

By one (son) alone who has good qualities, endowed with learning and of a good disposition, by that best of (lion among) men, the family is rendered famous ; similarly (the world is rendered brilliant) by the moon.

7674

एकेनापि गुणेनर्द्धो लभते स्पृहणीयताम् ।
काकल्यैव पिको लोकैर् मोद्यते मलिनोऽप्यसौ ॥

(आ) SSB 476. 300 (a. Saṁgrahītṛ).

(*c*) लोकैर् SSB; (suggested change : लोकैर्).

By one merit alone the man who is prosperous becomes a person who is much sought after ; the cuckoo becomes an object of joy to the people simply because of his sweet voice, though he is a *malina* [dark in colour *or* : possessed of vices]. (A. A. R.).

7675

एकेनापि गुणेनाहो स्पृहणीयो नरो भवेत् ।
कलाभृत्येन रुचिरश् चन्द्रो दोषाकरोऽपि सन् ॥

(आ) SSB 476. 307 (a. Saṁgrahītṛ).

By possessing one virtue only, indeed, a man becomes a desirable person; by the possession of (bright) digits[1], the moon is pleasing though he is a *doṣākara* [a mine of faults *or* : maker of the night]. (A. A. R.).

1. *kalā* : skill in fine arts (in the case of a man).

एकेनापि न सूरेण see No. 7685.

7676

एकेनापि पयोधिना जलमुचस्ते पूरिताः कोटिशो
जातो नास्य कुशाग्रलीनतुहिनश्लक्ष्णोऽपि तोयव्ययः ।
आहो शुष्यति दैवदृष्टिवलनादम्भोभिरम्भोमुचः
संभूयापि विधातुमस्य रजसि स्तैमित्यमप्यक्षमाः ॥

(आ) SkV 1047, Skm (Skm [B] 1677, Skm [POS] 4. 8. 2) (a. Śabdārṇava), Prasanna 70*c*, cf. Kav p. 110.

(*a*) एकेनैव [ए°] Skm, Prasanna ; कोटिशः पूरिता Prasanna.

(*b*) °हिनस्वल्पोऽपि Skm, Prasanna.

(*c*) दैवदुर्विलसितैर् Skm; अम्भोधिर् Skm, Prasanna.

(*d*) रजसः Skm, Prasanna.

Śārdūlavikrīḍita metre.

From a single ocean clouds are by the thousands filled, / nor is its water thereby lessened by as much / as the dew upon a grass-blade. / Yet, if one day by chance it should dry up, / all clouds together with their waters / would be unable even to wet down its dust. (D. H. H. Ingalls's translation).

7677

एकेनापि विनीतेन सुतेनोद्ध्रियते कुलम् ।
गङ्गावतारणापार- प्रथं पश्य भगीरथम् ॥

(अ) SMH 2. 45. Cf. Nos. 7665, 7672,

7673, 7680, 7681, 7682, 7683, 7684, 7725-27.

(*b*) सुतेनोद्धृयते SMH (but SMH [KM] as above).

By one son alone who is well behaved the (whole) family is elevated; look at Bhagīratha, who became highly famous by causing the descent of the divine river Gaṅgā. (A. A. R.).

7678-79

एकेनापि सुधीरेण सोत्साहेन रणं प्रति ।
सोत्साहं जायते सैन्यं भग्ने भङ्गमवाप्नुयात् ॥
अत एव हि वाञ्छन्ति भूपा योधान् महाबलान् ।
शूरान् धीरान् कृतोत्साहान् वर्जयन्ति च कातरान् ॥

(अ) P (PP 4. 37-38, Pts 4. 41-42, PtsK 4. 43-44, PM 4. 29-30).

(आ) SRM 2. 2. 706, Subh 37 (No. 7678), IS 1414-15.

(*c*) सोत्सहं P (var.).

One bold and plucky fighter / will give an army pluck: / one broken, routed blighter / diffuses evil luck.

This is the very reason why / kings look for sturdy fighters, / heroic, dauntless, stone-wall men, / and shun the cowardly blighters. (A. W. Ryder's translation).

7680

एकेनापि सुपुत्रेण जायमानेन सत्कुलम् ।
शशिना चैव गगनं सर्वदैवोज्ज्वलीकृतम् ॥

(आ) SR 90. 9, SSB 373. 9. Cf. Nos. 7665, 7672, 7673, 7677, 7681, 7682, 7683, 7684, 7725-27.

By one good son alone who is born in a noble family, the latter is made resplendent always as is the sky made always bright by (one) moon alone. (A. A. R.).

7681

एकेनापि सुपुत्रेण विद्यायुक्तेन साधुना ।
आह्लादितं कुलं सर्वं यथा चन्द्रेण शर्वरी ॥

(अ) Cr 209 (CV 3. 16, CS 1. 47, CvTb 3. 7, CvH, 3. 6, CvL II 3. 5, CNG 100, CnT II 4. 4, CnT III 3. 4, CnT VI 42, CPS 80. 72). (Variant of No. 7682). Cf. Nos. 7665, 7672, 7673, 7677, 7680, 7682, 7683, 7684, 7725-27.

(आ) SRHt 91. 8 (a. P), SRK 120. 8 (a. Kalpataru), SMa 1. 68, SR 90. 4, SSB 373. 4, IS 1416.

(इ) TK (OJ) 18.

(*a*) एकेन CS (var.).

(*b*) धीमता [सा°] SRHt ; भासते [सा°] SRK, SMa, SR, SSB ; साधन CS (var.).

(*c*) आल्हादितं CV (var.) ; कुलं पुरुषसिंहेन (°सिंघेन) CS, CvTb, CvH, SRHt, SRK, SMa, SR, SSB.

(*d*) चन्द्रेणैव (°णेव °णव) प्रकाश्यते (°स्य° CvTb ; °श्रेत्ये ; °श्रेते ; हि शर्वरी (सर्वरी) SRK, SR, SSB ; विभावरी SMa) CS, CvTb, SRHt, SRK, SMa, SR, SSB.

A single good son who is learned and virtuous glorifies the whole family, similarly as the moon glorifies the night.

7682

एकेनापि सुपुत्रेण विद्यायुक्तेन साधुना ।
कुलमुज्ज्वलतां याति चन्द्रेण गगनं यथा ॥

(अ) Cr 210 (CL VII. 3, CR VII. 57), GP 1. 114. 56. (Variant of No. 7681). Cf. Nos. 7665, 7672, 7673, 7677, 7680, 7681, 7683, 7684, 7725-27.

(आ) SSSN 104. 7 (a. P), Sama 1 ए 9, SRM 1. 1. 36.

(इ) TK (OJ) 18.

(*b*) विद्वानं युक्तेन साधुनां CL (var.) ; धीमता [सा°] GP, SSSN; शोभते [सा°] Sama ; भासते [सा°] SRM.

(*c*) कुलमाभासते सर्वं CR (but कुलमुद्धा° CRC); कुलं (ल° CL [var.]) पुरुषसिंहेन GP, CL (var.), SSSN, Sama, SRM.

(*d*) यथा चन्द्रेण शर्वरी Sama; चन्द्रेणेव हि शर्वरी SRM ; चन्द्रेणैव प्रकाश्यते (°णेव° ; °स्यते ; °शितं) CL (var.).

A single good son who is learned and virtuous makes the (whole) family resplendent, even as (a single) moon does the sky.

7683

एकेनापि सुपुत्रेण सिंही स्वपिति निर्भयम् ।
सहैव दशभिः पुत्रैर् भारं वहति गर्दभी ॥

(अ) Cr 211 (Cv 3. 4, CL "L", CNP II 280, CNI I 173, CNM 123, CNMN 90, [cf. CnT III 3. 4]), Śto 326. 12. Cf. Nos. 7665, 7672-73, 7677, 7680–82, 7684, 7725–27, 7730.

(आ) SRK 175. 12 (a. H), Sama 1 ए 5, SMa 1. 69, SRS 2. 2. 53, SPR 977. 3 (a. C), SR 90. 8, SSB 373. 8, Subh 190 and 202, IS 1447.

(*a*) एकेनैव [ए°] CNM, CNMN, Sama ; सत्पुत्रेण CNP II ; सपुत्रेण Śto (var.).

(*b*) सिंह स्वैवचा CNI I ; सिंधी CNM ; वसति [स्व°] CNMN ; निर्थ(र्भ)या CNM.

(*c*) स एव CNP II; सहापि SRS ; बहुभि: [द°] Cv (var.) ; पुत्रै CNI I ; पुत्रैः Sama.

(*d*) भारि वहती रासभी CNI I ; वहिति Śto (var.) ; गर्दभि: CNP II ; रासभी Śto (var.), SRS, SR, SSB, SRK.

A she-lion sleeps without fear with a single son; (whereas) a she-ass carries burden with her ten sons.

7684

एकेनापि सुवृक्षेण पुष्पितेन सुगन्धिना ।
वासितं तद्वनं सर्वं सुपुत्रेण कुलं यथा ॥

(अ) Cr 212 (CV 3. 14, Cv 3. 3, CN 11, CS 2. 89, CL "M", CR 7. 58, CnT II 4. 5, CnT III 3. 5, CnT VI 43, CnT V 45, CnT VII 1, CPS 80. 71, [cf. CNH 14, CNW 27]), GP I. 114. 57, Hitopadeśa in MS form in ZDMG 61. 352. Cf. Nos. 7665, 7672, 7673, 7677, 7680–83, 7725-27, 7730.

(आ) SH 1498, SMa 1. 67, Sama 1 ए 12, SRK 120. 2 (a. Sphuṭaśloka), SR 90. 2 (a. C), SSB 373. 2, IS 1418.

(इ) TK (OJ) 20.

(*a*) एकेन वनव(वृ)क्षेण CN (var.); एकेन हि SRK, Sama, SR, SSB, Subh ; ऐके CS (var.); सुपुष्पेण Cv (var.) ; सुपुत्रेण Cv (var.).

(*b*) दह्यमानेन गन्धिना CV(var.) ; पष्पतेन (पु°) CL (var.), Cv (var.) ; वासितेन CV(var.).

(*c*) वनम् (नवम्) आभसने सर्वं CR ; वनं सुवासितं (शोभते हि वनं GP [var.]) सर्वं CRT, GP ; वास्यते CN (var.), CS (var.), SH; वासित CS (var.) ; मूपिष्टं CN (var.) ; आमोदतेव° (°द्यते) Cv (var.), CL (var.) ; आमोलीतं (°दितं) व° CL (var.) ; स्याद् [तद्] CV (var.), CN (var.) ; वद् [तद्] IS ; तवनं [तद् व°] CS (var.), CS (var.).

(*d*) सत्पुत्रेण SH ; तथा CN (var.).

A single fine fragrant tree in bloom fill up the whole forest with pleasant odour ; similarly a single good son adorns the whole family.

7685

एकेनापि हि शूरेण पादाक्रान्तं महीतलम् ।
क्रियते भास्करेणेव स्फारस्फुरिततेजसा ॥

(अ) BhŚ 220.

(आ) SRK 51. 3 (a. Sabhātaraṅga), SSV 1665, SR 78. 1, SSB 351. 1, IS 1419, Pr 365.

(*a*) अपीह (°पिह) BhŚ (var.); न [हि] BhŚ (var.); सूरेण BhŚ (var.).
(*b*) पदाक्रातं (°ता) BhŚ (var.); क्षमातलं or रसातलं BhŚ (var.).
(*c*) क्रियंते BhŚ (var.); भास्करेणैव BhŚ (but BhŚ var. as above); भास्करस्येव (°रण्णव) BhŚ (var.), SRK.
(*d*) स्फारस्फरितलोचना: (°रं स्फ°) BhŚ (var.); स्फुटं or स्फुरत् or स्फुर (°रं) or फर: [स्फा°] BhŚ (var.); स्फुरति or °स्फरित° or °स्फूरित or स्फूरति BhŚ (var.); °तेजसां (°सि) BhŚ (var.).

As the sun though alone illuminates the whole world by the spread of dazzling light, so a single hero can also subdue the entire globe by dint of his matchless valour. (P. G. Nath's translation).

एकेनार्कं प्रकटितरुषा see No. 7669.

एकेनार्कं प्रविततरुषा see No. 7669.

एकेनार्कं हुतवहशिखापा° see No. 7669.

एकेनैव see also **एकेन हि** and **एकेनापि**.

7686*

एकेनैव चिराय कृष्ण भवता गोवर्धनोऽयं धृत:
श्रान्तोऽसि क्षणमास्व सांप्रतममी सर्वे वयं दध्महे ।
इत्युल्लासितदोष्णि गोपनिवहे किंचिद् भुजाकुञ्चन-
न्यञ्चच्छैलभरार्दिते विरमति स्मेरो हरि: पातु व: ।।

(आ) Skm (Skm [B] 297, Skm [POS] 1. 60. 2), PG 265 (a. Śaraṇa).
(*b*) क्षणमास्व or क्षणमाशु PG (var.).
(*d*) विरुवति PG; दरवति PG (var.).

Śārdūlavikrīḍita metre.

All alone, oh! Kṛṣṇa, you have been holding for long the Govardhana mountain (like an umbrella), you must be tired; take rest for a short period, we will now all together hold it—when the cowherds then stretched their hands, Kṛṣṇa slightly let fall the weight of the mountain on them by lowering his hand ever so slightly; but as they were (greatly) afflicted by that he smiled and desisted; may that Hari [Kṛṣṇa] protect you all. (A. A. R.).

एकेनैव पयोधिना see No. 7676.

7687

एकेनैव हि कश्चिद्
गुणेन जगति प्रसिद्धिमुपयाति ।
एकेन करेण गज:
करी न सूर्य: सहस्रेण ।।

(आ) SRHt 199. 140 (a. Prakāśavarṣa).

Āryā metre.

By one virtue alone a person attains fame in this world; an elephant becomes *karī* [possessor of *kara* 'hand', i.e., trunk] by one *kara* [trunk], but not so the sun by his thousand *kara-s* [rays]. (A. A. R.).

7688*

एकेनोद्धृत्य खड्गं हृदि पतितमिषुं पाणिनैकेन भञ्जन्
भ्रूभेदालंकृतास्य: सरभसनयन: स्पष्टदष्टाधरोष्ठ: ।
भीतै: क्रव्यादवृन्दैरनुपहततनु: कुञ्जरेन्द्रोपधान:
शेते योधप्रधानो यदि मरणमिदं लभ्यते किं जयेन ।।

(आ) JS 325. 50.
(*c*) °वृन्दै° JS.

Sragdharā metre.

With one hand he raises his sword and plunges it into the enemy's heart, with the other he breaks the (enemy's) arrow; his face is adorned with the knitting of the eye-brows, his eyes dart fire and firmly he bites his lips (to suppress pain); thus this best of warriors lies on the battlefield having a lordly elephant for a pillow, with his body untouched by beasts of prey as they were afraid to approach him—if thus death is experienced, of what use is victory? (A. A. R.).

एके भेजुर्यतिकरगतास् see No. 7654.

7689*

एकेयं रसना न शब्दमभजद् भेजेऽनुवारं परा
नेत्रं किंचिदनूरुसङ्गमभवज्जातोरुसङ्गं परम् ।
रागः कश्चन निर्जगाम हृदयात् तस्थौ तथैवापरो
बाह्ये सत्पुलकोऽन्तरे विपुलको जातोऽङ्कभूसंभ्रमः ॥

(अ) Kṛkā 80.

Śārdūlavikrīḍita metre.

This one tongue did not utter a sound, but the other was frequently noisy; one eye was not directed towards her legs, but the other was fully attached; one *rāga* [feeling] came out of the heart, the other remained quiet; outwardly there was horripilation but inwardly there was no sensation. (A. A. R.).

एकेव काचिन् see No. 7703.

7690*

एके वारिनिधौ प्रवेशमपरे लोकान्तरालोकनं
केचित् पावकयोगितां निजगदुः क्षीणेऽह्नि चण्डार्चिषः ।
मिथ्या चैतदसाक्षिकं प्रियसखि प्रत्यक्षतीव्रातपं
मन्येऽहं पुनरध्वनीनरमणीचेतोऽधिशेते रविः ॥

(आ) VS 1902 (a. Indulekhā), SuMañ 179. 10-13, SSkṛP 14-15.

Śārdūlavikrīḍita metre.

Some people say that when the day comes to an end the rays of the sun enter the ocean, others that he visits other worlds, some others that he unites himself with the fire; dear friend, all these surmises are without testimony; I think that the sun lies in the minds of the wives of travellers who are on the way, as they [the minds] are visibly rendered very hot (with the pangs of separation). (A. A. R.).

7691

एकेषां वाचि शुकवद् अन्येषां हृदि मूकवत् ।
हृदि वाचि तथान्येषां वल्गु वल्गन्ति सूक्तयः ॥

(अ) P (Pts 1. 62, PtsK 1. 71).

(आ) IS 1420.

(*d*) सूक्तयः PtsK.

Beautiful speech of some, as of parrots, sounds nicely in their mouths; of some others, as of mutes, in their hearts; and of (still) some others again, in their mouths and in their hearts.

7692

एके सत्पुरुषाः परार्थघटकाः स्वार्थं परित्यज्य ये
सामान्यास्तु परार्थमुद्यमभृतः स्वार्थाविरोधेन ये ।
तेऽमी मानुषराक्षसाः परहितं स्वार्थाय निघ्नन्ति ये
ये तु घ्नन्ति निरर्थकं परहितं ते के न जानीमहे ॥

(अ) BhŚ 221, Cr 1292 (CRB 4. 29).

(आ) Skm (Skm [B] 2338, Skm [POS] 5. 68. 3) (a. BhŚ), JS 60. 33, ŚP 465 (a. BhŚ), RJ 1477, SH 736 (a. BhŚ), Vidy 348 (a. BhŚ), SPR 19. 401 (a. (BhŚ), SSV 556, SKG *f.* 17*a*, SSD 2 *f.* 128*a*, SRRU 640, SSH 1. 85, SRM 2. 2. 45, SSkṛ 47, SR 61. 266 (a. BhŚ) and 383. 262 (a. ŚP), SSB 326. 275 (a. BhŚ), IS 1460, Subh 309, Pr 366, NT 167, ŚKDr *ad* मध्यस्थ.

(*a*) ते तावत्कृतिनः [ए° स°] Skm, JS, SH, SSV; एते SR 383, SRM, B_2 $EF_{4,5}$ $HJ_{1,3}$ $W_{3,4}$ Y_{2-8} TGM in BhŚ, RJ; ते ते [एके] Vidy; ये ते W_2 F_3 J_2 in BhŚ; ते ते ŚKDr; ये के W_1 in BhŚ; °घटका स्वार्थान् NT; स्वार्थस्य वा(बा)धेन ये ŚKDr; स्वार्थान् $DF_{2,5}$ $Y_{1,2-8}$ $T_{1,2}$ GM in BhŚ, JS, RJ; ते [ये] CRB, A_3B_1 E_{05t} Y_3 W_1 in BhŚ; रे [ये] J_{it} in BhŚ.

(*b*) मध्यस्था: परकीयकार्यकुशला: स्वा° ŚKDr ; परार्थ उद्यम° Y_3 G_{2t} in BhŚ ; °पर: [°भृ°] CRB ; स्वार्थाविरोधेन A_3 in BhŚ ; स्वार्थानि° J_1 in BhŚ ; स्वर्थानु° $M_{4,5}$ in BhŚ ; °रोधाश्च CRB.

(*c*) ते वै Y_6 in BhŚ ; मानव° Vidy ; मानस° Y_7 in BhŚ ; परधनं M_4 in BhŚ ; ये (यै: F_4 in BhŚ, ŚKDr ; य: RJ) स्वार्थतो हृन्यते ŚKDr, E_{3t} $F_{4t,v}$ in BhŚ, RJ ; विघ्नन्ति IS.

(*d*) ते Y_3 in BhŚ ; निघ्नंति $J_{1,2}$ $WG_{1,2,3c5}$ M in BhŚ, SPR, SRRU, SRM ; तद्घ्नन्ति IS ; ते हंति T_2 in BhŚ ; °रनर्थकं $M_{3,5}$ in BhŚ ; °रर्थक: B_1 in BhŚ ; न [ते] IS ; ये[ते] A_3 in BhŚ ; लोके न [ते के न] $J_{1,2}$ in BhŚ.

Virtuous persons sacrifice their own interests for the good of others ; whereas ordinary men are inclined to benevolent acts when they do not slash their personal good. Wicked persons ruin the prospects of others in the hope of self-interest ; but what are they who trouble others without any advantage to themselves is not known to me. (P. G. Nath's translation).

7693

एकैकमक्षविषयं भजताममीषां
संपद्यते यदि कृतान्तगृहातिथित्वम् ।
पञ्चाक्षगोचररतस्य किमस्ति वाच्यम्
अक्षार्थमित्यमलधीरधियस् त्यजन्ति ॥

(अ) AS 88. (Cf. Nos. 7694, 7696, 7701).

(*c*) °जीवस्य [°रतस्य] AS (KM) (var.).

Vasantatilakā metre.

If pampering to one sense entails those people to be guests at the residence of Yama[1] [i.e., hell], need we say that of those who indulge in pampering to all the five senses ? Hence men of courage with pure minds abandon (pampering to) the objects of senses. (A. A. R.).

1. God of death,

7694

एकैकशोऽपि निघ्नन्ति विषया विषसंनिभा: ।
क्षेमी तु स कथं नु स्याद् य: समं पञ्च सेवते ॥

(अ) KN (KN [ĀnSS] 1. 48, KN [TSS] 1. 48, KN [BI] 1. 46). Variant of No. 7696. (Cf. Nos. 7693 and 7701).

(आ) IS 1421.

(*a*) °शो विनि° KN (BI).

(*c*) नु [तु] KN [BI] ; कथां वा KN [BI].

Each of these five poison-like sense-objects[1] is enough to destroy a man separately. How then can that person expect to reap good, who is enslaved simultaneously to these five. (M. N. Dutt's translation).

1. Cf. KN (BI) 1. 40.

7695

एकैकशो युवजनं
विलङ्घमानाक्षनिकरमिव तरला
विश्राम्यति सुभग त्वाम्
अङ्गुलिरासाद्य मेरुमिव ॥

(आ) ĀrS 2. 144.

Āryā metre.

Rejecting [passing over] one young-man after another, this charming lady rests on [loves] you alone, oh ! fortunate man, having come across you ; just as the finger passes over one bead after another in a rosary and comes to rest, having reached the central big bead. (A. A. R.).

7696

एकैकशो विनिघ्नन्ति विषया विषसंनिभा: ।
किं पुन: पञ्च मिलिता: न कथं नाशयन्ति हि ॥

(अ) Śukranīti 1. 108. Variant of No. 7694. (Cf. Nos. 7693 and 7701).

Sensual organs with their objects are like poisonous things, they harm a person badly even when indulged in singly, if all the five senses are combined together, how will they not indeed destroy a person ? (A. A. R.).

7697

एकैकस्य यदादाय पुष्पस्य मधु संचितम् ।
किंचिन् मधुकरीवर्गैस् तदप्यश्नन्ति निर्घृणाः ॥

(अ) AS 552. Cf. Nos. 7487, 7492, 7701.

(*c*) °वर्गे AS (var.).

(*d*) निर्घणा: or निघृणा (°णः) AS (var.).

From one flower after another (with great trouble) a little honey has been gathered by a swarm of bees; pitiless people eat even this (more shame on them !). (A. A. R.).

7698**

एकैकस्य शरस्यैव चतुष्पक्षाणि योजयेत् ।
षडङ्गुलप्रमाणेन पक्षच्छेदं च कारयेत् ॥

(आ) ŚP 1772.

For each of the arrows one should attach four feathers; the feathers should be cut so as to have a length of six fingers' breath. (A. A. R.).

7699*

एकैकस्योपकारस्य प्राणान् दास्यामि ते कपे ।
प्रत्यहं क्रियमाणस्य शेषस्य ऋणिनो वयम् ॥

(आ) SuM 9. 31.

For each of the help rendered by you, oh ! monkey (chief), I shall offer my life; for the further service that you render every day, for this remainder, we owe an (eternal) debt to you ! (A. A. R.).

7700

एकैकातिशयालवः परगुणज्ञानैकवैज्ञानिकाः
सन्त्येते धनिकाः कलासु सकलास्वाचार्यचर्याचणाः ।
अप्येते सुमनोगिरां निशमनाद् बिभ्यत्यहो श्लाघया
धूते मूर्धनि कुण्डले कषणतः क्षीणे भवेतामिति ॥

(आ) VS 492 (a. [?] Bhaṭṭa-Bāṇa), SR 72. 59, SSB 343. 59 (a. Bhaṭṭa-Bāṇa), (cf. Kav p. 47).

Śārdūlavikrīḍita metre.

Excelling one another (in merits), clever in understanding the merits of others, there are these rich men who are capable of assuming the role of teachers in all fine arts; they become frightened, oh ! wonder, on hearing the praise of learned people; for, were they to nod their heads (in appreciation) their ear-rings might loose weight by rubbing against the cheeks ! (A. A. R.).

7701

एकैकोऽसंख्यजीवानां घाततो मधुनः कणः ।
निष्पद्यते यतस्तेन मध्वश्नाति कथं बुधः ॥

(अ) AS 550. Cf. Nos. 7693, 7694, 7696.

(आ) SPR 146. 39.

(*b*) घातितो AS (var.).

(*d*) मध्वस्यति AS, SPR ; मध्यश्यति AS (var.).

Each drop of honey is obtained by the destruction of innumerable living creatures; such being the case how is it that a wise man consumes honey ? (A. A. R.).

7702

एकैव कविता पुंसां ग्रामायाश्वाय हस्तिने ।
अन्ततोऽन्नाय वस्त्राय ताम्बूलाय च कल्पते ॥

(आ) SRK 252. 21 (a. Prasaṅgaratnāvalī). IS 7781.

One (good) poem alone is sufficient to bring to men a village, a horse, an elephant, food, raiment and (luxuries such as) betel rolls till the end (of one's life). (A. A. R.).

7703

एकैव काचिन् महतामवस्था
　　सूक्ष्माणि वस्त्राण्यथवा च कन्था ।
कराग्रलग्नाभिनवा च बाला
　　गङ्गातरङ्गेष्वथवाक्षमाला ॥

(अ) BhŚ 222, Vet 12. 3.
(आ) SMJ 1462, SSV 1445, SLP 3. 4, IS 1422, Pr 365.
(*a*) एकेव BhŚ (var.); महती व्यवस्था Vet (var.).
(*b*) सूष्माणि BhŚ (var.); °ण्यपि BhŚ (var.); वापि [वा च] BhŚ (var.), Vet (var.); कण्था: IS.
(*c*) °ग्नाविषया or °ग्ना युवतिश BhŚ (var.); ऽथ [च] Vet (var.); रामा [बा°] BhŚ (var.).
(*d*) °तरङ्गे स्फटिकाक्षमाला or वा च माला Vet (var.); °ष्वपि चक्ष° BhŚ (var.).

Upajāti metre (Indravajrā and Upendravajrā).

The same is the mental poise of the great, whether they are clad in fine clothes or torn garments; whether a girl in budding youth is in his grasp or a rosary of beads (while he stands in meditation) amidst the waves of the (holy) Gaṅgā. (S. Bhaskaran Nair's translation).

7704

एकैव दण्डनीतिस् तु　विद्येत्यौशनसाः स्थिताः ।
तस्यां हि सर्वविद्यानाम्　आरम्भाः संप्रतिष्ठिताः ॥

(अ) KN (KN [ĀnSS] 2. 5, KN [TSS] 2. 5, KN [BI] 2. 5).
(*b*) औशनसी स्थितिः KN (BI).
(*c*) तस्यान्तु KN (BI).
(*d*) समुदाहृताः KN (BI).

According to the *followers*[1] of Uśanas [*auśanasa-s*] there is only one division of learning, namely, *daṇḍanīti*; and it has been said, that the origin of all other kinds of learning lies in this one. (M. N. Dutt's translation of KN [BI]).

1. M. N. Dutt has: "the school of Uśanas" [*auśanasī*].

7705

एकैव संगमे बाला　वियोगे तन्मयं जगत् ।
कृतोपकार एवायं　वियोगः केन निन्द्यते ॥

(आ) VS 1250 (a. Dīpaka).
(*d*) विरहः VS (var.).

When one is in the company of a (beloved) girl, she is only one (individual); but when separated from her, the whole world is pervaded by (innumerable images of) her; thus separation is only a help rendered (by having so many girls). For what reason is it condemned? (A. A. R.).

7706*

एकैव सामृतमयी सुतरामनर्घ्या
　　काप्यस्त्यसौ हिमकरस्य कला यथैव ।
आरोपितो गुणविदा परमेश्वरेण
　　चूडामणौ न गणितोऽस्य कलङ्कदोषः ॥

(आ) JS 65. 7, VS 557, SR 210. 24 (a. JS), SSB 587. 27.
(*a*) °नर्घा VS.
(*b*) शशधरस्य [हि°] VS.

Vasantatilakā metre.

One alone of the digits of the moon is pervaded by nectar, whose value can never be fully estimated; for this (digit) is elevated to his crest-gem by Lord Śiva who is a connoisseur [of merits]; its defect of a black spot is not taken into consideration. (A. A. R.).

7707

एकैव सार्थका चिन्ता धर्मस्यार्थे विचिन्त्यते ।
द्वितीया सार्थका चिन्ता योगिनां धर्मनन्दिनी ॥

(अ) PdP, Bhūmikhaṇḍa 14. 29.

One kind of thought mingled with (the acquisition of) wealth is indulged in (by good people) for the sake of *dharma*; there is the second kind of thought which is *sārthaka* [to obtain the highest] resorted to by sages, which delights *dharma*. (A. A. R.).

7708*

एकैश्वर्ये स्थितोऽपि प्रणतबहुफले यः स्वयं कृत्तिवासाः
कान्तासंमिश्रदेहोऽप्यविषयमनसां यः परस्ताद् यतीनाम् ।
अष्टाभिर्यस्य कृत्स्नं जगदपि तनुभिर्बिभ्रतो नाभिमानः
सन्मार्गालोकनाय व्यपनयतु स वस् तामसीं वृत्तिमीशः ॥

(अ) Māl 1. 1. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2; p. 11).

(आ) Alm 121, SR 7. 100, SSB 12. 87.

(*a*) एकैश्वर्य° Māl (var.), SR, SSB; °फलो Māl (var.), SR, SSB.

(*b*) पुरस्ताद् Māl (var.), SR, SSB.

(*d*) नस् [वस्] Māl (var.), SR, SSB.

Sragdharā metre.

May that lord who, though established in sole supremacy, from which result great blessings to his votaries, himself wears the garment of skin; who, though his body is united with that of his beloved, is at the head of ascetics whose minds are averted from outward objects; in whom there is no ignorance, though he supports the whole world with his eight forms, may he, I say, remove one state of darkness in order that *you*[1] may behold the perfect way. (C. H. Tawney' translation).

1. C. H. Tawney has: 'we' [नस्].

7709*

एको गिरिशः स्वामी
गणता तुल्यैव वल्लभत्वं च ।
किं कुर्मः कर्मगतौ
शुष्यति भृङ्गी विनायकः पीनः ॥

(आ) Skm (Skm [B] 1652, Skm [POS] 4. 3. 2).

Gīti-āryā metre.

There is the one lord and master, the god Śiva; to him all his *gaṇa-s* [followers] are equal and so is his affection for them; what shall we do in the course of destiny? For Bhṛṅgī, the devoted follower, becomes lean [dries up] but Vināyaka, the son of Śiva, is substantial in size. (A. A. R.).

7710

एको गोत्रे पुमान् प्रोक्तः प्राक्तनैः स्वकुटुम्बभृत् ।
एकोऽप्यनेकः पुरुषः परेषां भरणक्षमः ॥

(अ) SMH 12. 45 (SMH [KM] 12. 43).

In a family one alone is spoken of as 'man' by the ancients as he maintains the family (in comfort); though he is only one, a man is considered as many when he is capable of maintaining others. (A. A. R.).

7711

एको जयति सद्वृत्तः किं पुनर्द्वौ सुसंहतौ ।
किं चित्रं यदि तन्वङ्ग्याः स्तनाभ्यां निर्जितं जगत् ॥

(आ) SkV 519, Prasanna 122*a*.

A single individual of good conduct [*or*: well-rounded] reigns supreme; a fortiori, two placed close together. What wonder then that the world is conquered by a slender woman's breasts. (D. H. H. Ingalls's translation).

7712

एको जीवो बहवो देहा
एकं तत्त्वं बहवो मोहाः ।
एका विद्या बहुपाषण्डा
विबुधैः क्रियते किमिति वितण्डा ॥

(अ) Vet 22. 9.

(*a*) देह: or जीवा Vet (var.).

(*b*) एको Vet (var.) ; मोह: or कत्वं [मो°] Vet (var.).

(*c*) एवं वृद्धा (वु[बु]ध्वा) Vet (var.) ; °पाखण्डा Vet (var.).

(*d*) मुर्षैं (=मूर्खैः) क्रियते बहुपाषण्डा Vet (var.).

Mātrāsamaka metre.

Life [soul] is one, many are the bodies, truth is one, many are the delusions; one alone is true learning, many are the nihilists; why do learned people indulge in frivolous arguments? (A. A. R.).

एकोदरपृथग्ग्रीवाः see No. 7714.

7713

एकोदरसमुद्भूता एकनक्षत्रजातकाः ।
न भवन्ति समाः शीले यथा बदरकण्टकाः ॥

(अ) Cr 213 (CV 10. 4, CvL I 8. 26, CvL II 8. 20, CNN 27, CNG 33, CnT I 27, CnT V 77, CPS 126. 49).

(आ) SPR 1017. 5 (a. C), Sama 1 ए 19, IS 1423, Subh 272.

(इ) DhN(P) 173, Ślt (OJ) 53.

(*a*) °समुत्पन्ना CNN, CvL I, Subh.

(*c*) समशि(शी)ला CNN, CvL I ; शीलेर् CV (var.), CPS; शीला CV (var.); शीली Subh; शीलैर् SPR, Sama.

(*d*) बदरिक° CV (var.), CPS; बदरीक° CNN; °कण्टका CV (var.).

Although born from the same womb and under the same stars, (the two) are not of the same character, similarly as the beries and thorns of the *jujube*-tree [*badarī*].

7714

एकोदराः पृथग्ग्रीवा अन्यान्यफलभक्षिणः ।
असंहता विनश्यन्ति भारुण्डा इव पक्षिणः ॥

(अ) P (PP 2. 6, Pts 5. 101 and 5. 102, PtsK 5. 86 and 5. 87, PM 2. 2), Cr 214 (CS 2. 30).

(आ) SPR 1171. 5, IS 1424.

(*a*) एकोदर° (°रा) CS (var.) ; पृथा (°थक्) CS (var.) ; °ग्रीवाः CS (var.).

(*b*) ये (य) चरन्ति महार्णवे (°नवा) CS ; अन्योन्य Pts, PtsK ; °भक्षिणः SPR.

(*c*) असाधिता (°सध्यान्ते ; °सध्यर्त or °साधीत) विनश्यन्ति (न न° or °नसेंति) CS.

(*d*) भारण्डा (भे°) Pts, PtsK ; भैरुण्डा (°ण्डाव्) CS ; ईव CS (var.) ; पक्षिणो (°ण or °णा or °नो) CS.

Bhāruṇḍa-birds will teach you why / the disunited surely die ; / for single-bellied, double-necked, / they took a diet incorrect. (A. W. Ryder's translation).

7715*

एको दाशरथिः कामं यातुधानाः सहस्रशः ।
ते तु यावन्त एवाजौ तावांश्च ददृशे स तैः ॥

(अ) Ragh 12. 45. (Cf A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 190).

(आ) Alm 122, Sar 3. 64.

(*a*) दाशरथी रामो Ragh (var.).

(*d*) तावद्धा (°द्रा Sar) Ragh (var.), Sar.

Granted that Rāma (was all) alone; (and) the demons in thousands; but by then was he seen in the battle (as being), verily, as many as they (were). (R. D. Karmarkar's translation).

7716

एको देवः केशवो वा शिवो वा
एकं मित्रं भूपतिर्वा यतिर्वा ।
एको वासः पत्तने वा वने वा
एका भार्या सुन्दरी वा दरी वा ॥

(अ) BhŚ 223, *d* in Vet after 4. 17 (4. 128) *cd/ab*. Cf. Nos. 7402 and 7721.

(आ) Sama 1 ए 15 *ad/bc* and 2 ए 7 *ad/bc*, SSg 258, SR 172. 814 *ab/dc* (a. BhŚ), SSB 507. 814 *ab/dc*, IS 1425, NT 112 *ac/bd*, TP 391.

(इ) Tantri (OJ) 26 *cd/ba*, TK (OJ) 26.

(*a*) एको देवो भुक्तिदो मुक्तिदो वा BhŚ (var.); जिनो [शि°] BhŚ (var.).

(*b*) हृद्येकं BhŚ (var.); एको Tantri (OJ); मित्रं चैकं or ये को मित्रं BhŚ (var.); पतिर् [य°] Vet.

(*c*) पट्टणे (°ने, °णं; °नं) BhŚ (var.); पत्तनं वा वनं च NT; वनं BhŚ (var.).

(*d*) भार्या चैका or रामा चैका BhŚ (var.); वंशजा वा प्रिया वा [सु°] BhŚ (var.); नारी [भा°] Sama.

Śālinī metre.

It matters not whether one's god be Viṣṇu or Śiva; it matters not whether one's friend be a king or a hermit; it matters not whether one dwells in a city or a wood; it matters not whether one's wife be a fair woman or a cave. (C. H. Tawney's translation in PrC fn. 3 on p. 124).

7717

एको धर्मः परं श्रेयः क्षमैका शान्तिरुत्तमा ।
विद्यैका परमा दृष्टिर् अहिंसैका सुखावहा ॥

(अ) MBh (MBh [Bh] 5. 33. 48, MBh [R] 5. 33. 53, MBh [C] 5. 1022).

(आ) BrDh 2. 15. 2, IS 1426.

(इ) SS (OJ) 40.

(*a*) धर्म BrDh.

(*b*) °रुच्यते SS (OJ).

(*c*) तृप्तिः or तुष्टिः [दृ°] MBh (var.).

Dharma is the one highest good; and forgiveness is the one suppreme peace; knowledge is the one supreme vision [*dṛṣṭir*]; and *ahiṁsā*, the one sole happiness. (P. C. Roy's translation)[1].

1. P. C. Roy has "righteousness" for *dharma*, "benevolence" for *ahiṁsā* and "contentment" [*tṛptir*] for vision [*dṛṣṭir*].

7718

एको न रोपितो यावद् उत्पन्नोऽयं व्रणोऽपरः ।
सत्यः प्रवादो यच्छिद्रेष्व् अनर्था यान्ति भूरिताम् ॥

(अ) KSS (KSS [AKM] 6. 28. 181, KSS [KM] 6. 28. 181), Cf. No. 7579 and क्षते प्रहारा निपतन्ति.

(आ) IS 1427.

Before the first wound is cured, the second appears; true is the proverb that once (one) is in distress (his) ills multiply[1].

1. Misfortune never comes alone.

7719**

एकोना विंशतिः स्त्रीणां स्नानार्थं सरयूं गता ।
विंशतिः पुनरायाता एको व्याघ्रेण भक्षितः ॥

(आ) SR 187. 19, SSB 533. 19, SGPS 179. 4. Variant of No. 7720.

(*b*) गताः SGPS.

Twenty women but *ekonā* [one less *or*: nineteen only] went to the river Sarayū for a bath; twenty returned (home), one was eaten by a tiger[1]. (A. A. R.).

1. A *kuṭāni*-riddle. Answer: *ekonā*=*eka*+*ūnā*=one less; *eko nā*=one man. The twenty women returned home, but the man was eaten by a tiger. Cf. L. Sternbach, *Indian Riddles*......, VIS 67; para 63.

7720**

एकोना विंशतिर्नार्यः क्रीडां कर्तुं वने गताः ।
विंशतिर्गृहमायाताः शेषो व्याघ्रेण भक्षितः ॥

(आ) IS 1428, Subh 324, SRK 154. 30 (a. Sabhātaraṅga). Variant of No. 7719.

(*a*) एकेना Subh ; स्त्रीणां [नार्यः] SRK ; नारी Subh,

(*b*) स्नानार्थशरयुङ्गता SRK.

(*c*) विंशतिः पुनरायाता SRK ; आयातिः Subh.

(*d*) एको [शे°] SRK.

Nineteen women went to the forest to play (there) ; twenty returned ; the rest was eaten up by a tiger[1].

1. A *kūṭāni*-riddle. Answer as in No. 7719 : एको ना (and not usual एक+ऊना) विंशतिर्नार्यः [one man and twenty women].

7721

एको नेता क्षत्रियो वा द्विजो वा
चैका विद्यान्वीक्षिकी वा त्रयी वा ।
एका भार्या वंशजा वा प्रिया वाप्य्
एकं मित्रं भूपतिर्वा यतिर्वा ॥

(आ) SRHt 241. 61 (a. MBh), Sar 2. 50 (p. 171). Cf. Nos. 7402 and 7716.

(*b*) एका विद्याध्यात्मिकी Sar.

(*c*) वा [वाप्य्] Sar.

Śālinī metre.

One leader, a warrior or a Brāhmaṇa ; one branch of learning, logic or the three Veda-s ; one wife, born of a noble family or taken as sweetheart ; one friend, a king or an ascetic. (A. A. R.).

7722*

एकोऽन्ते द्विसमस्त्रिलोचन इति ख्यातश्चतुर्भिः स्तुतो
वेदैः पञ्चमुखः षडाननपिता सप्तर्षिभिर्वन्दितः ।
अष्टाङ्गो नवतुल्य आमरगणे वासो दशाशा दधत्
स्वश्चैकादश सोऽवतान्न विजितो यो द्वादशात्मांशुभिः॥

(आ) SR 6. 61, SSB 9. 53.

(*c*) नव तुल्य SSB.

Śārdūlavikrīḍita metre.

He is one (supreme god at the end of Doomsday) but equal to two (being *ardhanārī*) and well known as the three-eyed god, praised by the four Veda-s, five-faced, father of the six-faced Kumāra, worshipped by the seven sages [Marīci, etc.], possessed of eight forms [earth, water, etc.], equal to the (combination of) nine planets and has for his dress the ten quarters and is himself eleven [Rudra-s], equal in effulgence to the twelve suns—may this god protect us all. (A. A. R.).

7723

एकोऽपि कृष्णस्य कृतः प्रणामो
दशाश्वमेधावभृथेन तुल्यः ।
दशाश्वमेधी पुनरेति जन्म
कृष्णप्रणामी न पुनर्भवाय ॥

(अ) MBh (MBh [Bh] 12. 94* [*ad* 12. 47. 60], MBh [R] 12. 47. 61, MBh [C] 12. 1680), VCsr 7. 7, Gajendravimokṣaṇa 5*a* (in IS).

(आ) IS 1429.

(*a*) सकृत्प्रणामो [कृ° प्र°] VC.

(*b*) °मेधी° [°मेधा°] MBh (var.); °मेधेऽत्र° VC (var.); °भृतेन IS; तुल्यं VC (var.).

(*c*) °मेधात् VCsr (var.); एव [एति] VCsr (var.).

(*d*) कृष्णे रताः कृष्णमनुस्मरंति MBh (var.); प्रणमो (°मा) VC (var.).

Upajāti metre (Indravajrā and Upendravajrā).

One single obeisance made before Kṛṣṇa is equal in its effect to the purification-rites performed after ten *aśvamedha-s*. The performer of ten *aśvamedha-s*

is born again; but one who has made obeisance to Kṛṣṇa is not destined for rebirth. (F. Edgerton's translation).

7724

एकोऽपि कोऽपि सेव्यो यः क्षीणं क्षीणं पुनर्नवम् ।
अनुद्विग्नं करोत्येव सूर्यश्चन्द्रमसं यथा ॥

(अ) P (PP 3. 62, PtsK 3. 68).

(आ) IS 1430.

Only one, but anyone / is my king, when all is done— / only one who will restore / health and joy I felt before: anyone, but only one— / for the moon a single sun. (A. W. Ryder's translation).

7725

एकोऽपि गुणवान् पुत्रो निर्गुणेन शतेन किम् ।
एकश्चन्द्रस् तमो हन्ति न च ताराः सहस्रशः ॥

(अ) Cr 215 (CR VII 59). Variant of Nos. 7726 and 7727. Cf. Nos. 7672-73, 7677, 7680-84, 7726-27, 7730, GP 1. 114. 58; वरमेको गुणी पुत्रो (Cr 913) and वल्मीकं मधुजालं (Cr 916).

(आ) VS 2730, Sama 1 ए 17.

(*a*) वरमेको गुणी पुत्रो CR (var.) (see Cr 913); एकस्तु CR (var.).

(*b*) निगूणोन CR (var.); न च मूर्खशतैरपि Sama.

(*d*) तारास° CR (var.), Sama.

A single son who has good qualities (is preferable); of what use are a hundred, devoid of good qualities? One moon dispels the darkness (in the world), but not so the stars (though there are) thousands of them.

7726

एकोऽपि गुणवान् पुत्रो निर्गुणैः किं शतैरपि ।
एकश्चन्द्रो जगन्नेत्रं नक्षत्रैः किं प्रयोजनम् ॥

(अ) (Cf. GP 1. 114. 58). Variant of Nos. 7725 and 7727. Cf. Nos. 7672-73, 7677, 7680-84, 7725, 7727, 7730, वरमेको गुणी पुत्रो (Cr 913) and वल्मीकं मधुजालं (Cr 916.).

(आ) Sama 2 ए 13, SRK 120. 1 (a. H), SRS 1. 1. 13, SR 90. 1 (a. VS), SSB 373. 1.

(*b*) शतेन तैः SRK.

(*c*) जगच्चक्षुर् SR, SSB, Sama, SRK.

One son alone who is meritorious (is desirable); of what good are hundreds without merits? One moon is (pleasing as) the eye of the world, of what use are the (innumerable) stars? (A. A. R.).

7727

एकोऽपि गुणवान् पुत्रो मा निर्गुणशतं भवेत् ।
एकश्चन्द्रस् तमो हन्ति न च ताराः सहस्रशः ॥

(अ) Cr 216 (CL "O"). Variant of Nos. 7725 and 7726. Cf. Nos. 7672-73, 7677, 7680-84, 7725-26, 7730, GP 1. 114. 58; वरमेको गुणी पुत्रो (Cr 913) and वल्मीकं मधुजालं (Cr 916).

(आ) SuM 23. 39.

(*a*) गुणवाण CL (var.).

(*b*) निर्गुणं श° CL (var.).

(*c*) एक चन्द्रेऽपि यज्ञोतिर् (यज्ज्योतिर्) CL(var.); चन्द्रः CL (var.).

(*d*) न तत्त रास दस्रके CL (var.) ; न [च] CL (var.); तु [च] SuM ; तारा CL (var.) ; सहस्रके (°कं) CL (var.).

Let there be only one son who has good qualities, and let not a hundred devoid of them be born; one moon is able to dispel the darkness (of the night) but not so the stars though there are thousands of them.

7728*

एकोऽपि जीयते हन्त कालिदासो न केनचित् ।
शृङ्गारे ललितोद्गारे कालिदासत्रयी किमु ॥

(आ) JS 44. 60 (a. Rājaśekhara), SH 441, cf. Kav p. 86.

One poet Kālidāsa is indeed never vanquished by any one in the portrayal of the sentiment of love in a gentle and captivating style; are there three Kālidāsa-s? (A. A. R.).

7729*

एकोऽपि त्रय इव भाति कन्दुकोऽयं
कान्तायाः करतलरागरक्तरक्तः ।
भूमौ तच्चरणनखांशुगौरगौरः
स्वःस्थः सन् नयनमरीचिनीलनीलः ॥

(अ) BhPr 298 (a. Vararuci). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 210).

(आ) JS 244. 8 (a. Bhāravi), PV 529 (a. Kālidāsa), SG 176, SuSS 96, (Kav p. 32).

(*a*) °न्दुकोऽसौ JS.

(*b*) कामिन्याः PV, SG.

(*c*) °शुरेणुगौरः SG.

(*d*) स्वस्थः BhPr, PV, SG; स्त्रस्त्रस् (खस्थस् ?) तन्न° JS; (खस्थः as suggested in JS is better).

Praharṣiṇī metre.

Though one, this ball appeareth as three: red, red from the redness of the damsel's palm; white, white from the rays of the nails of her feet on the ground; blue, blue from the light of (her) eyes in the air. (L. H. Gray's translation).

7730

एकोऽपि यः सकलकार्यविधौ समर्थः
सत्त्वाधिको भवतु किं बहुभिः प्रसूतैः ।
चन्द्रः प्रकाशयति दिङ्मुखमण्डलानि
तारागणः समुदितोऽप्यसमर्थ एव ॥

(अ) Cr 1293 (CNI I 292).

(आ) Regnaud I 29, IS 1431, Subh 123. (Cf. Nos. 7672-73, 7677, 7680-84, 7725-27).

(*b*) भवति CNI I, Regnaud ; प्रविनैः CNI I.

(*c*) °मण्डनानि Subh.

(*d*) °तोऽपि स° CNI I; एकः CNI I.

Vasantatilakā metre.

Let there be one (son) who is efficient in accomplishing all kinds of (good) actions and who has an abundance of goodness; of what use are many sons (that are worthless)? The moon illuminates all the quarters, while groups of stars, though they rise and combine together are incompetent indeed (in dispelling the darkness).

7731

एकोऽपि यत्र नगरे प्रसिद्धः स्याद् धनुर्धरः ।
ततो यान्त्यरयो दूरं मृगाः सिंहगुहादिव ॥

(आ) ŚP 1718.

Where in a city there is one bow-man [warrior] who is famous, then the enemies move far away as the deer do from the cave of a lion. (A. A. R.).

7732

एकोऽपि वारणपतिर्द्विषतामनीकं
युक्तं निहन्ति मदसत्त्वगुणोपपन्नः ।
नागेषु हि क्षितिभृतां विजयो निबद्धस्
तस्माद् गजाधिकबलो नृपतिः सदा स्यात् ॥

(अ) KN (KN [ĀnSS] 20. 61, KN [TSS] 20. 61, KN [BI] 19. 62).

(आ) SRHt 118. 7 (a. Kāmandakī), SSSN 140. 7 (a. KN).

(*a*) एको हि SRHt.

(*b*) व्यक्तं SRHt, SSSN.

(*c*) क्षितिभुजां KN (BI).

Vasantatilakā metre.

A leader elephant in rut and possessed of courage, can slay detachments of the enemy's troops. The victory of the rulers of earth depends on the number of the elephants. Therefore the armies of the king should teem with elephants. (M. N. Dutt's translation).

7733

एकोऽपि सिंहः साहस्रं यूथं मथ्नाति दन्तिनाम् ।
तस्मात् सिंहमिवोदारम् आत्मानं वीक्ष्य संपतेत् ॥

(अ) KN (KN [ĀnSS] 9. 58, KN [TSS] 9. 58, KN [BI] 9. 57).

(आ) IS 1432.

(*b*) दन्तिनः KN (BI).

(*c*) सिंह इवोदग्रम् KN (BI).

A single lion crushes a thousands herds of huge tusked elephants ; therefore, working himself up into fury equal to that of a lion, a (weaker) sovereign should fall upon his (powerful) adversary. (M. N. Dutt's translation of KN [BI]).

7734

एकोऽप्यमात्यो मेधावी शूरो दक्षो विचक्षणः ।
राजानं राजमात्रं वा प्रापयेन् महतीं श्रियम् ॥

(अ) R (R [Bar] 2. 94. 19, R [B] 2. 100. 24, R [Kumbh] 2. 100. 24, R [G] 2. 109. 19, R [L] 2. 114. 19).

(*a*) ह्यमात्यो R (var.); अनिष्टो [अमा°] R (var.).

(*b*) दांतो [द°] R (var.).

(*c*) राजपुत्रं (°त्रान्) R (var.).

Even if there be a single minister, if only he is wise, brave, clever and discreet he will bring fame and prosperity to a king big or small. (T. S. Raghavacharya's translation).

7735

एको बटुर्दर्भकुशाग्रपाणिर्
वने वनैः सिञ्चति बालचूतान् ।
आम्राश्च सिक्ताः पितरश्च तृप्ता
एका क्रिया द्व्यर्थकरी प्रसिद्धा ॥

(आ) Sama 1 ए 24 ; 2 ए 8, SRM 2. 2. 516, SSH 2. 82.

(*a*) मुनिर्द° Sama 1 ए 24, SSH.

(*b*) आम्रस्य मूले सलिलं ददाति Sama 1 ए 24; आम्रस्य ले सलिलं ददामिभू (*sic !*) SSH ; वने [वनैः] SRM.

Upajāti metre (Indravajrā and Upendravajrā).

One young Brāhmaṇa, with holy grass in hand, pours water (for the manes) in the garden at (the basin round) the young mango plants; the mango plants are watered and the manes are satisfied ; a single action has accomplished a double purpose. (A. A. R.).

7736

एको बहूनां मूर्खाणां मध्ये निपतितो बुधः ।
पद्मः पाथस्तरङ्गाणाम् इव विप्लवते ध्रुवम् ॥

(अ) KSS (KSS [AKM] 6. 32. 56, KSS [KM] 6. 32. 55).

(आ) IS 1433, Pr 366.

(*b*) निपततो KSS (var.).

(*c*) पथस् [पाथस्-] KSS (AKM).

A single wise man fallen among many fools, like a lotus in the waves of water[1] [*pāthas*], is surely overwhelmed. (C. H. Tawney's translation).

1. Accepting the reading as पथस् [path] which is syntactically wrong in the context, C. H. Tawney has : "in the path of the waves."

7737*

एको बाणः स्फुरति वलितालोकनं कामिनीनां
कामस्यान्यो मलयपवनः कामिनां मर्मभेदी ।
वीणावेणुक्वणितमपरश्चूतपुष्पं तुरीयः
सर्वोत्कण्ठप्रथमसचिवः पञ्चमः पञ्चमोऽपि ॥

(आ) JS 305. 20.

Mandākrāntā metre.

One arrow of Cupid shines in the form of the glances from the corners of the eyes of love-kindling damsels; another is the Malaya-breeze which strikes at the vitals of lovers; a third is the melodious music of the lutes; the fourth, the flower of the mango tree; and the fifth (arrow of Cupid) is the note of the cuckoos in the fifth key, that is verily the prime minister to inflame all kinds of deep longing in the heart. (A. A. R.).

7738*

एको भवान्मम समं दश वा नमन्ति
ज्याघोषपूरितवियन्ति शरासनानि ।
तल्लोकपालसहितः सह लक्ष्मणेन
चापं गृहाण सदृशं क्षणमस्तु युद्धम् ।।

(आ) SkV 1544 (a. Saṁghaśrī).

Vasantatilakā metre.

You are but one, while here are ten together / to draw my bow whose twanging fills the heavens. / Enlist the eight protectors of the sky and Lakṣmaṇa ; / then take your bow, that our fighting may be equal[1]. (D. H. H. Ingalls's translation).

1. Rāvaṇa's words to Śri-Rāma.

7739

एको भावः सदा शस्तो　　यतीनां भावितात्मनाम् ।
श्रीलुब्धानां न लोकानां　　विशेषेण महीभुजाम् ।।

(अ) P (PP 3. 56, Pts 3. 66, PtsK 3. 63).
(आ) IS 1434.
(*c*) स्त्रीलु° Pts.
(*d*) महीभृताम् Pts, PtsK.

A hermit mastering his soul / may see life simple, see it whole ; / not those whose thirst for carnal things, / not, most particularly, kings. (A. W. Ryder's translation).

7740*

एकोऽभूत् पुलिनात् ततस्तु नलिनाच्चान्योऽपि नाकोरभूत्
प्राच्यास्ते त्रय एव दिव्यकवयो दीव्यन्तु देव्या गिरा ।
अर्वाञ्चो यदि गद्यपद्यरचनाचातुर्यवागुद्धतास्
तान् सर्वानतिशय्य खेलतितरां शाकल्लमल्लः कविः ।।

(आ) SR 37. 59, SSB 283. 1. Cf. No. 7741.
(*c*) अर्वाचो SR, SSB; (suggested change : अर्वाञ्चो).

Śārdūlavikrīḍita metre.

One [poet Vyāsa] came from the sandy bank of an island, then another [Brahmā] from *nalina* [lotus *or* : waters], and another [Vālmīki] from an ant-hill—these three divine poets are all ancient ; let them shine well with the goddess of speech (at their command) ; if there are any modern poets who are prominent in skilfully composing works in prose and verse, then eclipsing them all is the poet Śākallamalla who sports very well in poesy. (A. A. R.).

7741*

एकोऽभून्नलिनात् ततश्च पुलिनाद् वल्मीकतश्चापरस्
ते सर्वे कवयो भवन्ति गुरवस् तेभ्यो नमस्कुर्महे ।
अर्वाञ्चो यदि गद्यपद्यरचनैश् चेतश् चमत्कुर्वते
तेषां मूर्ध्नि ददामि वामचरणं कर्णाटराजप्रिया ।।

(आ) SSB 281. 2 (a. Karṇāṭī Vijayāṅkā [indirectly]). (Cf. SSkṛP LVII–LVIII, *Quarterly Journal of the Mythic Society*, 24. 55; generally attributed to Vijayāṅkā). Cf. No. 7740.
(*a*) वाल्मीकित° SSB ; (suggested change : वल्मीकत°).
(*d*) तषां SSB (printer's error).

Śārdūlavikrīḍita metre.

One (poet) emerged from the lotus [Brahmā], another from a sandy island [Vyāsa], yet another from an ant-hill [Vālmīki]—all these poets (of yore) are revered preceptors; our obeisance to them. If, however, any later poet is posited as imparting delight through their prose and poetic compositions, I [Vijayāṅkā], the poetess-consort of the Karṇāṭa king, shall (subjugate them and) place my left foot on their heads (in victory). (S. Bhaskaran Nair's translation).

7742

एको भेकः परममुदितः प्राप्य गोष्पादनीरं
को मे को मे रटति सततं स्पर्द्धया वाक्यमुच्चैः ।
गङ्गादीनां सकलसरितां प्राप्य तोयं समुद्रः
किंचिद् गर्वं न वहति महान् प्रायशो भूरि रत्नैः ॥

(श्रा) Vidy 210.

(*b*) कोमे कोमे Vidy; (suggested change: को मे को मे).

Mandākrāntā metre.

A frog having reached a very small puddle becomes supremely happy and goes on croaking loudly and endlessly '*ko me*, *ko me*' ['who is like me?'] out of intolerant pride; but the great ocean having received the waters of all the rivers such as the Gaṅgā and others and possessing a good number of gems does not have any pride. (A. A. R.).

एको मुनिर्दर्भकुशाग्रपाणिर् see No. 7735.

7743*

एको मे शाश्वतात्मा सुखमसुखभुजो ज्ञानदृष्टिस्वभावो
नान्यत् किंचिन्निजं मे तनुधनकरणभ्रातृभार्यासुखादि ।
कर्मोद्भूतं समस्तं चपलमसुखदं तत्र मोहो मुधा मे
पर्यालोच्येति जीव स्वहितमवितथं मुक्तिमार्गं श्रय त्वम् ॥

(श्र) AS 416.

(*d*) पर्यालोक्येति AS (var.); °मार्गी AS (var.).

Sragdharā metre.

Eternal and one is my soul which experiences happiness and unhappiness but is of the nature of seeking true knowledge; no other thing is really mine, such as the body, wealth, senses, brothers, wife, pleasures and other things; all the fickleness and unhappiness are born of selfish actions and vain is my delusion therein; thus, oh! life [soul], think over this carefully; may you resort to the path of liberation which is beneficial and ever true. (A. A. R.).

7744

एकोऽम्बुधिर्जगति जीवति येन तानि
तावन्ति हन्त सलिलानि समुच्चितानि ।
येभ्यः कथंचिदपि किंचिदमी पयोदाः
पीत्वा चिराय धरणीमपि तर्पयन्ति ॥

(श्र) SMH 11. 43 (SMH [KM] 11. 35).

(*b*) यावन्ति (°न्त) SMH (var.).

Vasantatilakā metre.

The one ocean alone really lives in the world and all other waters are but its (transformed) collections; for, clouds having somehow drunk a little water out of its waters give joy to the world for a long time (by rain). (A. A. R.).

7745

एको रविरतितेजा
अतिशूरः केसरी वने वासी ।
अतिविपुलं खं शून्यं
ह्यतिगम्भीरोऽम्बुधिः क्षारः ॥

(श्रा) IS 1436, Subh 27.

(*d*) अति° Subh.

Āryā metre.

The exceedingly brilliant sun stands alone; the exceedingly courageous lion lives in the forest; the exceedingly vast air-space is empty and the exceedingly deep ocean is salty.

7746*

एको रसः करुण एव निमित्तभेदाद्
भिन्नः पृथक् पृथगिवाश्रयते विवर्तान् ।
आवर्तबुद्बुदतरङ्गमयान् विकारान्
अम्भो यथा सलिलमेव हि तत् समस्तम् ॥

(अ) Uttara 3. 47.

(आ) Alm 123, SSap 554.

(*b*) इव श्रयते Uttara (var.).

(*d*) तु तत् समग्रम् Uttara (var.), Alm ; तु [हि] SSap.

Vasantatilakā metre.

The pathetic sentiment, though one in itself, being modified by various causes[1], seems to assume different forms as it were, as water assumes the various modifications of eddies, bubbles, and waves and it is all, nevertheless, but water only. (C. N. Joshi's translation).

1. C. N. Joshi has : "various occasions".

7747

एको रागिषु राजते प्रियतमादेहार्धहारी हरो
नीरागेषु जिनो विमुक्तललनासङ्गो न यस्मात् परः ।
दुर्वारस्मरबाणपन्नगविषव्यासङ्गमुग्धो जनः
शेषः कामविडम्बितो हि विषयान् भोक्तुं न मोक्तुं क्षमः॥

(अ) BhŚ 224.

(आ) SLP 5. 13 (a. BhŚ), SMJ 1463, SSD 4*f.* 8*a*, SSV 1446, IS 1436, Subh 142.

(*a*) राजिषु [रागिषु] BhŚ (var.) ; जायते or विश्रुतः [राजते] BhŚ (var.) ; °धारी or °दायी [°हारी] BhŚ (var.).

(*b*) नीरागो जिन (ज°) एक एव भुवने (जननो) संगो न यस्या (यस्मात्) परः BhŚ (var.) ; यते or जनो or (ऽ)जितो or पुनर् or स एव [जिनो] BhŚ (var.); °वनिता° [°ललना°] BhŚ (var.) ; °संगोस्ति or °संगोपि BhŚ (var.) ; यस्यात्परः or यस्मात्पुरः or यस्यापरः or यस्याः परः or तस्यापरः or यः सोपरः BhŚ (var.).

(*c*) °पन्नगाधिक° or °घस्मरोरग° [°बाण°] BhŚ (var.); °व्यासक्त° (°क्ति°) or °व्याविद्ध° [°व्यासङ्ग°] BhŚ (var.); °मूढो or °दग्धो (°ग्धा) or °मध्यो or °बोधो or °मूर्तो or °मुक्तो [°मुग्धो] BhŚ (var.) ; जनाः or जिनः BhŚ (var.).

(*d*) शेषाः or कान्ता° [शे°] BhŚ (var.) ; स्त्रीषु [काम°] BhŚ (var.) ; °विजंबितो or विमोहितो or °विटंबितो or °विडंबिनो (°तान् or °नान्) BhŚ (var.) ; (ऽ)पि or (ऽ)स्ति or न [हि] BhŚ (var.); भोक्तुं विमुक्तं or त्यक्तुं न भोक्तुं or मोक्तुं न भोक्तुं BhŚ (var.); भुक्तं न मुक्तं Subh ; क्षमाः BhŚ (var.).

Śārdūlavikrīḍita metre.

One god Śiva alone among passionate people shines as he has taken into himself half the body of his wife ; the saint Jina is the one among people free from passion and he is free from all attachment to women ; and he is no different from him [Śiva] ; the (common) people are deluded by attachment to the poison of serpents in the form of the irresistible arrows of Cupid ; the remaining people being mortified by love are neither able to enjoy the objects of passion nor able to abandon them. (A. A. R.).

एकोऽर्थं विमृशेत् (विमृष[श]ति) see त्रिविधाः पुरुषा राजन् (Cr 1511).

7748

एकोऽर्थं विमृशेदेको धर्मे प्रकुरुते मनः ।
एकः कार्याणि कुरुते तमाहुर् मध्यमं नरम् ॥

(अ) R (R [Bar] 6. 6. 9, R [B] 6. 6. 9, R [Kumbh] 6. 6. 9, R [G] 5. 77. 10, R [R] 6. 6. 9-10, R [L] 5. 77. 10). Cf. गुणदोषावनिश्चित्य.

(*a*) विमृशति [°शेद्] R (var.).

(*b*) च कुरुते [प्र°] R (var.) ; मतिम् [मनः] R (var.).

He, whose mind is set on *dharma* and who performs his duties with proper assessment, is a man of the middle order. (S. Bhaskaran Nair's translation).

7749**

एको ललाटे द्वौ मूर्ध्नि द्वौ द्वौ पार्श्वोपपार्श्वयोः ।
द्वौ च वक्षसि विज्ञेयौ प्रयाणे चैक एव तु ॥

(आ) ŚP 1648 (a. Nakula, but not found in the 1952 edition : *Tanjore Saraswathi Mahal Series* 56).

(That horse is a good one) which has one circlet of hair on its forehead, two on the head, two each on the sides and flanks, two on the chest and one on the back or hinder part. (A. A. R.).

7750

एको लोभो महाग्राहो लोभात् पापं प्रवर्तते ।
ततः पापादधर्माप्तिस् ततो दुःखं प्रवर्तते ॥

(अ) MBh (MBh [Bh] 12. 152. 2*cd*–3*ab*).
(इ) SS (OJ) 464.
(*a*) महाग्रहो SS (OJ); महाबाहो MBh (var.).
(*c*) अतः पापमधर्मश्च (अकीर्तिश्च) MBh (but in some texts as above).
(*d*) तथा दुःखमनुत्तमम् (°त्तरं) MBh (var.); सर्गतादुभयं नृप MBh (var.).

Greed alone is a great shark. From greed proceeds sin. From sin arises *adharma*. Thence pain and torture. (Raghu Vīra's translation).

एको वासः पत्तने see No. 7716.

7751-55

एको वित्तवतः सूनुः पितृहीनः सुयौवने ।
मुग्धे भूभुजि कायस्थः कामिस्पर्धी वणिक्सुतः ॥
नित्यातुरामात्यवैद्य- प्रसिद्धस्य गुरोः सुतः ।
... ... प्र- च्छन्नकामो जटाधरः ॥
नपुंसकप्रवादस्य प्रशमार्थी फलाशनः ।
मत्तो धूर्तसहायश्च राजसूनुर्निरङ्कुशः ॥
ग्राम्यो धातृद्विजसुतः प्राप्तलाभश्च गायनः ।
सद्यः सार्थपतिः प्राप्तः श्रीमान् दैवपरायणः ॥
गतानुगतिको मूर्खः शास्त्रोन्मादश्च पण्डितः ।
नित्यक्षीबश्च वेश्यानां जङ्गमाः कल्पपादपाः ॥

(अ) Sam 5. 63-67.
(आ) GVS 682-686.
(*b*) जाड्य धनः Sam.

The daughter of desire[1] should strive to have the following lovers in their turn, as being mutually restful to her : a rich man's only son, a boy who has been loosed too soon from the authority and counsel of his father, an author enjoying office with a rather simple-minded prince, a merchant's son whose pride is in rivalling other lovers, the regular doctor of some chronically ailing official, the son of a celebrated master, an ascetic who is the slave of love in secret, a king's son whose follies are boundless and who has a taste for rascals, the countrified son of some village Brāhmaṇa, a married woman's lover, a singer who has just pocketed a very large sum of money, the master of a caravan but recently come in, a rich man with a taste for philosophy, a fool who treads in the footsteps of the first comer, a wise man drunk with knowledge, and an inveterate drinker. (E. Powys Mather's translation).

1. वेश्या.

7756

एको विश्वसतां हराम्यपघृणः प्राणानहं प्राणिनाम्
इत्येवं परिचिन्त्य मात्ममनसि व्याधानुतापं कृथाः ।
भूपानां भवनेषु किं च विमलक्षेत्रेषु गूढाशयाः
साधूनामरयो वसन्ति कति न त्वत्तुल्यकक्षा नराः ॥

(अ) BhV 1. 65.

(आ) SR 246. 44 (a. Rasagaṅgā), SSB 653. 1, SRK 220. 43 (a. Kalpataru), IS 7782, Rasagaṅgā 670. 12-15.

(*b*) मा स्म मनसि BhV (var.), IS, Rasagaṅgā; मा स्वमनसि SR, SSB, SRK.

(*d*) नो [न] SR, SSB; °कक्षाः खलाः [°क° न°] BhV (var.), SR, SSB, SRK, IS, Rasagaṅgā.

Śārdūlavikrīḍita metre.

"I alone, being relentless, kill animals having confidence", with this idea, oh! fowler, do not you have recourse to remorse at heart; in palaces of kings and in holy places there are many villains like you who are the enemies of the good and who keep their motives concealed. (H. D. Sharma's translation).

एको वृक्षो हि यो ग्रामे see ज्ञातयो यस्य नैव.

7757

एको वैश्यश्च द्वौ शूद्रौ　　ब्राह्मणास्त्रय एव च ।
विद्योपजीविनः पञ्च　　न गच्छेयुः समं स्वयम् ॥

(अ) Cr 2130 (CvGt 8. 14). (Cf. No. 7757 A).

One *vaiśya*, two *śūdra-s*, three *brāhmaṇa-s* and five scholars who live by their learning[1] may never go together of their own accord.

1. विद्या [*or*: accomplishment].

7757 A

एको वैश्यो द्वौ च शूद्रौ　　क्षत्रियाः सप्त पञ्च वा ।
नव नार्यो न गच्छेयुः　　न गच्छेद् ब्राह्मणत्रयम् ॥

(आ) Regnaud I 60[1]. (Cf. No. 7757).

(*a*) द्विशूद्रौ च Regnaud; (suggested change: द्वौ च शूद्रौ).

(*b*) क्षत्रियः Regnaud; (suggested change: क्षत्रियाः).

(*c*) नवनारी न गन्तव्या Regnaud; (suggested change: नव नार्यो न गच्छेयुः).

1. The text as given in Regnaud is grammatically corrupt.

(If success is desired to a mission), a single *vaiśya*, or two *śūdra-s*, or seven or five *kṣatriya-s*, or nine women, or three *brāhmaṇa-s* should not go together. (S. Bhaskaran Nair's translation).

एकोस्य तु महाप्राज्ञ see No. 7849.

एकोस्य सुमहत्प्रज्ञ (°हाप्राज्ञे) see No. 7849.

7758

एकोऽहमसहायोऽहं　　कृशोऽहमपरिच्छदः ।
स्वप्नेऽप्येवंविधा चिन्ता　　मृगेन्द्रस्य न जायते ॥

(आ) ŚP 900, VS 582, RJ 432, Regnaud VI 105, VP 10. 25, Sama 1 ए 10, Any 26. 11, SRM 2. 2. 417, SR 229. 1. (a. VS), SSB 621. 1, SRK 175. 4 (a. ŚP), IS 1437.

"I am standing alone", "I do not have companions". "I am weak"; "I do not have attendants"; such thoughts do not even cross the mind of the king of beasts[1].

1. The lion.

7759

एकोऽहमस्मीति च मन्यसे त्वं
　　न हृच्छयं वेत्सि मुनिं पुराणम् ।
यो वेदिता कर्मणः पापकस्य
　　यस्यान्तिके त्वं वृजिनं करोषि ॥

(अ) MBh (MBh [Bh] 1. 68. 27, MBh [R] 1. 74. 26, MBh [C] 1. 3015), Śakuntalopākhyāna 7. 25. Cf. No. 7760 and मन्यन्ते वै पापकृतः.

(आ) IS 1438.

(*b*) कविं [मुनिं] MBh (var.).

(*c*) °ता कारणं or पातकस्य [°ता क°] MBh (var.).

(*d*) तस्यांतिके (°तरै) MBh (var.).

Upajāti metre (Indravajrā and Upendravajrā), in *c* corrupt.

If you think that you are alone, then you do not know the wise who is (sitting) inside your heart[1]; you are comitting a sin in his presence and he knows your wicked act !

1. i. e., conscience.

7760

एकोऽहमस्मीत्यात्मानं यत् त्वं कल्याण मन्यसे।
नित्यं स्थितस् ते हृद्येष पुण्यपापेक्षिता मुनिः ॥

(अ) Mn 8. 91.

(आ) Aparārka *ad* 2. 75 (p. 674), Smṛticandrikā, Vyavahāra 204, IS 1439, BrDh 2. 7. 4. Cf. No. 7759.

(*b*) यस् Mn(Jh), Medhātithi's and Nandana's commentaries ; सत् Nandana's commentary (var.) ; यदि [यत् त्वं] Apar.

(*c*) स [ते] Apar.

(*d*) पुनः Apar.

If thou thinkest, oh ! friend of virtue, with respect to thyself. "I am alone", (know that) that sage who witnesses all virtuous acts and all crimes, ever resides in thy heart. (G. Bühler's translation).

7761*

एको हरः प्रियाधर-
गुणवेदी दिविषदोऽपरे मूढाः ।
विषममृतं वा सममिति
यः पश्यन् गरलमेव पपौ ॥

(अ) ĀrS 2. 142.

Āryā metre.

One Śiva alone knew the excellence of the taste of the beloved's lip ; other gods were fools ; for, he considered poison and nectar to be the same[1], and thus seeing, drank poison alone. (A. A. R.).

1. All girls serve the same purpose.

7762

एको हि कुरुते पापं कालपाशवशं गतः ।
नीचेनात्मापचारेण कुलं तेन विनश्यति ॥

(अ) R (R [Bar] 6. 29. 7, R [B] 6. 38. 7, R [G] 6. 14. 8, R [Kumbh] 6. 38. 7, R [R] 6. 38. 7, R [L] 6. 14. 7).

(*a*) च [हि] R (var.).

(*c*) नीचस् तस्याप° [नी°] R (var.).

(*d*) येन [तेन] R (var.).

A mean fellow committing a sin dragged by fate, ruins himself and his whole clan. (T. S. Raghavacharya's translation).

7763*

एको हि खञ्जनवरो नलिनीदलस्थो
दृष्टः करोति चतुरङ्गबलाधिपत्यम् ।
किं मे करिष्यति भवद्वदनारविन्दे
जानामि नो नयनखञ्जनयुग्ममेतत् ॥

(अ) Śṛṅgāratilaka 4. Cf. ये ये खञ्जनमेकमेव.

(आ) SG 643, SuMañ 215. 2-5, SR 313. 50 (a. Śṛṅg°), SSB 167. 50, IS 1440.

(*b*) पृष्टः [दृ°] Śṛṅg° (var.).

(*c*) वा [मे] Śṛṅg° (var.), SuMañ, SR, SSB.

Vasantatilakā metre.

One wagtail remaining on a lotus-petal being seen has the mastering power of a four-fold army ; I know not what the pair of the wagtails of eyes on your lotus-face will do to me. (A. A. R.).

एको हि गुणवान् पुत्रो see No. 7725.

7764

एको हि दोषो गुणसंनिपाते
　निमज्जतीत्येतदयुक्तमुक्तम् ।
रूपादिकान् सर्वगुणान् निहन्ति
　किं मौर्ख्यमेकं न शरीरभाजाम् ॥

(आ) VS 3438. Cf. Nos. 1217 and 7765.

Upajāti metre (Indravajrā and Upendravajrā).

One fault indeed merges [is of no consequence] in the midst of a number of virtues—this statement[1] is untrue; does not the one thing, foolishness, destroy all the various good points of men, such as beauty and others? (A. A. R.).

1. Kālidāsa's Kumārasaṁbhava 1. 3.

7765

एको हि दोषो गुणसंनिपाते
　निमज्जतीन्दोः किरणेष्विवाङ्कः ।
केनापि नूनं कविना च दृष्टं
　दारिद्र्यमेकं गुणराशिनाशि ॥

(अ) Cr 1294 (CRC 4. 23, CPS 95. 35, Crn 63), Nītisāra of Ghaṭakarpara 17, Kum 1. 3 *cd*=*ab*. Cf. Nos. 1217 and 7764.

(आ) VS 3439, SRHt 229. 21 (a. Śṛṅgāraprakāśa), SSSN 172. 14 (a. Śṛṅgāraprakāśa), SSg 201, SuMañ 71. 21-22, SR 66. 43 (a. Ghaṭa°), SSB 334. 44, SRK 58. 22, IS 1441, TP 413, VyVi 316. 8*ab* (a. Kum).

(इ) Cf. ShD (T) 136.

(*a*) अङ्कस्य [एको हि] TP; °सन्निपोत SRHt (printer's error).

(*b*) °तीत्येतदयुक्तमुक्तम् VS; °तीन्दोरिति (°रिव SSSN) यो बभाषे (यो[ऽ]वभाषे Nītis°) Nītis°, SRHt, SR, SSB, SRK, SSg, SuMañ.

(*c*) नूनं न दृष्टं (तदेतत् SRHt) कविनापि तेन Nītis°, SRHt, SSg, SuMañ; तेनापि [के°] VS, SSSN; न तेन दृष्टं [के°] SR, SSB, SRK, TP; कविता CRC, CPS, IS; न [च] VS; समस्तं [च दृ°] SR, SSB, SRK; दृष्टः IS; ऽपि तेन SSg, SuMañ.

(*d*) दारिद्र्यदोषो गु° Nītis°, SSg, SuMañ; दारिद्रम् CPS; गुणपूगहारि VS; गुणकोटिहारि SR, SSB, SRK; °शिहारी (°रि) SRHt, SSSN.

Upajāti metre (Indravajrā and Upendravajrā).

"In the mass of merits a single fault disappears, similarly as in (the rays) of the moon (disappear its black spots)". Who said so, even if he was a poet[1], did certainly not see the fault of poverty, which causes the disappearance of a great number of merits.

1. Kālidāsa in Kum 1. 3.

7766

एको ह्यमात्यो मेधावी　शूरो दान्तो विचक्षणः ।
राजानं राजपुत्रं वा　प्रापयेन् महतीं श्रियम् ॥

(आ) SRHt 99. 10 (a. Kāmandakī), SSSN 110. 9 (a. KN).

Indeed one minister who is intelligent, brave, self-controlled and efficient may bring great prosperity to a king or the son of a king (prince). (A. A. R.).

7767

एणः क्रीडति शूकरश्च खनति द्वीपी च गर्वायते
　क्रोष्टा क्रन्दति वल्गते च शशको वेगाद् रुरुर्धावति ।
निःशङ्कः करिपोतकस्तरुलतामुन्मोटते लीलया
　हंहो सिंह विना त्वयाद्य विपिने कीदृग्दशा वर्तते ॥

(आ) ŚP 914, RJ 438, SRK 176. 17 (a. ŚP), Any 27. 22, Vidy 32, SRM 2. 2. 402, SR 230. 43 (a. ŚP), SSB 623. 46, IS 1442.

(*a*) सूकरश्च ŚP ; मूषिकश्च [शू°] SRK, SRM ; खणति Vidy.

(*b*) गुरुर् SR ; उरुर् ŚP (MS).

(*c*) निःशङ्कं SRK, Vidy ; निःशङ्कैः Any; °पोतकः करुलतामुम्मोटते ŚP (MS) ; करिपोसकस्तूरदलताम् ŚP (MS) ; करिपोतकैर्गिरितटश्चोत्पाट्यते Any (but in some texts as above); °मुन्माट्यते Vidy.

(*d*) त्वया हि Any ; ईदृग्दशा Vidy.

Śārdūlavikrīḍita metre.

The deer sports, the boar digs (for roots of *musta*-grass), the leopard becomes proud, the jackal howls, the rabbits skip about, the *ruru*-deer runs fast, free from apprehension the elephant cub tears branches of trees and creepers at his sweet will ; indeed, oh ! lion, when you are not present in the forest what a state of affairs prevails ! (A. A. R.).

7768

एणश्रेणिः शशकनिकरः शल्लकीनां कदम्बं
कोलव्यूहः स्पृशति सुखितां यत्र तत्रापि कुञ्जे ।
को नामास्मिन् बत हतवने पादपस्तादृगुच्चैर्
यस्य च्छायामयमधिवसत्युष्णरुग्णो गजेन्द्रः ॥

(आ) Skm (Skm [B] 1833, Skm [POS] 4. 39. 3), Any 110. 29, Vidy 53.

(*a*) °श्रेणी Vidy; °कपरिषज्जम्बुकानां कुटुम्बं Any.

(*b*) कोक° [कोल°] Skm (POS), Vidy; केकि° [कोल°] Any; श्रयति सहसा [स्पृ° सु°] Any; गुञ्जे Any.

(*c*) कोऽसौ धन्यः कथय सुकृती पादपोऽभ्रंलिहश्रीर् Any.

(*d*) च्छायां श्रयति सहसा आतपार्तः करीन्द्रः Any ; °त्युष्मरु° Vidy.

Mandākrāntā metre.

Herds of deer, rabbits, porcupines and boars are all happily resting in the (shade of) bushes here and there ; where in this wretched forest is that tall tree under the shade of which the elephant scorched by the sun rests ? (A. A. R.).

7769*

एणाक्षीस्पृहयालुता न कथमप्यास्ते विवेकोदयान्
नित्यं प्रच्युतिशङ्कया क्षणमपि स्वर्गे न मोदामहे ।
अप्यन्येषु विनाशिवस्तुविषयाभोगेषु तृष्णा न मे
स्वर्णद्याः पुलिने परं हरिपदध्यानं समीहामहे ॥

(अ) Śānt 4. 21.

(आ) SRK 294. 7 (a. Indiśesaprukha), SR 371. 105 (a. Śānt), SSB 267. 107, IS 1443.

(*a*) एनाक्षी° (°क्षि°) Śānt (var.) ; न कथमप्यस्ते or न कथमप्यस्ति or कथमपि क्वास्ते Śānt (var.).

(*b*) नित्य° Śānt (var.) ; सर्गेन or स्वर्गेण (°न) Śānt (var.).

(*c*) अस्त्यन्येषु Śānt (var.); विनासि° or विलासि° (°स°) Śānt (var.) ; °भोग° [°वस्तु°] Sānt (var.), SRK; °वस्तुषु रसांभोगेषु Sānt (var.).

(*d*) स्वर्नद्याः (°ना°; °द्या) Sānt (var.) ; °पदं ध्या° Sānt (var.); ध्याने मनो रज्यति Sānt (var.); मनो वाञ्छति Sānt (var.), SRK, SR, SSB.

Śārdūlavikrīḍita metre.

As the sense of discrimination has risen up in me there is not the least desire on my part for deer-eyed damsels ; I do not take delight in [aspire for] heaven even for a moment as there is always the apprehension of being thrown out of it (when the merits are exhausted) ; in other things whose enjoyment is of a perishable nature, I have no longing ; but I only intensely desire to meditate on the feet of Lord Viṣṇu on the sandy banks of the heavenly river [Gaṅgā]. (A. A. R.).

7770*

एणाद्या: पशव: किरातपरिषन्नैषा गुणग्राहिणी
संचारोऽपि न नागरस्य विषयोच्छिन्नं मुनीनां मन: ।
धूमेनैव सुगन्धिना प्रतिपदं दिक्चक्रमामोदयन्
आमूलं परिदह्यतेऽगुरुतरु: कस्मै किमाचक्ष्महे ।।

(अ) Ava 2.

(आ) PV 670 (a. Bhuvanānanda), Pad 94. 8, Regnaud VI 144, Any 118. 87, SR 238. 63, SSB 636. 3, Almu 26. 13-16.

(*a*) परिषत् स्नेहे गु° Ava.

(*b*) ऽत्र [ऽपि] Ava ; नहि [ऽपि न] Regnaud, Almu; ऽस्ति [ऽपि] SR, SSB, Pad, Any ; विषयोच्छन्नं PV (MS).

(*c*) धूमेनातिसुगन्धिनात्र विपिने (विटपे Any) Ava, SR, SSB, Pad, Any ; धूमेनापि Regnaud, Almu ; दश दिश: समोदम् Regnaud, Almu.

(*d*) यदि दह्य° Almu; °ते गुरुतर: Any ; °तनु: °Almu; आचष्महे PV (MS).

Śārdūlavikrīḍita metre.

There are the animals such as the deer and the group of hunters, none of whom can appreciate its merits ; there is not here the movements of citizens ; as for the sages (who are here in the forest) their minds are cut off from all objects of pleasures ; wafting fragrance in all quarters with its smoke the *aguru*-tree gets burnt up to its very root ; to whom and what shall I say (of this waste of goodness) ? (A. A. R.).

7771*

एणीगणेषु गुरुगर्वनिमीलिताक्ष:
किं कृष्णसार खलु खेलसि काननेऽस्मिन् ।
सीमामिमां कलय भिन्नकरीन्द्रकुम्भ-
मुक्तामयीं हरिविहारवसुन्धराया: ।।

(अ) BhV 1. 47 (in some texts 1. 48).

(आ) SRK 179. 2 (a. ŚP), SR 233. 107, SSB 627. 12.

(*a*) °निमीलिताक्ष or निमिलिताक्षम् BhV (var.).

(*c*) शोभामिमां BhV (var.).

(*d*) °मयी SSB (printer's error).

Vasantatilakā metre.

Oh ! black antelope, why dost you indulge in sport with the female deer in this forest with thy eyes shut through great pride ? Know that this place full of pearls dropped down from the broken temples of elephants in the boundary of pleasure district of a lion. (H. D. Sharma's translation).

7772*

एणीदृश: पाणिपुटे निरुद्धा
वेणी विरेजे शयनोत्थिताया: ।
सरोजकोशादिव निष्पतन्ती
श्रेणी घनीभूय मधुव्रतानाम् ।।

(आ) SH 1600, SG 503, SRK 273. 2 (a. ŚP), PdT 133, SR 257. 12, SSB 68. 12, IS 7784.

(*a*) °पुटावरु° SH ; °पुटेन रु° SG.

(*c*) नि:सरन्ती (°न्ति SH) PdT, SH, SG.

(*d*) घन° PdT (var.) ; °भूत° PdT, SG.

Upajāti metre (Indravajrā and Upendravajrā).

When the gazelle-eyed damsel rose up from bed the tresses held in her palm shone (and resembled) a row of bees massed together falling away from the bud of a lotus flower. (A. A. R.).

7773*

एणीदृश: श्रवणसीम्नि यदानयन्ति
तेनैव तस्य महिमा नवचम्पकस्य ।
त्वं तत्र नो विहरसे यदि भृङ्ग तेन
नैतस्य किंचिदपि तत् तु तवैव हानि: ।।

(आ) RJ 359, Regnaud VI 75, SR 223. 82, SSB 612. 46.

Vasantatilakā metre.

When to the border of the ear of a deer-eyed damsel a fresh *campaka*-flower is taken up, then alone has its greatness; that you, oh! bee, do not go to sport there, does not bring even the least indignity on it [the flower] but is only a great loss to you. (A. A. R.).

7774*

एणीदृशो विजयते वेणी पृष्ठावलम्बिनी ।
कशेव पञ्चबाणस्य युवतर्जनहेतवे ॥

(आ) SR 257. 5, SSB 68. 5.

Triumphant are the plaited tresses suspended at the back of the gazelle-eyed one; it resembles the whip of the five-arrowed god [Cupid] for the purpose of threatening [captivating] young men. (A. A. R.).

7775*

एणी याति विलोक्य बालशलभान् शष्पाङ्कुरादित्सया
छत्रीकुड्मलकानि रक्षति चिरादण्डभ्रमाद् कुक्कुटी ।
धूत्वा धावति कृष्णकीटपटलश्रेणीं शिखण्डी शिरो
दूरादेव वनान्तरे विषधरग्रासाभिलाषातुरः ॥

(आ) SkV 219, Kav 109, Prasanna 93*a*.

(*a*) °शलता Kav (MS); °सुलभान् Prasanna; °रनिच्छया Prasanna.

(*b*) च्छत्त्री° Kav; °कुक्कुटी का° Kav; कुड्मलं का° Prasanna.

(*c*) हृष्टकीट° Prasanna.

(*d*) वनांतरं Prasanna.

Śārdūlavikrīḍita metre.

The doe in walking notices the locusts, mistaking them for sprouts of grass; / the hen long broods on mushroom tops, / supposing them her eggs; / while in the woods the peacock, / yearning for a meal of snakes, / shakes his head and from afar / chases the swarming line of ants. **(D. H. H. Ingalls's translation).**

7776*

एणीशावविलोचनाभिरलसश्रोणीभरप्रौढिभिर्
वेणीभूतरसक्रमाभिरभितः श्रेणीकृताभिर्वृतः ।
पाणी नाम विनोदयन् रतिपतेस्तूणीशयैः सायकैर्
वाणीनामपदं परं व्रजजनक्षोणीपतिः पातु नः ॥

(अ) Kṛṣṇakarṇāmṛta 3. 81 (S. K. De's edition : Appendix I. 3. 79; Acharya's edition ; 3. 81).

(*b*) °वृताः Kṛṣṇa° (De).

(*c*) द्वौ च [ना°] Kṛṣṇa° (Acha°).

Śārdūlavikrīḍita metre.

May He, the Ruler of the cowherd tribe who was quite beyond the reach of words, protect us, as he stood surrounded on all sides by love-maddened damsels with eyes bewitching like those tender fawns, and with loins so well-developed as to enforce slow and gentle gait; who accordingly afforded to Cupid such ample work as to necessitate his shooting with both hands. (M. K. Acharya's translation).

7777

एणो गजः पतङ्गश्च भृङ्गो मीनस् तु पञ्चमः ।
शब्दस्पर्शरूपगन्ध- रसैरेते हताः खलु ॥

(अ) Śukranīti 3. 16.

The antelope, the elephant, the moth, the bee, and the fish, the fifth—these come to grief by sound [hunter's music], touch [quagmire], sight (of flame), smell (of lotus flower) and taste (of angler's bait), respectively. (A. A. R.).

एत एवासयस्तीक्ष्णाः sse No. 608.

7778

एतच्च तपसो मूलं तपसो मूलमेव च ।
सर्वदा कामविजयः संकल्पविजयस् तथा ॥

(अ) SkP, Nāgarakhaṇḍa 239. 22.

This is the root cause of (successful) penance that one has victory over desires of love; the triumph over fanciful desires is indeed the very foundation of penance. (A. A. R.).

7779**

एतच् चतुर्गुणं तैलं तस्माच् चापि चतुर्गुणम् ।
कांजिकं प्रक्षिपेद् धीमांस् ततस् तैलं विपाचयेत् ॥

(आ) ŚP 3069.

Four-fold should be the oil added to it[1], and another four-fold quantity of sour gruel should be thrown into it by the wise; then this oil should be (thoroughly) boiled (towards preparing a certain hair-oil). (A. A. R.).

1. The medicinal preparation prescribed above [ŚP 3068].

7780*

एतच्छान्तविचित्रचत्वरपथं विश्रान्तवैतालिक-
श्लाघाश्लोकमगुञ्जिमञ्जुमुरजं विध्वस्तगीतध्वनि ।
व्यावृत्ताध्ययनं निवृत्तसुकविक्रीडासमस्यं नमद्-
विद्वद्वादपथं कथं पुरमिदं मौनव्रते वर्तते ॥

(अ) Bālarāmāyaṇa 6. 12.

(आ) JS 379. 17 (a. Rājaśekhra).

(*a*) एतच्छ्रान्त° Bāla°.

(*d*) °दकथं Bāla°; पुररिदं Bāla°.

Śārdūlavikrīḍita metre.

This well-decorated place where four roads meet is all quiet; the laudatory verses (usually) sung by bards are not heard, the pleasing sound of drums are silent and sounds of music are completely absent; the study of sacred texts is suspended, the competitive composition of poems by poets is absent; so also are discussions and debates by learned scholars—how is it that this city remains in a vow of silence? (A. A. R.).

7781

एतच्छास्त्रार्थतत्त्वं तु मयाख्यातं तवानघ ।
अविश्वासो नरेन्द्राणाम् अपरं गुह्यमुच्यते ॥

(आ) SRHt 135. 20, SSSN 109. 17.

This quintessence of the political texts has been said by me to you, oh! sinless one; that kings should not completely trust anyone is another (important) secret that is now said to you. (A. A. R.).

7782*

एतज् जडाजडविवेचनमेतदेव
क्षित्यादितत्त्वपरिशोधनकौशलं च ।
ज्ञानं च शैवमिदमागमकोटिलभ्यं
मातुर्यदङ्घ्रियुगले निहितो मयात्मा ॥

(अ) Ānas 48.

Vasantatilakā metre.

This is the discrimination of the irrational and the rational, this is the cleverness in examining the essence of the earth, etc., this is the wisdom pertaining to Lord Śiva which is obtained by innumerable [*lit.*: crores] *āgama* religious texts, that my soul has been placed at the feet of the divine mother. (A. A. R.).

7783**

एतत्करालकरवालनिकृत्तकण्ठ-
नालोच्चलद्बहुलफेनिलबुद्बुदौघैः ।
सार्धं डमड्डमरुडांकृतिहूतभूत-
वर्गेण भर्गगृहिणीं रुधिरैर्धिनोमि ॥

(अ) Prab 3. 15.

(आ) RA 5. 56.

(*b*) बहुलबुद्बुदफेनिनौघैः RA.

Vasantatilakā metre.

I will appease with the blood springing from his divided veins and bubbling through the wound, the consort of Bharga and the assembly of the demons summoned together by the sound of the *ḍamaru*. (J. Taylor's translation).

7784

एतत् कवीन्द्रमुखचन्द्रमसः कदाचित्
काव्याभिधानममृतं यदि नागलिष्यत् ।
संसारिणां विविधदुःखसहस्रभाजां
चेतोविनोदसदनं किमिहाभविष्यत् ॥

(आ) Skm (Skm [B] 2158, Skm [POS] 5. 32. 3) (a. Surabhi), cf. Kav p. 115.

(*b*) नागमिष्यत् Skm (POS),

Vasantatilakā metre.

If perchance the nectar called poetry did not ooze out of the moon in the form of the face of the best of poets, would there be the home for giving delight to the mind of householders who undergo thousands of various miseries? (A. A. R.).

7785*

एतत् कान्तमिदं कान्तम् इत्यावसथतृष्णया ।
तस्या भ्रमति सर्वाङ्गं मन्ये मूढ इव स्मरः ॥

(आ) VS 1214.

This part of her body is charming, this is beautiful, thus with an intense desire to reside therein, the god of love roams over all her limbs, methinks, like a person who is bewildered (at so much of charm). (A. A. R.).

7786

एतत् कामफलं लोके यद् द्वयोरेकचित्तता ।
अन्यचित्तकृते कामे शवयोरिव संगमः ॥

(अ) BhŚ 225. Cf. सुरते च समाधौ च (ŚP 3665).

(आ) SR 383. 258 (a. BhŚ), IS 1444.

(*b*) स्त्रीपुंसोर् य° द्व° BhŚ (var.).

(*cd*) अन्योन्यरागरहितः / संगमः शवयोरिव BhŚ (var.).

(*d*) एव [इव] BhŚ (var.); संगमे BhŚ (var.).

The true end of coition is the full union of the hearts of the enjoying persons; but when that aim is not accomplished, the intercourse is nothing different from a contact of two corpses. (P. G. Nath's translation).

7787

एतत् कार्यममराः संश्रुतं मे
धृतिः शमः सत्यधर्मानुवृत्तिः ।
ग्रन्थिं विनीय हृदयस्य सर्वं
प्रियाप्रिये चात्मवशं नयीत ॥

(अ) MBh (MBh [Bh] 5. 36. 4, MBh [R] 5. 35. 4, MBh [C] 5. 1263).

(*a*) संमतं [अमराः] MBh (var.); संस्कृतं or संश्रितं [सं°] MBh (var.); सर्वदैवः or सम्यगेव [सं° मे] MBh (var.).

(*b*) सर्व° [सत्य°] MBh (var.).

(*c*) ग्रंथिद्वितीयं [ग्र° वि°] MBh (var.); ग्रंथीन् or ग्रंथान्वै MBh (var.); विमुच्य MBh (var.); एतान् MBh (var.); विना यस्य विभिद्य or द्विनीय MBh (var.); सर्वान् MBh (var.).

(*d*) एव MBh (var.); न [च] MBh (var.); उपशमं (°समं) or आत्मसमं (°नि सं°; समां) or अवशमं or अनुवशं (°समं or °शमं) MBh (var.); नयेत (°च्च) or अधीत्य [न°] MBh (var.).

Upajāti metre (Indravajrā and Upendravajrā) (epic).

Ye! immortals, it hath been heard by me that untying all the knots in the heart by the aid of tranquillity, and mastery over all the passions, and observance of true religion, one should regard both the agreeable and the disagreeable like his own self. (P. C. Roy's translation).

7787 A*

एतत् किं ननु कर्णभूषणमयं हार: सुकाञ्ची नवा
बद्धा काचिदियं त्वयाद्य तिलक: श्लाघ्य: प्रिये कल्पित: ।
प्रत्यङ्गं स्पृशतेति तत्क्षणभवद्रोमाञ्चमालाञ्चिता
तन्वी मानमुपेक्षयैव शनकैर्धूर्तेन संमोचिता ॥

(अ) RŚ 2. 71.

(आ) SG 681 (a. Rudra).

(*a*) एतत्किं तव कर्ण° RŚ (var.) ; हारस्तु कांचीलता RŚ (var.) ; स काञ्ची SG.

(*b*) का चिदयं RŚ (var.), SG; का चिदियं RŚ.

(*c*) °मांचमालंबिता RŚ (var.).

(*d*) °पेक्ष्ययैव RŚ (var.) ; संमोहिता RŚ (var.).

Śārdūlavikrīḍita metre.

"What is this? Is this not the ear-ornament? Ah! this is the necklace! You have worn a new girdle to-day! Oh! darling, you have applied (on your forehead) a beautiful *tilaka*-mark!"—caressing each limb of the slim lady (with such pretentious words), the crafty lover seemed to adorn her with an instantaneous garland of horripilation and gradually made her cast off her false pride. (S. Bhaskaran Nair's translation).

7788*

एतत् किं प्रणयिन्यपि प्रणयिनी यन् मानिनी जायते
मन्ये मानविधौ भविष्यति सुखं किंचिद् विशिष्टं रसात् ।
वाञ्छा तस्य सुखस्य मेऽपि हृदये जागर्ति नित्यं परं
स्वप्नेऽप्येष न मेऽपराध्यति पति: कुप्यामि तस्मै कथम् ॥

(आ) RJ 822, SR 356. 8, SSB 239. 9.

Śārdūlavikrīḍita metre.

Is it possible that a loving wife exhibits jealous anger even towards the lover who is devoted to her? I think there is some kind of satisfaction in exhibiting jealous anger, which is different (as a change) from the happiness of love. I too have the desire for that kind of pleasure ever vigilant in my heart always, but my husband does not offend me even in a dream; (hence) how am I to get angry with him? (A. A. R.).

7789*

एतत् किं श्रुतसदृशं
त्वद्व्रतयोग्यं कुलानुरूपं वा ।
कृतवानसि यत् सुमते
परिभूतगुणोदयं कर्म ॥

(अ) Kal 2. 62.

Āryā metre.

Is it in consonance with the injunctions of the scriptures or befitting your vows or your noble family, that you have, oh! man of good intelligence, done an action which defeats the rise of merits? (A. A. R.).

7790*

एतत्कीर्तिविवर्तधौतनिखिलत्रैलोक्यनिर्वासितैर्
विश्रान्ति: कलिता कथासु जगतां श्यामै: समग्रैरपि ।
जज्ञे कीर्तिमयादहो भयभरैरस्मादकीर्ते: पुन:
सा यन्नास्य कथापथेऽपि मलिनच्छाया बबन्ध स्थितिम् ॥

(अ) Naiṣ 12. 104.

(आ) VS 2630 (a. Śrī-Harṣa), SR 137. 57 (a. Naiṣ), SSB 450. 57.

(*a*) युष्मत् [ए°] VS.

(*b*) जरतां Naiṣ *ad* Mallinātha, VS, SR, SSB.

(*d*) सेयं ना° VS.

Śārdūlavikrīḍita metre.

All black things of the world have flown to fables for refuge, banished from the universe cleansed by the phenomenon of the king's fame. Lo, disgrace had a terror of the far-famed king, for, dark as it was, it never appeared even in any mention of him. (K. K. Handiqui's translation).

7791

एतत्कुचस्पर्धितया घटस्य
ख्यातस्य शास्त्रेषु निदर्शनत्वम् ।
तस्माच्च शिल्पान् मणिकादिकारी
प्रसिद्धनामाजनि कुम्भकार: ॥

(अ) Naiṣ 7. 75.

(आ) SR 265. 277 (a. Naiṣ), SSB 84. 22.

Upajāti metre (Indravajrā and Upendravajrā).

The pot is cited as an illustration in philosophical works, being celebrated for its rivalry with her breasts; and, it is on account of this art[1] that the potter became famous though he makes jars and other things as well. (K. K. Handiqui's translation).

1. of pot-making.

एतत् कृत्तोत्तमाङ्गप्रति° see No. 7970.

7792

एतत् कृत्वा प्रियमनुचितप्रार्थनावर्त्मनो मे
सौहार्दाद् वा विधुर इति वा मय्यनुक्रोशबुद्धया ।
इष्टान् देशान् विचर जलद प्रावृषा संभृतश्रीर्
मा भूदेवं क्षणमपि च ते विद्युता विप्रयोग: ॥

(अ) Megh 111 (in other texts 110). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 168).

(*a*) प्रिय अनु° Megh (var.) ; अनुचितं प्रा° or °समुचितं प्रा° Megh (var.) ; प्रार्थनं (°ना) चेतसो or आत्मनो or °वर्तिनो [°व°] Megh (var.).

(*b*) विधुरे इति सप्तम्यन्तं मयीत्यस्य विशेषणम् Megh (grammatical gloss for विधुरे).

(*c*) जलद विचर [विचर जलद] Megh (var.) ; प्रावृषासं° Megh (var.).

(*d*) मा भूदेव Megh (var.) ; क्वचिदपि न ते Megh (var.) ; सखे [च ते] Megh (var.).

Mandākrāntā metre.

Having granted me this boon, though my mode of prayer be unwanted, / either through friendship or sympathy with me, knowing my bereavement, / then go, oh ! cloud, wherever thou wilt, as the monsoon augments thy majesty ; / and mayst thou never, even for a moment, be thus parted from the lightning. (F. Edgerton's translation).

7793*

एतत् कोककुटुम्बिनीजनमनःशल्यं चकोराङ्गना-
चञ्चूकोटिकपाटयोर्घटितयोरुद्घाटिनी कुञ्चिका ।
दग्धस्यापि नवाङ्कुरः स्मरतरोरार्द्रागसां प्रेयसी-
मानोद्दामगजाङ्कुशो विजयते मुग्धं सुधांशोर्वपुः ॥

(आ) SR 302. 100, SSB 149. 103.

Śārdūlavikrīḍita metre.

This (moon's disc) is the dart to the mind of the she-ruddy goose, it is the key to open the door of the beaks of the female *cakora*-birds ; it is the fresh sprout of the tree of Cupid who had been reduced to ashes ; it is the goad to check the elephant in the form of the jealous pride of beloveds towards the lovers who have committed an offence-in-love very recently—thus triumphant is the charming disc of the moon. (A. A. R.).

7794

एतत् तद् दुर्जयं लोके पुत्रदारमयं विषम् ।
जायन्ते च म्रियन्ते च यत् पीत्वा मोहिता: प्रजा: ॥

(इ) SS (OJ) 485.

(*a*) तद्दुर्जल्लोके or तद्दुर्लभलोके or तद्धुर्लभल्लोके SS (OJ) (var.).

The poison exuded by sons and wife is invincible. Infatuated creatures drink this poison and are born and die, time and again. (Raghu Vīra's translation).

7795*

एतत् तद् धृतराष्ट्रवक्त्रसदृशं मेघान्धकारं नभो
　हृष्टो गर्जति चातिदर्पितबलो दुर्योधनो वा शिखी।
अक्षद्यूतजितो युधिष्ठिर इवाध्वानं गतः कोकिलो
　हंसाः संप्रति पाण्डवा इव वनादज्ञातचर्यां गताः ॥

(अ) Mṛcch 5. 6.

(*a*) °चक्र° [°वक्त्र°] Mṛcch (var.).

(*c*) इवारण्यं [इ°] Mṛcch (var.).

Śārdūlavikrīḍita metre.

The sky is black as Dhṛtarāṣṭra's face ; / proud as the champion of Kuru's race, / the haughty peacock shrills his joy abroad ; / the cuckoo in Yudhiṣṭhira's sad case, / is forced to wander if he would not die ; / the swans must leave their forest-homes and fly, / like Pāṇḍu's sons, to seek an unknown place. (A. W. Ryder's translation).

7796*

एतत् तद्वक्त्रमत्र क्व तदधरमधु क्वायतास्ते कटाक्षाः
　क्वालापाः कोमलास्ते क्व स मदनधनुर्भङ्गुरो भ्रूविलासः।
इत्थं खट्वाङ्गकोटौ प्रकटितदशनं मञ्जुगुञ्जत्समीरम्
　रागान्धानामिवोच्चैरुपहसितमहो मोहजालं कपालम् ॥

(आ) SkV 1619, ŚbB 3. 333.

Sragdharā metre.

Here stands the face, but where the honey of the lower lip ? / Where now the sidelong glances, the tender conversation, / the eye-brow curved like Cupid's bow ? / This is its joke on those made blind by passion, / as it sits, a trap for folly, on the friar's staff : / a skull, laughing with grinning teeth and with the soughing wind. (D. H. H. Ingalls's translation).

एतत् तर्कय कैरवक्लमहरे see No. 8897.

7797*

एतत् तर्कय चक्रवाकसुदृशामाश्वासनादायिनः
　प्रौढध्वान्तपयोधिमग्नजगतीदत्तावलम्बोत्सवाः।
दीप्तांशोर्विकसन्ति दिङ्मृगदृशां काश्मीरपङ्कोदक-
　व्यात्युक्षीचतुराः सरोरुहवनश्रीकेलिकाराः कराः ॥

(आ) SR 324. 53, SSB 186. 53.

(*d*) सरोरुहव्रन° SR (printer's error).

Śārdūlavikrīḍita metre.

Just consider this—here comes to view the rays of the sun, that gives relief to the female ruddy geese, which give joy to the worlds sunk in the ocean of darkness, which are efficient in the sport of splashing and sprinkling red water mixed with saffron to the deer-eyed damsels of the quarters and which bring sportive charm to the clusters of lotuses in ponds. (A. A. R.).

7798*

एतत् तर्कय चक्रवाकहृदयाश्वासाय तारागण-
　ग्रासाय स्फुरदिन्दुमण्डलपरीहासाय भासां निधिः।
दिक्कान्ताकुचकुम्भकुङ्कुमरजोन्यासाय पङ्केरुहो-
　ल्लासाय स्फुटवैरिकैरववनत्रासाय विद्योतते ॥

(आ) Pras 26. 2, SR 327. 21, SSB 191. 21, IS 1445, Pr 366. Cf. निमीलनाय पद्मा°.

(*c*) °रजन्यासाय IS ; °रसन्यासाय SR, SSB.

(*d*) स्फुटवैर° SR, SSB ; °कैरवमनत्रासाय Pras ; °वनस्त्रासाय IS.

Śārdūlavikrīḍita metre.

Just behold—here shines the sun (the treasure-house of lustre) for giving relief to the minds of the ruddy geese, to swallow up the group of stars, to laugh at the still feebly shining disc of the moon, to smear the paste of saffron in the high bosom of the damsels of the quarters, to give sportive charm to the lotuses and for frightening the clusters of the inimical lilies. (A. A. R.).

7799*

एतत् तस्य मुखात् कियत् कमलिनीपत्रे कणं वारिणो
यन् मुक्तामणिरित्यमंस्त स जडः शृण्वन् यदस्मादपि ।
अङ्गुल्यग्रलघुक्रियाप्रविलयिन्यादीयमाने शनैस्
कुत्रोड्डीय गतो ममेत्यनुदिनं निद्राति नान्तःशुचा ॥

(अ) Bhallaṭaśataka (KM IV 169) 94.

(आ) VS 1014 (a. Bhallaṭa), SuMañ 242. 11-14 (a. Bhallaṭa°), Kpr 10. 441, KāP 338. 9-12, Amd 284. 810, AR 133. 10-13.

(*a*) पाथसो [वा°] Bhalla°, VS.

(*b*) यो [यन्] Bhalla° ; °फलमित्य° [°मणिरित्य°] VS ; न कस्मादपि [य°] Bhalla°.

(*c*) ततैस् [श°] Bhalla°.

(*d*) तत्रो° Amd, AR ; गते हृहेत्यनुदिनं Bhalla° (var.), VS, AR ; ममेत्यनुनिशं Bhalla°.

Śārdūlavikrīḍita metre.

You have heard very little from him in the form that a certain foolish person considered the water-drops on lotus-leaves to be pearls. Hear from me a further (instance of foolishness). Going to take it up, and thus the drop having disappeared by being taken up in the finger-tip, the fool gets not sleep through internal pain on the thought of where should his pearl have flown away ! (G. Jhā's translation).

7800*

एतत् तु मां दहति यद् गृहमस्मदीयं
क्षीणार्थमित्यतिथयः परिवर्जयन्ति ।
संशुष्कसान्द्रमदलेखमिव भ्रमन्तः
कालात्यये मधुकराः करिणः कपोलम् ॥

(अ) Mṛcch 1. 12.

Vasantatilakā metre.

This is my sorrow. They whom I / would greet as guests, now pass me by. / "This is a poor man's house", they cry. / As flitting bees, the season o'er, / desert the elephant, whose store / of ichor spent, attracts no more. (A. W. Ryder's translation).

7801*

एतत् ते भ्रूलतोद्भासि पाटलाधरपल्लवम् ।
मुखं नन्दनमुद्यानम् अतोऽन्यत् केवलं वनम् ॥

(अ) Nāg 3. 11 (in some texts 3. 12).

(आ) Alm 124.

(*a*) भ्रूलतोल्लासि (मूल°) Nāg (var.).

Your face alone is the garden of the heaven, / in which the eye-brows shine forth like creepers, / and the lips look like leaves of the *pāṭala*-plants ; / all other gardens are nothing but forests. (S. Jhā's translation in his translation of M. Winternitz's *History of Indian Literature* III. 1 ; p. 255).

7802*

एतत् ते मुखमक्षतेन्दुलडहच्छायं भवल्लोचनं
नीलेन्दीवरनिर्विशेषमधरस्ते बन्धुजीवारुणः ।
भ्रूवल्लिस्तव कामकार्मुकलता लीलासहाध्यायिनी
न ध्यायन्तु कथं नु देव कथय त्वामेकमेणीदृशः ॥

(आ) Skm (Skm [B] 1398, Skm [POS] 3. 6. 3) (a. Hari).

Śārdūlavikrīḍita metre.

This face of yours has the charm of the full moon, your eyes are no different (in beauty) from blue lilies, your lips are red like the (petals of the) *bandhujīva*-flower, your eye-brows resemble the creeper-like bow of Cupid, which are the classmates of sportive charm ; my lord, the king, tell me how will not the deer-eyed damsels ever deeply think of you (as the most suitable husband) ? (A. A. R.).

7803

एतत् पयोधरयुगं पतितं निरीक्ष्य
खेदं वृथा वहसि किं कमलायताक्षि ।
स्तब्धो विवेकरहितो जनतापकारी
ह्यत्युन्नतः प्रपततीति किमत्र चित्रम् ॥

(अ) Śṛṅgāratilaka 21 (in some editions 25).

(आ) IS 1446.

(*a*) एनं [एतत्] Śṛṅg° (var.).

(*b*) खेदं करोमि हृदि कः क° Śṛṅg° (var.); हरिणायताक्षि Śṛṅg° (var.).

(*c*) वेधा [स्त°] Śṛṅg (var.).

(*d*) योऽत्यु° Śṛṅg (var.); अन्योन्यतोऽपि पततीपि Śṛṅg (var.).

Vasantatilakā metre.

Observing this pair of breasts fallen from their towering position do you, lotus-eyed one, feel regret all to no purpose? That one who is obstinate, devoid of discrimination, causing pain to the people and occupying a high position should have a fall—is it a matter for wonder? (A. A. R.).

7804*

एतत् पुरः स्फुरति पद्मदृशां सहस्रम्
अक्षिद्वयं कथय कुत्र निवेशयामि ।
इत्याकलय्य नयनाम्बुरुहे निमील्य
रोमाञ्चितेन वपुषा स्थितमच्युतेन ॥

(अ) Bhānukara's Rasamañjarī 102.

(आ) Pad 73. 5 (a. Bhānukara), SG 319 (a. Bhānukara).

Vasantatilakā metre.

Here shine in front of me a thousand lotus-eyed ones, where shall I, tell me, direct my (single) pair of eyes? Thus seeing the situation, closing his lotus-eyes Śrī-Kṛṣṇa remained with hairs on his body standing on ends. (A. A. R.).

7805*

एतत् पूतनचक्रमक्रमकृतग्रासार्धमुक्तैर्वृकान्
उत्पुष्णत्परितो नृमांसविघसैरादर्दरं क्रन्दतः ।
खर्जूरद्रुमदघ्नजङ्घमसितत्वङ्नद्धविष्वक्तत-
स्नायुग्रन्थिघनास्थिपञ्जरजरत्कङ्कालमालोक्यते ॥

(अ) Mālatī 5. 14.

(आ) SkV 1533 (a. Bhavabhūti), Namisādhu *ad* RK 7. 30 (p. 80. 28-30).

(*a*) कृतश्वासार्धं° SkV; °क्रमकृतग्रासार्धं° Nami *ad* RK.

(*b*) °राघर्घरं Mālatī (K), Nami *ad* RK.

(*c*) °तत्वग्बद्ध° *ad* RK.

Śārdūlavikrīḍita metre.

Here is a host of ghosts seen nourishing all round the wolves howling hoarsely, with the remnants of human flesh half thrown out, being swallowed all at once (voraciously), having thighs as high as date trees, and possessing eyed skeletons with cage-like bones[1] firmly set with knots of sinews spread all over and tied up in dark skins. (R. D. Karmarkar's translation).

1. Fleshless bones.

7806*

एतत् प्रचण्डि समुदेत्यकलङ्कमूर्ति
कल्माषिताम्बरतलं ग्रहचक्रवालम् ।
सूर्येन्दुसंपुटसमुद्गकवाटकोष-
विश्लेषकीर्णनवरत्नकलापकान्ति ॥

(आ) VS 1988.

Vasantatilakā metre.

Here rises, angry one, the group of planets, free from all stain and rendering the sky multi-coloured; they have the shine of the nine gems scattered by opening the lid of the jewel-box—the lids in the form of the sun and the moon. (A. A. R.).

7807

एतत् सर्वं परिज्ञाय वृक्षारोपं समारभेत् ।
धर्मार्थकाममोक्षाणां द्रुमेभ्यः साधनं यतः ॥

(आ) ŚP 2088.

Having well understood all these (details) one should commence the growing of trees; for attaining *dharma*, *artha*, *kāma* and *mokṣa*, the means are available from (the growth of) trees. (A. A. R.).

7808*

एतत् सर्वं शृणुत वचनं संग्रहादत्र सख्यः
प्राणानां नः फलमविकलं नूनमेषा सखी वः ।
विश्लेषेऽस्मिन् प्रचलति भृशं दीपिकेव प्रवाते
सत्यामस्यां वयमतमसः सर्वथा रक्षतैनाम् ॥

(आ) JS 131. 13 (a. Sūktisahasra).

Mandākrāntā metre.

Listen to the essence of all my words, lady friends, your friend is surely the uninjured fruit of my life; when separated from her my mind flutters like a lamp in a strong breeze; when she is present I am free from the darkness of worry; please guard her by every means. (A. A. R.).

7809

एतत् सर्वममात्यादि राजा नयपुरःसरः ।
नयत्युन्नतिमुद्युक्तो व्यसनी क्षयमेव च ॥

(अ) KN (KN [ĀnSS] 14. 59, KN [TSS] 14. 59, KN [BI] 13. 59).

(*a*) राज्यं KN (BI).

(*d*) तु [च] KN (BI).

An energetic king following the paths of true policy, leads to eminence all these such as ministers and others[1]; but influenced by evil propensities, he leads them to destruction. (M. N. Dutt's translation [slightly revised]).

1. Following the reading राज्यं M. N. Dutt has: "these and his government and ministers;".

7810*

एतदत्र पथिकैकजीवितं
पश्य शुष्यतितरां महत्सरः ।
रे मुधाम्बुधर रुद्धसद्गतिर्
वर्धिता किमिति घट्टवाहिनी ॥

(आ) JS 70. 9 (a. Prakāśavarṣa), ŚP 783 (a. Prakāśavarṣa), VS 834 (a. Prakāśavarṣa), Any 22. 183, SR 212. 23, SSB 591. 29 (a. Prakāśavarṣa), AP 48, (cf. ZDMG 27. 633).

(*a*) °जीवनं ŚP.

(*b*) कथं [°तरां] VS.

(*c*) धिङ्मुधाम्बुधर ŚP, VS, Any, SR, SSB; °द्गतीर् Any.

(*d*) वर्धिताः Any; इह [इति] SR, SSB; हट्ट° VS; तेऽद्रिवाहिनी ŚP, VS (var.), Any, SR, SSB.

Rathoddhatā metre.

Here this great lake which is the very life of the travellers is getting very much dried up, see this, oh! cloud; why have you in vain increased the flow of the river at the landing place, causing obstruction in its crossing by good people? (A. A. R.).

7811**

एतदनूपे वाच्यं
जाङ्गलभूमौ च पञ्चभिः पुरुषैः ।
एतैरेव निमित्तैर्
मरुभूमावष्टभिः कथयेत् ॥

(आ) ŚP 2221.

Āryā metre.

This is to be said with reference to the regions which are in the vicinity of rivers or lakes; in the wild regions it may be available at a depth of five men; by such signs as described here-to-before, one may say that in arid places it will be at a depth of the measurement of eight men. (A. A. R.).

एतदर्थं कुलीनानां see No. 7815.

एतदर्थं प्रकुर्वन्ति see No. 7813.

7812

एतदर्थं श्रुते बुद्धिं करोति द्वेषदूषितः ।
यद् विवादैः करिष्यामि मानम्लानिं मनीषिणाम् ।।

(अ) Dar 3. 26.

A man who is corrupted by hatred applies his mind to the study of scriptures for this purpose: 'I shall by debates cause the dejection to the minds of the good and learned people'. (A. A. R.).

7813

एतदर्थं हि कुर्वन्ति राजानो धनसंचयम् ।
रक्षयित्वा तु चात्मानं यद्धनं तद् द्विजातये ।।

(अ) Cr 1295 (=GP 1. 111. 14).
(*a*) प्रकुर्वन्ति GPy ; कुवन्ति GP (printer's error).

Kings collect money only to leave its residue at the disposal of the Brāhmaṇa-s after first providing for their own legitimate needs. (M. N. Dutt's translation).

7814

एतदर्थं हि राज्यानि प्रशासति नरेश्वराः ।
यदेषां सर्वकृत्येषु मनो न प्रतिहन्यते ।।

(अ) R (R [Bar] 2. 46. 18, R [B] 2. 52. 25, R [Kumbh] 2. 52. 25, R [G] 2. 49. 18, R [L] 2. 13. 22), Cr 218 (CR 4. 16, Crn 247, CPS 86. 10), GP 1. 111. 13. Cf. यच्छक्तावप्युपेक्षन्ते (Cr 794) and **JSAIL 31. 3.**

(आ) SRHt 89. 1 (a. R), SSSN 56. 1 (a. R).
(*a*) एतदर्थं GPy (GP as above) ; वाह्यानि [रा°] R (var.) ; सौमित्रे [रा°] Cr ; विप्रेन्द्रा(:) [रा°] GP ; राजानः SRHt, SSSN.
(*b*) राज्यमिच्छन्ति भूभृतः (भूभु° or भूः भुजः or भुसुजः or भूजः) Cr ; प्रशंसन्ति R (var.), SSSN ; प्रशासन्ति SRHt ; नराधिपाः R (var.) ; वसुन्धराम् [न°] SRHt.
(*c*) यद्येषां Cr(var.), सर्वकार्येषु(°र्येषु) R (var.), Cr ; सर्वकामेषु (°लेषु) R (var.).
(*d*) वचो R (var.), Cr ; मानो R (var.) ; नो R (var.) ; परिहन्यते Cr (var.).

It is for this purpose that kings [the lords of men] rule over their kingdoms that in all activities (which are righteous) their minds may not be frustrated. (A. A. R.).

एतदर्थं हि वाह्यानि see No. 7814.

एतदर्थं हि विप्रेन्द्रा(:) see No. 7814.

एतर्थं हि सौमित्रे see No. 7814.

7815

एतदर्थे कुलीनानां नृपाः कुर्वन्ति संग्रहम् ।
आदिमध्यावसानेषु न ते गच्छन्ति विक्रियाम् ।।

(अ) P (PP 1. 305, Pts 1. 297, PtsK 1. 330, PM 1. 125), Cr 217 (CVr 3. 5, Cvr 2. 9, CSr 1. 65, CPS 51. 4, CKl 38). Cf Crn 203. Variant of No. 4733 *cd/ab* (=Cr 1229).
(आ) SH 1388, Sama 1 ए 16, SR 150. 334 (a. P), SSB 474. 240, IS 1447, TP 392.
(इ) Cf. RN (P) 96–97.
(*a*) एतदर्थं Pts, PtsK, Cr, SH, SR, SSB ; अत (अट) एव (यव) कु CSr (var.); कुलि° CS (var.).

(*b*) दया [नृ°] CS (var.); नरा: [नृ°] Cv (var.); कुवन्ती CV (var.); साधव (°वा or °व:) [सं°] CS (var.); संग्रह CS (var.); संसग्रम PP (var.).

(*c*) आदीम° CV(var.); आदिमध्येव° IS; °सानेव Cv (var.); °सानै SH (*contra metrum*).

(*d*) न त्यजन्ति (°न्ती) च (हि) ते नृपम् (°पान्) CVr, CPS, Sama; यान्ति हि [ग°] PtsK; यास्यन्ति (°ति) Cr, SR, SSB; याच्यन्ति SH; विक्रिया (°क्री°) CS (var.).

That swarms of gentlemen delight / a monarch, is not strange, / since, first and last and times between, / their honour does not change. (A. W. Ryder's translation).

एतदादिक्रियायुक्ता see कल्याणभाक् सदा कार्ये (Cr 1344).

7816*

एतदुच्छ्वसितपीतमैन्दवं
सोढुमक्षममिव प्रभारसम् ।
मुक्तषट्पदविरावमञ्जसा
भिद्यते कुमुदमा निबन्धनात् ॥

(अ) Kum 8. 70 (in some texts *cd/ab*). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 131).

(आ) SR 300. 32 (a. Kum), SSB 145. 34.

(*a*) °वीत° [°पीत°] Kum (var.).

(*b*) वोढुम् Kum (var.); °सरम् [°र°] Kum (var.).

(*c*) भुक्त° or युक्त° Kum (var.); अम्भसां [अञ्ज°] Kum (var.).

Rathoddhatā metre.

As if being unable to bear this yellow light of the moon's rays, the lilies, devoid of the humming of black-bees, are unfolding themselves quickly. (H. H. Wilson's translation).

7817

एतदेव कुलीनत्वम् एतदेव गुणार्जनम् ।
यत् सदैव सतां सत्सु विनयावनतं शिर: ॥

(अ) Dar 1. 29.

(*b*) कुलार्जनम् [गु°] Dar (var.).

This alone is the sign of birth in a noble family, this alone is the acquisition of merits, that when good people are present before us our head should always bow with humility. (A. A. R.).

7818

एतदेव तु विज्ञेयं स्वार्थधर्मविघातजे ।
विषयध्वंसजे शत्रोर् विषयप्रतिपीडनम् ॥

(अ) KN (KN [ĀnSS] 10. 7, KN [TSS] 10. 7, KN [BI] 10. 7).

(*c*) शत्तोर् KN (ĀnSS).

The means for pacifying the wars caused by the violation of laws and the spoliation of property are the restoration of the laws and the restitution of the property, respectively. The means for putting an end to a war caused by the molestation of the kingdom by the foe, is to molest the kingdom of the latter in return. (M. N. Dutt's translation[1]).

1. Free translation.

एतदेव परं नार्या: see No. 7832.

7819

एतदेव परं शौर्यं यत् परप्राणरक्षणम् ।
नहि प्राणहर: शूर: शूर: प्राणप्रदोऽर्थिनाम् ॥

(अ) Dar 5. 23.

To protect the life of others is the sole highest heroism; he who deprives one of his life is no hero; but he who spares the life of one who begs for it, is.

7819 A*

एतदेव मम पुण्यमगण्यं
यत् कृशोदरि दृशोरतिथिस् त्वम् ।
दूरमस्तु मदघूर्णिततारं
शारदेन्दुमुखि वीक्षणमक्ष्णोः ॥

(आ) SG 640.

Svāgatā metre.

Oh ! slim lady, this much is to my inestimable fortune that you are the guest of my eyes ; oh ! moon-faced one, now, cast aloft the glances from your eyes, with the pupils agitated by passion. (S. Bhaskaran Nair's translation).

7820

एतदेव महच्चित्रं प्राक्तनस्येह कर्मणः ।
यदनात्मवतामायुर् यच्चानतिमतां श्रियः ॥

(आ) VS 3084.

This indeed is the most wonderful result witnessed here of actions done in former times, that there is long life vouchsafed to the self-indulgent, and that there is prosperity in those who are devoid of humility. (A. A. R.).

7821

एतदेव हि पाण्डित्यम् इयमेव बहुज्ञता ।
अयमेव परो लाभो यत् स्वल्पाद् भूरिरक्षणम् ॥

(अ) Cr 2132 (CvS 6. 15, CvA 6. 15, CvL I 6. 15, CvL II 6. 17, CvLd 6. 13). (Corrupt and partly reconstructed). Cf. No. 7822.

(*b*) बहुज्ञात CvA.

(*c*) पुरोर्लोभ CvL I.

(*d*) यद् CvS, CvA, CvL I ; अल्पादूरिर° CvS; अल्पाद् भूरिरक्षणम् CvA (in other sources corrupt or illegible).

This alone indeed is wisdom, this alone is the knowledge of many things, this alone is greatly profitable, that, out of very small (income), one saves much.

7822

एतदेव हि पाण्डित्यम् एषा चैव कुलीनता ।
एष एव परो धर्म आयादूनतरो व्ययः ॥

(आ) SH 1104. Cf. No. 7821.

This alone is the essence of learning, this alone is the mark of noble birth, this alone is supreme *dharma* that one's expenses are less than the income. (A. A. R.).

एतदेवानुमन्यते see No. 7824.

7823

See No. 7824 A

7824

एतदेवायुषः सारं निसर्गक्षणभङ्गिनः ।
स्निग्धमुग्धैर्विदग्धैश्च यदयन्त्रितमास्यते ॥

(अ) Cr 219 (CR 7. 67 *cd/ab* [but CRC, CPS, GP, VS as above], CPS 194. 52), GP 1. 114. 63 *v.l.*

(आ) VS 2698.

(*a*) एतदेवानुमन्यते GP.

(*b*) भोगा हि क्ष° GP ; विसर्ग° CR (var.).

(*c*) स्निग्धेषु च विदग्धस्य GP ; स्निग्धै (मु°) CR (var.).

(*d*) मतयो वै ह्यनाकुलाः GP ; यदार्यैस्सह सङ्गतिः CR (but CRC, CRBh I, CRP, CPS, VS as above).

This is the essence of a (happy) life which is, by nature, liable to end shortly, that one remains unrestrained by people who may be affectionate, silly or clever.

7824 A

एतदेवार्थसामर्थ्यं प्रत्यक्षेणोपलक्ष्यते ।
पुत्रदारादिसंबन्धः पुंसां धननिबन्धनः ॥

(आ) JS 437. 2 (a. Bhagavān Vyāsa).

(*a*) °वात्त सा° JS.

This is the power possessed by wealth which is seen with one's own eyes, that the association one has with wife and children is all dependent on wealth in the case of men. (A. A. R.).

7825

एतदेवार्थसामर्थ्यं प्रत्यक्षेणोपलक्ष्यते ।
यत् स्कन्धबन्धे जीवद्भिः शवः शिबिकयोह्यते ॥

(अ) Dar 2. 27.

This indeed is the power of wealth that is witnessed with one's own eyes, that while alive the rich are borne on the shoulders of men and when a corpse it is carried in a palanquin. (A. A. R.).

7826*

एतद्गन्धगजस् तृषाम्भसि भृशं कण्ठान्तमज्जत्तनुः
फेनैः पाण्डुरितः स्वदिक्करिजयक्रीडायशःस्पर्धिभिः ।
दन्तद्वन्द्वजलानुबिम्बनचतुर्दन्तः कराम्भोवमि-
व्याजादभ्रमुवल्लभेन विरहं निर्वापयत्यम्बुधेः ॥

(अ) Naiṣ 12. 85.

(आ) VS 2519 (a. Naiṣ-Śrī-Harṣa), SR 123. 3, SSB 431. 3.

(*a*) युष्मद् [ए°] VS.

Śārdūlavikrīḍita metre.

A spirited elephant of his, lying immersed up to its neck in water in thirst, calms the ocean's grief caused by its separation from the Airāvata elephant[1], showering on the ocean sprays of water from its trunk. The animal is whitened by flakes of foam rivalling in brilliance the fame of its victorious contest with fellow elephants. It looks like having four tusks owing to the reflection of its pair of tusks on the water. (K. K. Handiqui's translation).

1. Elephant of Indra.

7827*

एतद्दत्तासिघातस्रवदसृगसुहृद्वंशसार्द्रेन्धनैतद्-
दोरुद्दामप्रतापज्वलदनलमिलद्धूमधूमभ्रमाय ।
एतद्दिग्जैत्रयात्रासमसमरभरं पश्यतः कस्य नासीद्
एतन्नासीरवाजिव्रजखुरजरजोराजिराजिस्थलीषु ॥

(अ) Naiṣ 12. 73.

(आ) SR 125. 19 (a. Naiṣ), SSB 434. 19.

(*a*) °सान्द्रेन्ध° SR, SSB.

(*b*) °धूमभूम° SR, SSB; °धूम भूम° Naiṣ (var.).

Sragdharā metre.

On battlefields, who, looking at the unequalled martial commotion of his expeditions, leading to universal conquest, did not mistake the volume of dust raised by the hoofs of the horses in his vanguard to be the profuse smoke of the burning fire of the uncurbed might of his arms, that is fed by raw bamboo fuel, to wit, his enemies with blood gushing from the sword-cuts given by him ? (K. K. Handiqui's translation).

7828*

एतद् दधाति नवयौवननर्तकस्य
कश्मीरजच्छुरिततालकयुग्मलक्ष्मीम् ।
मध्ये समुच्छ्वसितवृत्ति मनागुपान्ते
लब्धात्मसीम कुचकुड्मलयुग्ममस्याः ॥

(आ) SkV 337 (a. Laḍahachandra), Kav 145, Prasanna 104*a*.

(*a*) दधाते Kav (MS).

(*b*) °रिता° Kav (MS) ; °तारकयुग्मशोभां Prasanna ; °लक्ष्मीम् om. Kav.

(*c*) मध्ये om. Kav.

(*d*) लब्धांभ्यनील° *(sic !)* Prasanna ; °कुद्म° Kav (MS).

Vasantatilakā metre.

Like to a pair of saffron-coated cymbals / belonging to the dancer, Youth, / her budding breasts are round and swelling at the centre / and keep some distance yet between their sides. (D. H. H. Ingalls's translation).

7829*

एतद्दन्तिबलैर्विलोक्य निखिलामालिङ्गिताङ्गीं भुवं
संग्रामाङ्गणसीम्नि जङ्गमगिरिस्तोमभ्रमाधायिभिः ।
पृथ्वीन्द्रः पृथुरेतदुग्रसमरप्रेक्षोपनम्रामर-
श्रेणीमध्यचरः पुनः क्षितिधरक्षेपाय धत्ते धियम् ॥

(अ) Naiṣ 12. 20.

(आ) VS 2509 (a. Śrī-Harṣa), SR 116. 64 (a. Naiṣ), SSB 415. 3.

(*a*) युष्मद् [ए°] VS.

(*c*) स पृथुर्भवद्रणरसप्रेक्षो° VS.

Śārdūlavikrīḍita metre.

At the edge of the battlefield king Pṛthu, present amidst the line of gods come to witness the fierce battles, sees the entire earth enveloped by the king's troops of elephants causing one to mistake them for clusters of moving hills, and thinks of uprooting the mountains again. (K. K. Handiqui's translation).

7830*

एतद् देव यशस्करं नरपतेर्यत् तस्करे निग्रहो
दीर्घं जीव यथापराधमधुरं दण्डं जगत्यावहन् ।
येनायं परिपन्थिपार्थिववधूसिन्दूरचौरस् त्वया
बद्धश्च प्रतिदण्डभैरवकरी क्षिप्तश्च कारागृहे ॥

(आ) Skm (Skm [B] 1487, Skm [POS] 3. 24. 2) (a. Śuṅgoka).

Śārdūlavikrīḍta metre.

This indeed confers glory on a king that he puts in chains the thief; may you live long, meting out punishment in the world in accordance with the gravity of the offence; for you have put in chains (the war elephants) who stole the red-lead[1] from the foreheads of the queens of rival kings and have thrown into the prison house [stable] (the horses) that worked havoc in enemy's forces. (A. A. R.).

1. The elephants are decorated with red-lead unguent and it is fancied that by destroying rival princes and rendering their wives widows, they have stolen this from them.

7831

एतद् धनञ्जयो वाच्यो　　नित्योद्युक्तो वृकोदरः ।
यदर्थं क्षत्रिया सूते　　तस्य कालोऽयमागतः ॥

(अ) MBh (MBh [Bh] 5. 135. 9 *ab*/*cd*, MBh [R] 5. 137. 9, MBh [C] 5. 4653 ; cf. MBh [Bh] 5. 88. 74 and 83-84; 5. 157. 5 and 7).

(आ) SRHt 165. 26 (a. MBh).

(*a*) वचस्ततो or तदग्रजो [ध°] MBh (var.).

(*b*) नित्योक्तो हि or इत्युक्तो हि or नित्ययुक्तो MBh (var.).

The (warrior) Arjuna is to be told; as well as the ever-striving Bhīmasena, that the purpose for which a warrior-mother gives birth to a son, that time (war) has now arrived. (A. A. R.).

7832

एतद्धि परमं नार्याः　　कार्यं लोके सनातनम् ।
प्राणानपि परित्यज्य　　यद् भर्तृहितमाचरेत् ॥

(अ) MBh (MBh [Bh] 1. 146. 4, MBh [R] 1. 160. 4, MBh [C] 1. 6146).

(आ) IS 1448.

(*a*) एतदेव परं ना° MBh (var.); नार्या or न्याय्यं MBh (var.).

(*b*) लोके यत्नः सनातनः MBh (var.); परं [का°] MBh (var.) ; सदा भवेत् [स°] MBh (var.).

(*d*) या [यद्] MBh (var.) ; भर्तुर्हित° or भर्तुर्हि हित° MBh (var.).

This, indeed, is the highest and eternal duty of a woman, *viz.*, that by sacrificing her life she should seek the good of her husband. (P. C. Roy's translation).

7833*

एतद् बभ्रुकचानुकारिकिरणं राजद्रुहोऽह्नः शिरश्-
छेदाभं वियतः प्रतीचि निपतत्यब्धौ रवेर्मण्डलम्।
एषापि द्युरमा प्रियानुगमनं प्रोद्दामकाष्ठोत्थिते
संध्याग्नौ विनिधाय तारकमिषाज्जातास्थिशेषस्थितिः॥

(अ) Śrīkaṇṭha 15. 104 *ab*+106. (In Śrīkaṇṭha given it as a *samasyāpūraṇa*).

(आ) VS 1928 (a. Naiṣ), SuMañ 177. 8-11 (a. Maṅkha).

(*d*) विरच्य्य [वि°] Śrīkaṇṭha.

Śārdūlavikrīḍita metre.

This disc of the sun, having rays resembling red hair now plunges into the western sea from the sky in order to cut off the head of the day which is a *rājadruha* [traitor to the king *or* : enemy of the moon]; this lady of the sky follows her lover in death by throwing herself in the fire of twilight which is well kindled by fuel in all quarters [*kāṣṭha* : fuel *or* : direction] and remains (after immolation) in the form of pieces of bone alone under the guise of stars. (A .A. R.).

7834

एतद् बुद्धिमशेषाणां सत्त्वमातन्य योगवित्।
परित्यजति सम्प्राप्य बुद्धिसौक्ष्म्यमनुत्तमम्॥

(अ) Mārk-pur 40. 20.

(आ) ŚP 4535 (a. Mārk-pur).

(*a*) तद्वद्बुद्धिमशेषाणां ŚP.

(*b*) सत्त्वानमेत्य Mārk-pur; सत्त्वामा° ŚP; (suggested change : सत्त्वमा°).

(*d*) °सौक्ष्ममनुत्तमम् Mārk-pur.

Having thus expanded and made sure the essence of all things by the power of intelligence, the knower of *yoga* abandons thereafter that unique keenness of intelligence also (as it has served the purpose of realizing the absolute). (A. A. R.).

7835*

एतद्भीतारिनारी गिरिबिलविगलद्वासरा निःसरन्ती
स्वक्रीडाहंसमोहग्रहिलशिशुभृशप्रार्थितोन्निद्रचन्द्रा।
आक्रन्दद् भूरि यत्तन्नयनजलमिलच्चन्द्रहंसानुबिम्ब-
प्रत्यासत्तिप्रहृष्यत्तनयविहसितैराश्वसीन् न्यश्वसीच्च॥

(अ) Naiṣ 12. 28.

(आ) Skm (Skm [B] 1588, Skm [POS] 3. 44. 3) (a. Kavipaṇḍita-Śrī-Harṣa), VS 2604 (a. Naiṣ), SR 133. 46 (a. Naiṣ), SSB 445. 46.

(*a*) युष्मद्भी° [ए°] VS; विलसद्वासरा° VS; निःस्रवन्ती Skm (var.).

(*c*) यच्चक्रन्दोच्चकैस्तन्नयनज° Skm.

Sragdharā metre.

Wives of enemies afraid of him, and passing their days in mountain caves, bitterly wept, coming out of them, while they were repeatedly asked for the rising moon by their children obstinately clinging to the illusion of the moon being their playing swan. But the women found solace at the same time heaved sighs at the laugh of their children, who were delighted at the presence close by of the reflection of the swanlike moon present in their mothers' tears. (K. K. Handiqui's translation).

7836*

एतद् भीमपराक्रमेण रचितं संसारसारं सरः
पाथोनाथकथापहस्तनकलावैचक्षणे दीक्षितम्।
यन्माहात्म्यविलोकनाद्भुतरसाद्धूताम्बरश्रीशिरः-
स्रस्तं कुण्डलमम्बुबिम्बितरविव्याजेन विद्योतते॥

(आ) JS 376. 9 (a. Viśveśvara).

Śārdūlavikrīḍita metre.

This lake, the very essence of the world, has been dug by the great valour of Bhīma, and is ever addicted to deprive all talks [fame] of the lord of the waters; on seeing whose wonderful greatness the lady of the sky shakes her head in appreciation and as a result her ear-ring slips down and shines in the guise of the sun's disc reflected in its waters. (A. A. R.).

7837*

एतद् भूषणकौशलं तव तनौ पश्येत् तदा माधवो
राधे तत्सविधे हि चेतसि चले चेद् धैर्यमाधास्यति।
इत्थं जल्पति शिल्पकारिणि जने तस्याः स्मरन्त्या हरिं
सद्यः स्वेदसरिद् व्यलम्पदमलं पत्रावलीमण्डलम् ॥

(आ) Vidy 646.

Śārdūlavikrīḍita metre.

If Kṛṣṇa were to see the cleverness of decoration on your body, then surely, Rādhā, his mind, even if fickle, will become steady in that mansion [he will always love you]; when the person decorating her body said thus she thought of her lover Kṛṣṇa and suddenly a stream of sweat covered the pure ornamental designs on her body. (A. A. R.).

7838*

एतद्यशःक्षीरधिपूरगाहि
पतत्यगाधे वचनं कवीनाम् ।
एतद्गुणानां गणनाङ्कपातः
प्रत्यर्थिकीर्तीः खटिकाः क्षिणोति ॥

(अ) Naiṣ 12. 9.

(आ) SR 104. 104, SSB 395. 114.

(*d*) खदिकाः SR (printer's error).

Upajāti metre (Indravajrā and Upendravajrā).

The words of poets, plunging into the flood of the milky ocean of his fame, fall into an unfathomable depth; and the casting of figures to reckon his merits wears out the fame of his foes, like chalks. (K. K. Handiqui's translation).

7839

एतद् रहस्यं परमम् एतच्च परमं पदम् ।
एषा गतिर्विरक्तानाम् एषोऽसौ परमः शिवः ॥

(आ) ŚP 4257 (a. Vāsiṣṭha-[rāmāyaṇa]).

This is the supreme secret [teaching], this too is the supreme abode (of bliss), this is the goal of all persons without attachments,—and that is the God Śiva, the Supreme Lord. (A. A. R.).

7840

एतद् विदन्तो विद्वांसो ब्राह्मणा ब्रह्मवादिनः ।
न राज्ञः प्रतिगृह्णन्ति प्रेत्य श्रेयोऽभिकाङ्क्षिणः ॥

(अ) Mn 4. 91.

Learned Brāhmaṇa-s, who know that, who study the Veda and desire bliss after death, do not accept presents from a king. (G. Bühler's translation).

7841

एतद् विद्वान् मदुदितं ज्ञानविज्ञाननैपुणम् ।
न निन्दति न च स्तौति लोके चरति सूर्यवत् ॥

(अ) BhPṇ 11. 28. 8.

He who understands what I have said, the efficient know-how of material and spiritual things, he neither censures nor praises (men and things); he moves in the world as does the sun. (A. A. R.).

7842

एतद् विधानमातिष्ठेद् अरोगः पृथिवीपतिः ।
अस्वस्थः सर्वमेतत् तु भृत्येषु विनियोजयेत् ॥

(अ) Mn 7. 226.

(आ) SSSN 87. 13, Mitākṣarā *ad* 1. 330, VīrR 169.

(*a*) एतद्व्रतं समातिष्ठेद् Nandana's commentary, Mitākṣarā *ad* 1. 330, SSSN.

(*c*) सर्वमेवैतद् Nandana's commentary, Mitākṣarā *ad* 1. 330, SSSN; सर्वमेवेदं Methātithi's commentary.

(*d*) मन्त्रिमुख्ये निवेशयेत् Mitākṣarā *ad* 1. 330, VīrR.

A king who is in good health must observe the rules[1] but if he is indisposed, he may entrust all this (business) to his servants. (G. Bühler's translation).

1. See Mn 7.

7843*

एतद् विभाति चरमाचलचूडचुम्बि-
हिण्डीरपिण्डरुचिशीतमरीचिबिम्बम् ।
उज्ज्वालितस्य रजनीं मदनानलस्य
धूमं दधत् प्रकटलाञ्छनकैतवेन ॥

(आ) SR 307. 71 (a. Sāh), SSB 147. 74, Sāh *ad* 10. 683 (p. 287).

(*a*) °चुम्बि [°चुम्बि-] SSB.

(*b*) डिण्डीर° SR, SSB; °रुचि शी° [°रुचिशी°] SSB.

Vasantatilakā metre.

Lo ! the orb of the cool-rayed luminary, shining like a lump of foam, kisses the crest of Western Mountain, bearing the smoke, under the disguise of the manifest black spot, of the fire of love kindled during the night. (J. R. Ballantyne's translation in *Bibl. Ind.* No. 9).

एतद् वृत्तं समातिष्ठेद् see No. 7842.

7844*

एतद् व्योमवनीवराहवलयं विश्वैकवीरस्मर-
स्कन्धावारमदान्धसिन्धुरकुलं श्यामावधूकैशिकम् ।
चक्षुष्याञ्जनवस्तु घूकसदसां विश्लिष्टचक्राह्वय-
स्तोमान्तर्गतधूमकेतनमहाधूम्या तमस् तार्यते ॥

(आ) SR 298. 35, SSB 142. 38.

Śārdūlavikrīḍita metre.

Here spreads darkness which looks like a herd of boars in the forest of the sky, which is the group of intoxicated elephants in the camp of Cupid, the one hero of the world, which is the mass of tresses of charming young ladies, the ointment-stuff to the eyes of flocks of owls, and the dense smoke coming from the fire of grief of the flocks of ruddy geese separated from their mates. (A. A. R.).

7845

एतन्नरेन्द्रवृषभ क्षपया व्रजन्त्या
संरोपणार्थमिव गोपितमम्बुजेषु ।
उद्घाटयत्ययमशीतकर: करौघै:
पद्माकरात् तिमिरबीजमिवालिवृन्दम् ॥

(आ) VS 2166 (a. Jenduka). Cf. No. 12790 and रात्रिर्गमिष्यति भविष्यति.

Vasantatilakā metre.

Oh ! best of kings, as the night was departing, she concealed, as it were, some seeds of darkness in the lotuses so that they might be made to grow again; but with his hand-like rays the sun bursts them open from the lotuses and they emerge in the form of bees (that were imprisoned there the night before at the closing of the lotus). (A. A. R.).

7846*

एतन्मन्दविपक्वतिन्दुकफलश्यामोदरापाण्डर-
प्रान्तं हन्त पुलिन्दसुन्दरकरस्पर्शक्षमं लभ्यते ।
तत् पल्लीपतिपुत्रि कुञ्जरकुलं कुम्भाभयाभ्यर्थना-
दीनं त्वामनुनाथते कुचयुगं पत्रावृतं मा कृथा: ॥

(आ) SkV 1664, Skm (Skm [B] 851, Skm [POS] 2. 76. 1) (a. Vallaṇa), SR 247. 54 (a. Kpr), SSB 654. 1 (a. Kpr), Kpr 7. 142, KāP 172. 16–173. 2, Vakroktijīvita of Rājānaka Kuntaka 1. 82;

2. 23, AA 36. 19-22, Alaṁkāra-saṁgraha *ad* 5. 12 and *ad* 6. 5, cf. Kav p. 100.

(*a*) °पाण्डुर° SkV, Skm (but in some texts as above), SR, SSB, KāP.

(*b*) लक्ष्यते SkV, Skm, AA.

(*c*) °पुत्री SkV (var.) (*contra metrum*); जीवाभया° [कु°] SkV, Skm ; °र्थनाद् AA.

(*d*) °थति स्तनयुगं Skm ; पत्रांशुकैर्मा पिधाः SkV.

Śārdūlavikrīḍita metre.

Oh! thou the daughter of the village lord, the elephants being suppliants for the favour of fearlessness, request you not to cover with leaves your breasts,—breasts that resemble the half-ripe *tinduka*-fruit in being black [nipples] in the centre and slightly white all around, and which deserve to be fondled by the hands of handsome *śabara*-youths. (G. Jhā's translation [slightly revised]).

7847*

एतन्मयमिव जातं
निपतितमस्यां मनो नूनम् ।
नायात्यपि यदुपायात्
कथमपि कायात् कुरङ्गनयनायाः ॥

(आ) SH 1947.

(*a*) एतन्मयमिन SH ; (suggested change : एतन्मयमिव).

Āryā-udgīti metre.

It would seem as if (my) mind cast onto her has become one with herself; for, despite all types of efforts (on my part), it does not come out of the person of that gazelle-eyed (beauty). (S. Bhaskaran Nair's translation).

7848*

एतन्मानिनि मानसं सुरसरो निर्लूनहेमाम्बुजं
पार्वत्या प्रियपूजनार्थममुतो गङ्गासरिन्निर्गता ।
अस्माच्च चित्रशिखण्डिभिश्च परमे पर्वण्युपादीयते
स्नानोत्तीर्णवृषाङ्कभस्मरजसां सङ्गात् पवित्रं पयः ॥

(अ) Bālarāmāyaṇa 10. 35.

(आ) Skm (Skm [B] 2060, Skm [POS] 5. 12. 5) (a. Rājaśekhara).

(*a*) निर्मूल° Skm (var).

(*b*) पतिपूज° Skm (POS).

(*c*) ब्रह्मण्यु° Skm.

(*d*) °वृषाङ्क° Skm (POS).

Śārdūlavikrīḍita metre.

Charming lady, this is the divine lake Mānasa, from which the golden lotuses are plucked by Pārvatī for worshipping her dear lord [Śiva]; from which the river Gaṅgā takes its rise, and from which is taken by the seven sages at the most auspicious juncture the water rendered holy by the contact with the dust of the ashes adorning the body of Lord Śiva. (A. A. R.).

7849*

एतन्मालवमण्डलं विजयते सौजन्यरत्नाङ्कुरैः
संपद्विभ्रमधामभिः किमपरं शृङ्गारसारैर्जनैः ।
यत्रारुह्य विचित्रचित्रवलभीर्लीलाशिलासद्मनां
नीयन्ते जलदोदयेषु दिवसाः कान्तासखैः कामिभिः ॥

(अ) Bālarāmāyaṇa 10. 84.

(आ) Skm (Skm [B] 2084, Skm [POS] 5. 17. 4) (a. Rājaśekhara).

(*a*) °रत्नाकरैः Skm (var.).

(*c*) °वड° [°वल°] Skm (POS) ; °नाना° [°शिला°] Bāla° (*contra metrum*).

Śārdūlavikrīḍita metre.

This is the Mālava country that shines with the people who are the gem-sprouts of goodness, the abodes of wealth and happy living and the very essence of love; wherein, climbing to the balconies that are tastefully decorated in their stone-built sportive homes, the lovers in the company of their beloveds spend the days of the rainy season happily. (A. A. R.).

7850*

एतन्मुखं प्रियायाः
 शशिनं जित्वा कपोलयोः कान्त्या।
तापानुरक्तमधुना
 कमलं ध्रुवमीहते जेतुम् ॥

(अ) Nāg 1. 10.
(आ) Alm 125.
(*b*) क्षिप्त्वा [जि°] Nāg (var.).
(*c*) तापाभिताम्रमधुना Nāg (var.).

Āryā metre.

Defeating the moon by the beauty of its cheeks, this face of my love, now reddened due to heat, desires firmly to surpass the red lotus. (Bak Kun Bae's translation).

एतयोपमया धीरः see **यदतप्तं प्रणयति.**

एतल्लब्धमिदं च see **लभ्यं लब्धमिदं च.**

7851*

एतल्लोचनमुत्पलभ्रमवशात् पद्मभ्रमादाननं
 भ्रान्त्या बिम्बफलस्य चाजनि दधद्रामाधरो वेधसा।
तस्याः सत्यमनङ्गविभ्रमभुवः प्रत्यङ्गमासङ्गिनी
 भ्रान्तिर्विश्वसृजोऽपि यत्र कियती तत्रास्मदादेर्मतिः॥

(आ) SkV 433 (a. Vīryamitra), Kav 181 (a. Vīryamitra or Vīryamindra).
(*b*) °धसा (वे° om.) Kav (MS).
(*c*) °सङ्गिना Kav (MS).

Śārdūlavikrīḍita metre.

The Creator made her eye by error for a waterlily, / her face by error for a lotus; / meaning to make a cherry, by confusion he produced her lip. / If god himself fell into such confusion / over every limb of her who is the true canvas of Love's magic, / what sense should we poor mortals make? (D. H. H. Ingalls's translation).

7852*

एतस्माज् जलधेर्जलस्य कणिकाः काश्चिद् गृहीत्वा ततः
 पाथोदाः परिपूरयन्ति जगतीं रुद्धाम्बरा वारिभिः।
अस्मान् मन्दरकूटकोटिघटनाभीतिभ्रमत्तारकां
 प्राप्यैकां जलमानुषीं त्रिभुवने श्रीमानभूदच्युतः॥

(आ) SkV 1197 (a. Muñjarāja), Skm (Skm [B] 1679, Skm [POS] 4. 8. 4) (a. Hari), JS 368. 9 (a. Jalamānuṣīrudra), Prasanna 73*a*, Any 96. 34, SGo 18*b*, AAS 12. 1, Auc *ad* 20. 62 (a. Mālavarudra).
(*a*) मिताम्बु° [जलस्य] Auc.
(*b*) सुधा [रुद्धा°] Prasanna.
(*c*) अस्मिन् Skm; भ्राम्यन् [अ°] JS, Any, AAS, Auc; °भीतभ्रम° Prasanna; °त्तारिकां AAS.
(*d*) प्राप्येकां AAS; °मानुषीस् Prasanna.

Śārdūlavikrīḍita metre.

From the sea the clouds take tiny portions of its water / and therewith flood the earth and fill the sky. / From the sea came the mermaid, fortune, eyes atremble / in fear of the churning peak; whom Viṣṇu taking, / did thereby win his rule of all the world. (D. H. H. Ingalls's translation).

7853

एतस्मात् कथमिन्द्रजालमपरं स्त्रीगर्भवासोऽस्थिरं
 रेतः श्च्योतति मस्तमस्तकपदाविर्भूतनानाङ्कुरम्।
पर्यायेण शिशुत्वयौवनजरावेषैरशेषैर्वृतं
 पश्यत्यत्ति शृणोति जिघ्रति मुहुर्निद्राति जागर्ति च॥

(अ) BhŚ 436 (doubtful).
(*a*) यद्गर्भवासस्थितं BhŚ (var.).
(*b*) श्वेतति BhŚ (but BhŚ sugggestion as above); पाणिमस्तकपदाप्रोद्भूतभव्याङ्कुरम् BhŚ (var.) (see also *c*).
(*c*) °जराभेदैरनेकैर्भृतं BhŚ (var.) (see also *b*).

(*d*) वपुर् [मु°] BhŚ (var.); संदेहा° BhŚ (var.).

Śārdūlavikrīḍita metre.

From this there is another magician's jugglery in the form of residence in the womb of a woman wherein the sperm oozes to transform itself into a head, feet and other limbs; and in due order there are the stages of childhood, youth and old age; he sees, eats, hears, smells and often sleeps and keeps awake. (A. A. R.).

7854

एतस्मात् परमानन्दाच् शुद्धचिन्मात्ररूपिण: ।
जीव: संजायते पूर्वं तस्माच् चित्तं ततो जगत् ॥

(आ) ŚP 4235 (a. Vāsiṣṭha-[rāmāyaṇa]).

(*b*) छुद्ध° ŚP.

From this state of supreme bliss that consists only of the form of pure consciousness, the individual soul emerges first and from it the mind and then the world. (A. A. R.).

7855*

एतस्मात् सरसश्चिराय चलितं चक्रेण चेतस्वता
नीरक्षीरपरीक्षकेण सुधिया हंसेन हा निर्गतम् ।
निर्यातं निभृतं कलध्वनिकृता कारण्डवेन क्वचित्
सार्धं केन करोतु सारसयुवा संभाषणं सव्यथ: ॥

(आ) Vidy 177.

(*d*) सार्द्धं Vidy.

Śārdūlavikrīḍita metre.

From this lake the ruddy goose which is intelligent has taken its departure long ago; the swan, the wise one, which is efficient in separating milk from water, too, alas! has left; the *kāraṇḍava*-duck whose voice is sweet, has gone away quietly somewhere; with whom is the poor youth of a crane to hold converse (hereafter)? (A. A. R.).

7856*

एतस्मादमृतं सुरै: शतमखेनोच्चै:श्रवा: सद्गुण:
कृष्णेनाद्भुतविक्रमैकवसतिर्लक्ष्मी: समासादिता ।
इत्यादि प्रचुरा: पुरातनकथा: सर्वेभ्य एव श्रुता
अस्माभिस्तु न दृष्टमत्र जलधौ मिष्टं पयोऽपि क्वचित् ॥

(आ) ŚP 1085, Any 97. 38, RJ 256, Regnaud VI 30, SR 216. 27, SSB 599. 34.

(*b*) °विभ्रमैक° SR, SSB; °वसति: RJ.

(*d*) अस्माभिर्न च दृ° Any, RJ, Regnaud, SR, SSB; मृष्टं [मि°] Any, SR, SSB.

Śārdūlavikrīḍita metre.

From this ocean nectar was secured by the gods, the horse Uccaiḥśravas possessing good qualities by Indra, Lakṣmī, the one abode of wonderful power was obtained by Kṛṣṇa [Viṣṇu]—many ancient stories such as these have we heard from the people; but there was not seen by us in the ocean even sweet [drinking] water anywhere! (A. A. R.).

7857

एतस्माद् विरमेन्द्रियार्थगहनादायासकादाश्रयाच्
श्रेयोमार्गमशेषदु:खशमनव्यापारदक्षं क्षणात् ।
शान्तं भावमुपेहि संत्यज निजां कल्लोललोलां गतिं
मा भूयो भज भङ्गुरां भवरतिं चेत: प्रसीदाधुना ॥

(अ) BhŚ 180, VCjr 16. 5.

(आ) SRK 92. 11 (a. BhŚ), SSD 4 *f*. 30 *b*, SR 383. 159 (a. BhŚ), IS 1450.

(*a*) एकस्माद् BhŚ (var.); आयासका(कौ)द् BhŚ (var.); आयासकष्टाश्रयाच् or आयासकाद्बंति न: or आयासकालाश्रयाच् or आयासभोगाश्रयाच् or आयासखेदाश्रयाच् or आयासकादायस BhŚ (var.); आश्रय BhŚ (var.), VCjr, SR, SRK; आश्रयं (°यात्) or आशु च BhŚ (var.).

(*b*) छ्रे° BhŚ; छ्रेणेमार्गम् or छ्रेयोदुर्गम् BhŚ (var.); °विशेष° BhŚ (var.); अनेक° [अशेष°] BhŚ

(var.); °दु:खशमनं (°समन°) or °दुष्टदमनं or °दु:खदहन° or °दु:खसहन° or °दु:खमशन° or °व्यापात° BhŚ (var.); °दुर्गं or °दक्ष° or दक्ष: BhŚ (var.); क्षणं BhŚ (var.).

(*c*) शीतं or शांत्या or स्वास्थ्यं BhŚ (var.); स्वात्मी° BhŚ (var.), VCjr, SRK; आत्मी° SR; स्वात्मा° BhŚ (var.); शांती or शांत्यै or स्वामी or सात्मी° [शा°] BhŚ (var.); तावद् [भा°] BhŚ (var.); उपेहि BhŚ (var.); संतत° [संत्यज] BhŚ (var.); निशां [नि°] BhŚ (var.); °लोलि or °लीलां BhŚ (var.); मतिं [ग°] BhŚ (var.).

(*d*) भूयो मा or मा भूया BhŚ (var.); भव° or नश° or भुज° BhŚ (var.); °भंगुरीं or भवगतिं or भररतिं or धवरतिं or भज रतिं [भ°] BhŚ (var.); प्रसिद्धाधुना BhŚ (var.).

Śārdūlavikrīḍita metre.

Oh! my heart, thou must now forsake the troublous and dangerous forest of sensual enjoyments, and soon betake thyself to the path of all good which can instantly chase away the entire host of miseries; be quiet and give up thy billowy and unsteady motion; do not attach thyself to the perishable pleasures of the world; and seek everlasting contentment and bliss within thy ownself. (P. G. Nath's translation).

7858*

एतस्मान् मां कुशलिनमभिज्ञानदानाद् विदित्वा
मा कौलीनादसितनयने मय्यविश्वासिनी भूः।
स्नेहानाहुः किमपि विरहे ह्रासिनस् ते ह्यभोगाद्
इष्टे वस्तुन्युपचितरसाः प्रेमराशीभवन्ति ॥

(अ) Megh 108 (in some other texts 109). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; 168)

(आ) JS 163. 11 (a. Kālidāsa).

(*b*) चकित° [असित°] Megh (var.).

(*c*) स्नेहा: Megh (var.); स्नेहा नाहु: Megh (var.); विरहव्यापद: or विरहह्रा° Megh (var.); ध्वंसिनस् [ह्रा°] Megh (var.), JS; व्यापदस् or भ्रंसिनस् or घ्रंसिनस् [ह्रा°] Megh (var.); त्व् or °प्य् [ह्य्] Megh (var.); अयोगाद् [अभो°] JS; अभोग्या: Megh (var.).

(*d*) दृष्टे [इ°] Megh (var.).

Mandākrāntā metre.

Know, since I have given this token that I am in good health, / and be not mistrustful of me, black-eyed one, from idle report / which says that affection is apt to wane in separation; for if not satisfied, / passion for the dear one waxes and becomes a mountain of love. (F. Edgerton's translation).

7859*

एतस्मिन् कुसुमे स्वभावमहति प्रायो महीय: फलं
रम्यं स्वादु सुगन्धि शीतलमलं प्राप्तव्यमित्याशया।
शाल्मल्या: परिपाककालकलनाबोधेन कीर: स्थितो
यावत् तत्पुटसंधिनिर्गतपतत्तूलं फलात् पश्यति ॥

(अ) SkV 1063 (a. Śālikanātha), Skm (Skm [B] 1915, Skm [POS] 4. 55. 5) (a. Śālikanātha).

(*a*) गरीय: [म°] Skm.

(*b*) °न्धिशी° [°न्धि शी°] Skm.

(*c*) °कलनाकार्येण SkV (var.); °रोधेन Skm; काक: [की°] Skm (var.).

Śārdūlavikrīḍita metre.

"With so grand a flower surely there will grow large fruit, / fair, sweet and fragrant, cool, desirable." / such being his hope, the parrot waits, / thinking to seize the time of ripeness / of the silk-cotton tree. / He waits until he sees the cotton fall / from the opening segments of the fruit. (D. H. H. Ingalls's translation).

7860*

एतस्मिन् घनचन्दनार्द्रवपुषो निद्राकषायेक्षणा
लीलालोलमृदूल्लसद्भुजलताव्याजृम्भमाणा मुहुः ।
निर्गच्छन्ति शनैरहःपरिणतौ मन्दा लतामन्दिरात्
स्वेदाम्भःकणदन्तुरस्तनतटाभोगाः कुरङ्गीदृशः ॥

(आ) Skm (Skm [B] 1268, Skm [POS] 2. 159. 3) (a. Kālidāsanandin).

Śārdūlavikrīḍita metre.

In this place deer-eyed women with their bodies wet with thick paste of sandal, eyes reddish brown by sleep, gently and sportively swinging their creeper-like hands and yawing often, slowly come out of the bowers as the day advanced, having the region of their expansive bosom adorned with drops of sweat. (A. A. R.).

7861*

एतस्मिन् घनबद्धसम्पदि वनोत्सङ्गे नवाप्तोष्मभिः
स्वच्छन्दं गमितः सुखेन कतिभिः कालो न दन्तावलैः ।
धिग् जातोऽसि तदात्र दग्धसमये दन्तिन्यदा नोदकं
नो वृक्षा न तृणानि केवलमयं दावानलः क्रीडति ॥

(आ) Skm (Skm [B] 1838, Skm [POS] 4. 40. 3) (a. Vaidya-Gadādhara or Vaidya in Skm [POS] [*sic* !]).

(*d*) वृक्षो Skm (POS) ; तृणर्तन Skm (POS) (*contra metrum*).

Śārdūlavikrīḍita metre.

In this region of the forest which was rich in thick foliage, have not many an elephant roamed freely at will and spent their time happily with the freshness of warmth ? Fie on you elephant, that you are born here at the time which is accursed and when there is no water, no trees, no grass ; only this forest-fire is raging (has its sport). (A. A. R.).

7862*

एतस्मिन् दाक्षिणाशानिलचलितलतालीनमत्तालिमाला-
पक्षक्षोभावधूतच्युतबहलरजोह्लादिहृद्ये वसन्ते ।
प्रेमस्वेदार्द्रबाहुश्लथवलयरणत्प्रौढसीमन्तिनीनां
मन्दः कण्ठग्रहोऽपि ग्लपयति हृदयं किं पुनर्विप्रयोगः ॥

(आ) ŚP 3819, VS 1690, SR 335. 147 (a. ŚP), SSB 204. 10.

(*a*) दाक्षिणात्यानि° ŚP.

(*c*) °लयलसत्° ŚP.

Sragdharā metre.

In this spring season when the southern breeze blows and shakes the creepers in which the drunken swarm of bees flap their swings causing the pollen of flowers to drop down and render the whole region very pleasant, even the loosening of the embrace of charming ladies caused by the wetness of their arms by sweat due to their love-sports and the slipping bracelets produce a jingling sound, burns the heart; what then of separation (from the beloved) ? (A. A. R.).

7863*

एतस्मिन् दिवसस्य मध्यसमये वातोऽपि चण्डातप-
त्रासेनेव न संचरत्यहिमगोर्बिम्बे ललाटंतपे ।
किं चान्यत्परितप्तधूलिलुठनप्लोषासहत्वादिव
च्छाया दूरगतापि भूरुहतले व्यावर्त्य संलीयते ॥

(आ) SkV 982 (a. Malayarāja), Skm (Skm [B] 1191, Skm [POS] 2. 144. 1) (a. Malayarāja).

(*a*) चन्द्रातप- SkV (var.).

(*b*) °मगोर्बिम्बे Skm (POS).

(*c*) °नप्रोषास° Skm ; °नप्लौषाग्रह° SkV (var.).

(*d*) व्यावृत्य Skm.

Śārdūlavikrīḍita metre.

Now that it is midday even the wind is motionless / as if it feared the sun whose hot disc burns the brow; / and the shadows, which early had gone far across the ground, / now, as if they could not bear the heat / of rolling in the scorching dust, turn back. (D. H. H. Ingalls's translation).

7864*

एतस्मिन्नधिकपयःश्रियं वहन्त्यः
संक्षोभं पवनभुवा जवेन नीताः ।
वाल्मीकेररहितरामलक्ष्मणानां
साधर्म्यं दधति गिरां महासरस्यः ॥

(अ) Śiś 4. 59.

(आ) SSB 456. 26 (a. Māgha), Kuv *ad* 26 (p. 81), AIK 250. 1-2.

Praharṣiṇī metre.

On this (mountain), the great lakes, which have great abundance of water [*or*: in which many monkeys are] and which are beautiful, and which are agitated by the swift movements of wind [*or*: which are made bold by the swift son of wind] bear resemblance to the words of Vālmīki in which female cranes are not separated from their mates[1] [*or*: which have not left out Rāma and Lakṣmaṇa]. (M. S. Bhandare's translation).

1. अरहितरामलक्ष्मण.

7865*

एतस्मिन्नवदातकान्तिनि कुचद्वन्द्वे कुरङ्गीदृशः
संक्रान्तप्रतिबिम्बमैन्दवमिदं द्वेधा विभक्तं वपुः ।
आनन्दोत्तरलस्य पुष्पधनुषस् तत्कालनृत्योत्सव-
प्राप्तिप्रोद्यतकांस्यतालयुगलप्रायं समालोक्यते ॥

(आ) SkV 399 (a. Vasukalpa), Kav 161 (a. Vasukalpa),

(*b*) °मैन्दनम् Kav (MS).

(*c*) आनन्दात्त° Kav ; वसुकस्य SkV (var.) ; युष्प° [पु°] Kav (MS).

Śārdūlavikrīḍita metre.

The lunar disc has doubled / in casting its reflection on the pair of polished breasts / of the gazelle-eyed damsel, / and seems to form a set of bell-metal cymbals / raised for the holiday dance of Love, / trembling with bliss, that now begins. (D. H. H. Ingalls's translation).

7866*

एतस्मिन् मदकलमल्लिकाक्षपक्ष-
व्याधूतस्फुरदुरुदण्डपुण्डरीकाः ।
बाष्पाम्भःपरिपतनोद्गमान्तराले
दृश्यन्तामविरहितश्रियो विभागाः ॥

(अ) Mālatī 9. 14.

Praharṣiṇī metre.

Behold (these) spots in this (lake) not (ever) separated from beauty, having lotuses with broad stems, throbbing owing to being shaken by the wings of the *mallikākṣa*-birds producing sweet and indistinct notes through passion, during the interval of the falling down and rising forth of the water of tears. (R. D. Karmarkar's translation).

7867*

एतस्मिन् मदजर्जरैरुपचिते कम्बूरवाडम्बरैः
स्तैमित्यं मनसो दिशत्यनिभृतं धारारवे मूर्च्छति ।
उत्सङ्गे ककुभो निधाय रसितैरम्भोमुचां घोरयन्
मन्ये मुद्रितचन्द्रसूर्यनयनं व्योमापि निद्रायते ॥

(आ) SkV 229, Skm (Skm [B] 1282, Skm [POS] 2. 162. 2) (a. Vatoka), Kav 119, Prasanna 95*b*.

(*a*) पतितैः Prasanna ; कंबूकरा° Skm (var.).

(*b*) नभसो Skm ; दिशंति निभृतं Prasanna ; धाराधरे Skm ; मूर्च्छिति SkV (var.); मूर्छति Kav, Skm.

(*c*) उत्सङ्के Kav (MS) ; तत्संगे Skm (var.) ; विधाय Kav.

(*d*) मुद्रियते Kav (MS) (*contra metrum*).

Śārdūlavikrīḍita metre.

As the downpour steadily increases, urging the mind to numbness, / its sound being swollen by the wild trumpeting of elephants in rut, / the sky, methinks, has put its head into its lap / and snoring with the thundering of rain-clouds / closes the sun and moon, its eyes. (D. H. H. Ingalls's translation).

7868*

एतस्मिन् मरुमण्डले परिचलत्कल्लोलकोलाहल-
क्रीडत्कङ्कमपङ्कमङ्कविलसन्निःशङ्कमत्स्यव्रजम् ।
केनेदं विकसत्कुशेशयकुटीकोणक्वणत्षट्पदं
श्रेणिप्रीणितपान्थमुज्ज्वलजलं चक्रे विशालं सरः ॥

(आ) ŚP 1129, Any 103. 85, SR 219. 9, SSB 605. 11.

(*c*) °षट्पद- ŚP, Any.

(*d*) स्त्रैणप्री° SR, SSB.

Śārdūlavikrīḍita metre..

In this desert region who has created this broad lake in whose rolling wavelets noisily sport flocks of herons, which is free from mud and where shoals of fish sport fearlessly within easy reach, whose waters are limpid and gladden the travellers by swarms of bees that hum in delight in the corners of their abodes in the form of blossomed lotuses ? (A. A. R.).

एतस्मिन् मलयाचले see No. 7571.

7869*

एतस्मिन् मृगयां गतेऽपि धनुषा बाणे समारोपितेऽप्य्
आकर्णान्तगतेऽपि मुष्टिविगतेऽप्येणाङ्गलग्नेऽपि च ।
न त्रस्तं न पलायितं न चलितं नोत्कण्ठितं नोत्प्लुतं
मृग्या यद् वशिनं करोति दयितं कामोऽयमित्याशया ॥

(आ) JS 385. 16 (a. Anaṅgabhīma).

Śārdūlavikrīḍita metre.

Even though he had gone a hunting with a bow and although an arrow had been placed on it and the string drawn up to the ear and discharged from the grasp and stuck in the body of a deer, the animal was not frightened, it did not run away, nor moved, nor felt anxiety, nor jumped ; he only made the deer deeply interested in the doe under the impression that he was the god of love ! (A. A. R.)..

7870*

एतस्मिन् वनमार्गभूपरिसरे सौन्दर्यमुद्राङ्कितः
प्रोद्यद्भिः फलपत्रपुष्पनिवहैश् चूतः स एकः परम् ।
यं वीक्ष्य स्मितवक्त्रमुद्गतमहासंतोषमुल्लासित-
स्फारोत्कण्ठमकुण्ठितक्रममभी धावन्ति पान्थव्रजाः ॥

(आ) JS 110. 20 (a. Bhaṭṭanāyaka), ŚP 1020 (a. Bhaṭṭanāyaka), AP 45, Any 120. 101, SR 240. 125, SSB 640. 32 (a. Bhaṭṭanāyaka).

(*b*) °पुष्पपत्र° tr. AP, SR, SSB ; °निचयैश्चूतः ŚP, SR, SSB, AP, Any ; °निवहैः चू° JS.

(*c*) °मुद्रित° SR, SSB.

Śārdūlavikrīḍita metre.

In this path of the woodland-region there is only one mango tree, stamped with the seal of beauty by the spreading branches full of leaves, flowers and fruit, on seeing it possessed of a smiling face and full of great joy the groups of travellers all run away with hasty steps overcome, as they are, with deep longing (to be with their sweethearts). (A. A. R.).

7871*

एतस्मिन् विजने वनेऽतनुतरुच्छन्नावकाशे सुखं
तिष्ठामीति तव द्विषामधिपतिर्यावद् विधत्ते मतिम् ।
तावत् तत्र निपातितं भुवि भवन्नामाङ्कसेल्लाहतं
दृष्ट्वा केसरिणः करङ्कमसमत्रासो मुहुर्मूर्च्छति ॥

(आ) SR 132. 37, SSB 444. 37.

Śārdūlavikrīḍita metre.

"In this lonely forest well concealed by thick foliage I shall live happily"—so thought the chief of your foes; but then immediately he saw before him on the ground the skeleton of a lion killed by an arrow bearing your majesty's name: terribly frightened he fell into a swoon again and again. (A. A. R.).

7872*

एतस्मिन् विपिने मया बलवता नाज्ञापिताः के मृगाः
कस्मै वा न फलं विकीर्णमुचितं रोषस्य तोषस्य च
सोऽहं मूषकमद्य बन्धनगुणच्छेदार्थमभ्यर्थये
नास्थां सोऽपि करोति दग्धहृदयं द्वेधा न किं भिद्यते ॥

(आ) Vidy 38 (a. Mohanopādhyāya).

(*d*) नास्थांसोऽपि Vidy (printer's error).

Śārdūlavikrīḍita metre.

In this forest which animals had not been ordered by me, the all-powerful? To whom was not appropriate reward of my anger or pleasure meted out? Such as I am (the lion), I now request a mouse to cut the strings of this imprisoning net; but he too cares not for me; why does not my wretched heart break into two? (A. A. R.).

7873*

एतस्मिन् विपुले प्लवंगमकुले जातो गुणैरग्रणीर्
एकः क्वापि कपिः स कोऽपि मरुतां वन्द्यो मरुन्नन्दनः ।
केलिप्राङ्गणवापिकावदभवद् यस्याम्भसां भर्तरि
द्राक्कल्लोलविकारकल्पितजगत्कम्पेऽपि झम्पारसः ॥

(अ) Anymuk 104.

Śārdūlavikrīḍita metre.

In this big race of monkeys there was born only one monkey that became the foremost by his merits; he was the son of the wind god and was respected by the gods; the lord of waters [the ocean] was to him only a small pleasure-tank at one's courtyard to leap over which he had great pleasure, though the whole world was agitated by the rise of its huge waves. (A. A. R.).

एतस्मिन् शयने see No. 7564.

7874*

एतस्मिन् सरसि प्रसन्नपयसि प्राणत्रुटत्तालुना
किं कोलाहलडम्बरेण खलु रे मण्डूक मूकीभव ।
उन्मीलन्नयनावलीदलचलल्लक्ष्मीरणन्नूपुर-
व्याहारप्रतिवादिनः प्रतिदिनं प्रेषन्ति हंसस्वनाः ॥

(आ) Any 48. 76.

Śārdūlavikrīḍita metre.

In this lake of limpid waters why do you, oh! frog, make a hell of a noise with your vocal chords coming up to a breaking point? Keep quiet. Banished every day are the songs of the swans which rival the tinkle of the anklets of the goddess Lakṣmī, as she steps over the clusters of lotuses which are in full bloom. (A. A. R.).

7875*

एतस्मिन् सहसा वसन्तसमये प्राणेश देशान्तरं
गन्तुं त्वं यतसे तथापि न भयं तापात् प्रपद्येऽधुना ।
यस्मात् कैरवसारसौरभमुषा साकं सरोवायुना
चान्द्री दिक्षु विजृम्भते रजनिषु स्वच्छा मयूखच्छटा ॥

(आ) SR 330. 5, SSB 195. 5.

Śārdūlavikrīḍita metre.

In this spring season, lord of my life, you make attempts to depart suddenly to another country; nevertheless I have no fear of the pain of *tāpa* [separation *or*: heat]; for, along with the cool breeze of the lake, which wafts the excellent fragrance of the lilies, there is the fine moonlight which spreads all over the quarters at nights! (A. A. R.).

7876*

एतस्मिन् सुतनु लतागृहेऽतिरम्यं
मालत्याः कुसुममनाचितं परेण ।
इत्युक्त्वा मृदुकरपल्लवं गृहीत्वा
मुग्धाक्षीं रहसि निनाय कोऽपि धूर्तः ॥

(आ) Skm (Skm [B] 1009, Skm [POS] 2. 107. 4) (a. Jayamādhava).

(a) °गृहेस्ति रम्यं Skm (var.).

Praharṣiṇī metre.

In this bower surrounded by creepers, charming one, there are exceedingly fine *mālatī*-flowers untouched by others—so saying, taking hold of her tendril-like hand, a bold lover secretly led the charming-eyed one. (A. A. R.).

7877*

एतस्य कलामेकाम्
अमृतमयूखस्य पार्वतीरमणः ।
वर्णावलिमिव वहति
प्रतिमासं घटयमानस्य ॥

(अ) Anar 7. 65.

(आ) JS 264. 28 (Śrī-Murāri).

Ārya metre.

Of this (moon), one digit of the nectar-rayed one, the lover of Pārvatī [Śiva] wears (on his head), as if it were the letters of the alphabet as they are unfolded month by month. (A. A. R.).

7878*

एतस्य जाङ्गुलिक नार्पय मन्त्रदर्पाद्
आस्ये निजाङ्गुलिमयं खलु कोऽपि सर्पः ।
अत्रैव यस्य विषमेण विषेण दग्धास्
ते त्वादृशा निरसवः पतिताः सहस्रम् ॥

(आ) Skm (Skm [B] 1762, Skm [POS] 4. 25. 2) (a. Nācoka), AB 538.

Vasantatilakā metre.

Oh ! snake-charmer, on account of your pride of incantation (to subjugate any serpent), do not put your finger into the mouth of this particular one ; for, this is, really, an unusual serpent. Thousands of people like you burnt by its dreadful venom fell deprived of their lives. (S. Bhaskaran Nair's translation).

एतस्य तु महाप्राज्ञ see No. 7449.

7879*

एतस्य रहसि वक्षसि
सरसिजपत्त्रेण ताडितस्यापि ।
दयितस्य वीक्ष्य हसितं
प्रियसखि हसितं ममाप्यासीत् ॥

(आ) Pad 73. 9 (a. Bhānukara), RJ 866 (omitted in some texts) (a. Bhānukara).

Ārya metre.

Even though in privacy he was struck on the chest by me with a lotus-leaf, I only saw a smile (on his face) ; dear friend, then laughter came to me also. (A. A. R.).

7880*

एतस्य वेश्मनि कलावति हालिकस्य
दुर्दैववैभववशात् पतितासि तन्वि ।
तद्वारिकुम्भवहनाय करीषकृत्यै
चातुर्यमर्जय वशीकरणाय भर्तुः ॥

(आ) Vidy 657.

(c) करीष कृत्यै Vidy ; (suggested change : करीषकृत्यै [as a compound word]).

Vasantatilakā metre.

In the house of this farmer, oh ! girl proficient in fine arts, you have fallen [married into], slim one, by the power of an adverse fate ; hence, for the making of cow-dung cakes, acquire proficiency in carrying the water-pot that you may captivate the heart of your husband ! (A. A. R.).

7881

एतस्य सावनिभुजः कुलराजधानी
काशी भवोत्तरणधर्मतरिः स्मरारेः ।
यामागता दुरितपूरितचेतसोऽपि
पापं निरस्य चिरजं विरजीभवन्ति ॥

(अ) Naiṣ 11. 114 (Naiṣ *ad* Mallinātha 11. 112).

Vasantatilakā metre.

Kāśī is this king's dynastic capital, Śiva's boat of piety for traversing the span of worldly existence. Even those whose heart are full of sin become pure on coming here, casting off their ever-recurring sin. (K. K. Handiqui's translation).

7882*

एतस्यां रतिवल्लभक्षितिपतेः क्रीडासरस्यां शनैः
संशोषं नयतीह शैशववधूस् तारुण्यतिग्मद्युतिः ।
अन्तःस्थापि यथा यथा कुचतटी धत्तेऽन्तरायद्वयं
लौल्यं हन्ति तथा तथाविधजले दृक्पीनमीनावलिः ॥

(अ) *e ad* Vet 3. 17 (p. 118).

(आ) SH 1836, SR 256. 49, SSB 67. 57.

(*a*) एतस्य SSB; रिति° SH.

(*b*) इव शैशवजलं SH, SR, SSB.

(*c*) अन्तस्था° *e ad* Vet; च [(अ)पि] SH, SR, SSB; विकसति प्रायः कुचोच्चस्थली SH, SR, SSB.

(*d*) स्थौल्यं हन्त तथा तथा वितनुते SH, SR, SSB; °वली SR, SSB.

Śārdūlavikrīḍita metre.

In this sportive lake of the king Cupid the sun of youth dries up the stage of girlhood; whenever the banks of her breasts, though remaining at the border cause two obstacles, then in water of this kind the shoal of fish in the form of glances from her large eyes destroys the unsteadiness. (A. A. R.).

एतस्यां स्मरसंज्वरः see No. 7886.

7883*

एतस्याः करिकुम्भसंनिभकुचप्राग्भारपृष्ठे लुठद्-
गुञ्जागर्भगजेन्द्रमौक्तिकसरश्रेणीमनोहारिणि ।
दूरादेत्य तरङ्ग एष पतितो वेगाद् विलीनः कथं
को वान्योऽपि विलीयते न सरसः सीमन्तिनीसंगमे ॥

(अ) Nalacampū 5. 59.

(आ) JS 247. 15, SR 339. 116 (a. JS), SSB 210. 58,

(*a*) क in करि° om. in JS (MS).

Śārdūlavikrīḍita metre.

On the high bosom resembling the forehead of an elephant of this damsel (of the Pulinda king), which is attractive by the necklace of pearls secured from lordly elephants intermixed with red berries, this wave of the river has come up from afar quickly; but how, it has gone; or which other person who is, *sarasa* [wet with water *or* : full of feelings] does not melt in the company of a charming lady? (A. A. R.).

7884*

एतस्याः स्तनपद्मकोरकयुगं यस्याननेन्दोः सित-
ज्योत्स्नाभिर्न भजत्यदो मृगदृशः शङ्के विकासं पुनः ।
तस्मिँल् लोचनपङ्कजं विकसितं भ्रूभृङ्गसंसेवितं
स्वान्ते संशयमातनोति सुतरामेतन् ममैवासकृत् ॥

(आ) SR 272. 61, SSB 96. 60.

Śārdūlavikrīḍita metre.

The pair of lotus-buds of the bosom of the deer-eyed damsel does not, I suspect, blossom forth again due to the white light of the moon in the form of her face; (but) the pair of lotuses in the form of her eyes has blossomed forth, with bees of her curved eye-brows resorting to them; thus in my own mind a great doubt arises frequently. (A. A. R.).

7885*

एतस्याः स्तनभारभङ्गुरमुरः कीर्णा नितम्बस्थली
मध्यं मज्जति नाभिगर्तपतितं नाभ्यञ्चलं चुम्बति ।
धैर्यं धेहि मनःकुरङ्ग पुरतो रोमावली वागुरा
एतद् भ्रान्तिगतागतव्यसनिनः किं वा विधेयं विधे ॥

(अ) BhŚ 437 (doubtful),
(आ) SuM 16. 14.
(*a*) पीना [की°] SuM.
(*b*) मध्यजनाभिगर्तपठितं BhŚ ; नाशाचलं BhŚ.
(*c*) वागुराम् BhŚ.
(*d*) तत् किं भाति गतागतं SuM ; मनः [विधे] SuM.

Śārdūlavikrīḍita metre.

Her chest is bent by the weight of her bosom, the region of her hips is expansive, the waist sinks in the cavity of the navel and kisses the lid of the same; oh ! deer of the mind, take courage, for there in front is the net in the form of the line of hair ; when such illusions afflict my mind, what is to be done, oh ! fate ? (A. A. R.).

एतस्याः स्मरसंज्वरः see No. 7886.

7886*

एतस्या विरहज्वरः करतलस्पर्शैः परीक्ष्यो न यः
स्निग्धेनापि जनेन दाहभयतः प्रस्थंपचः पाथसाम् ।
निःशक्तीकृतचन्दनौषधिविधावस्मिंश् चमत्कारिणो
लाजस्फोटममी स्फुटन्ति मणयो विश्वेऽपि हाररस्रजाम् ॥

(अ) Bālarāmāyaṇa 5. 11.
(आ) SkV 711 (a. Rājaśekhara), Kav 424, Skm (Skm [B] 638, Skm [POS] 2. 33. 3) (a. Rājaśekhara or in [POS] Yogeśvara), JS 136. 21 (a. Rājaśekhara), SH 1983 (a. Rājaśekhara), Auc *ad* 14. 17 (a. Rājaśekhara), cf. Kav p. 17.
(*a*) एतस्याः(स्यां) स्मरसं° Bāla°, Skm, Auc ; विरहज्वराक° SH ; °क्ष्योद्य नः Skm.
(*b*) सखीजनेन [ज° दाह°] JS, SH ; प्लोषप्रदः [प्र°] Bāla°.
(*c*) निर्वीर्यौ° (°नी°) Bāla°, Skm, Auc ; निःशेषी° SH ; °न्टनो° Kav (MS); °विधौ °तस्मिंस्तड° Bāla°, JS, Skm, Auc.
(*d*) मणयः सर्वेऽपि Auc ; °जः JS, SH.

Śārdūlavikrīḍita metre.

Her fever born of separation / would set a kettle boiling ; / her very friends in fear of being burnt / dare not apply their hands. / When sandal-paste and herbs had been to no avail, / we stood amazed / to see each pearl within her necklace / explode like roasted grain. (D. H. H. Ingalls's translation).

7887*

एतस्योन्नतसर्वकर्मकृतिनस् त्रैलोक्यचूडामणेः
शंभुब्रह्मपुरंदरप्रभृतयः स्तुत्यै न शक्ता यदि ।
देवः पन्नगनायको भगवती वाणी स्वयं चेज् जडा
सौन्दर्यस्य निरूपणे वद कथं शक्तो भवेन् मानवः ॥

(आ) SR 111. 248, SSB 405. 266.

Śārdūlavikrīḍita metre.

Of this (king) who is successful in all noble activities and is the crest-gem of the three worlds, if the gods Śiva, Brahmā, Indra and others are unable to praise (adequately) and if the (thousand-mouthed) lord of serpents and the goddess of speech are dull (-witted), how can a man like me be competent to describe his charms ? (A. A. R.).

7888*

एतां नवाम्बुधरकान्तिमुदीक्ष्य वेणीम्
एणीदृशो यदि वदन्ति वदन्तु नाम ।
ब्रूमो वयं मुखसुधांशुसुधाभिलाषाद्
अभ्यागतां भुजगिनीं मणिमुद्वहन्तीम् ॥

(आ) SR 257. 21, SSB 69. 23, SuMañ 112. 5-8.

(*b*) नामा SSB (printer's error).
(*d*) °हन्ती SuMañ.

Vasantatilakā metre.

On seeing the (plaited) hair of the deer-eyed damsel, if people were to say that it has the brilliance of fresh clouds, let them indeed say so; but, on the other hand, we say, that out of desire to get the nectar from the moon of her face, it is the female serpent bearing the gem that has come over (near her face). (A. A. R.).

7889*

एतां पश्य पुरःस्थलीमिह किल क्रीडाकिरातो हरः
कोदण्डेन किरीटिना सरभसं चूडान्तरे ताडितः ।
इत्याकर्ण्य कथाद्भुतं हिमनिधावद्रौ सुभद्रापतेर्
मन्दं मन्दमकारि येन निजयोर्दोर्दण्डयोर्मण्डनम् ॥

(आ) Sar 5. 104 (p. 606), Daś 94. 10–13.
(*d*) मण्डलम् Daś.

Śārdūlavikrīḍita metre.

Look at this spot in front of you, where, it is reported, Śiva, the sportive hunter, was struck forcibly by Arjuna on the head with his bow. Hearing this wonderful incident (among the exploits) of Arjuna, on the Himālaya mountain, he too decorated his two hands (with the bow) slowly. (A. A. R.).

7890*

एतां विलोकय तनूदरि ताम्रपर्णीम्
अम्भोनिधौ विवृतशुक्तिपुटोद्धृतानि ।
यस्याः पयांसि परिणाहिषु हारमूर्त्या
वामभ्रुवां परिणमन्ति पयोधरेषु ॥

(अ) KāvR 5. 16 (p. 19) and 9. 18 (p. 45).
(*a*) तलोदरि KāvR (var.).

Vasantatilakā metre.

Look, slim one, at the Tāmraparṇī river, whose waters taken in by the oysters in the sea (at the confluence), turn themselves to be fine pearls adorning the expansive bosoms of charming-browed damsels. (A. A. R.).

7891*

एतांश् छिनद्मि यदि तन्मम जीवितेन
शण्ढस्य किं नु यदि सन्त्वथ गोपतेः किम् ।
आसे प्रसार्य यदि तज्जनता हसन्ति
भारैर्गुणैश्च वृषणैश्च हला श्रमो मे ॥

(आ) VS 2355 (a. Ratnabhūti).

Vasantatilakā metre.

If I were to cut them off what is the use of my life becoming an eunuch, in my position as the leading bull among cows? If I sit spreading them all the people will laugh at; with these loads, strings and my balls, alas! great is my worry! (A. A. R.).

7892*

एतांस् ते भ्रमरौघनीलकुटिलान् बध्नामि किं कुन्तलान्
किं न्यस्यामि मधूकपाण्डुमधुरे गण्डेऽत्र पत्रावलीम् ।
किं चास्मिन् व्यपनीय बन्धनमिदं पङ्केरुहाणां दलत्-
कोषश्रीमुषि सर्वचित्तहरिणस्यारोपयामि स्तने ॥

(आ) Skm (Skm [B] 664, Skm [POS] 2. 38. 4 (a. Sūryadhara or Sūryakara).
(*a*) °रौधनी° (*sic!*) Skm (B).
(*d*) कोषभामुषि Skm (var.); चर्म° [सर्व°] Skm (var.); °चित्र° [°चित्त°] Skm (var.).

Śārdūlavikrīḍita metre.

Shall I plait your attractive tresses, that are curly and dark like a swarm of bees? Shall I place the decorative designs on your cheek, sweet-looking and white like a *madhūka*-flower? Moreover, shall I, untying the knot of your jacket, place this (pearl-necklace)—which captivates the minds of all—on your bosom which rivals the beauty of blossoming lotus-buds? (A. A. R.).

7893-94*

एता: करोत्पीडितवारिधारा
दर्पात् सखीभिर्वदनेषु सिक्ता: ।
वक्रेतराग्रैरलकैस् तरुण्यश्
चूर्णारुणान् वारिलवान् वमन्ति ॥

उद्बन्धकेशश्च्युतपत्त्रलेखो
विश्लेषिमुक्ताफलपत्त्रवेष्ट: ।
मनोज्ञ एव प्रमदामुखानाम्
अम्भोविहाराकुलितोऽपि वेष: ॥

(अ) Ragh 16. 66-67. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4; p. 200).

(आ) SR 338. 67-68, SSB 208. 9-10 (a. Kālidāsa).

(*a*) °दण्डधारं (°रा) [°धा°] Ragh (var.).

(*b*) हर्षात् [द°] Ragh (var.).

(*d*) वहन्ति SR, SSB.

(*e*) उद्बद्ध° Ragh (var.); केश° Ragh (var.); °रेखो Ragh (var.).

(*f*) °कर्ण° [°पत्त्र°] Ragh (var.); °दन्तपत्त्र: or °जालशोभ: Ragh (var.).

(*h*) वेश: [वेष:] Ragh (var.).

No. 7893 Indravajrā metre; No. 7894 Upajāti metre (Indravajrā and Upendravajrā).

These ladies, (having directed) jets of waters pressed with their hands (and then becoming) wetted in their faces by their maids in retaliation, are shedding drops of water red with powder, with tresses whose tips are (now) other than wavy.

The toilet on the faces of these ladies though disarranged through sport in water—with locks united, paintings washed off, pearls on the ear-rings displaced—is still attractive indeed. (S. and K. Ray's translation).

7895

एता: कानपि मण्डयन्ति पुरुषान् नानाविधैर्भूषणैर्
एता: कानपि वञ्चयन्ति च जनान् मिथ्यावचोभि: पुन: ।
एता वै रमयन्ति कानपि वरान् भावैर्मनोजोत्कटै:
स्वान्त भ्रान्त करोषि किं बत मुधा नारीषु हार्दं हि तत् ॥

(अ) Vai 3.

Śārdūlavikrīḍita metre.

These (harlots) decorate [please] some men with various kinds of accomplishments; some others they deceive with words that are false; they delight some other suitors with feelings born of love; oh ! heart, that are devoid of good sense, why are you worried in vain? For, in women, this is naturally born of the heart. (A. A. R.).

एता: चलद् see No. 7938.

7896*

एता: पङ्किलकूलरूढनलदस्तम्बक्वणत्कम्बव:
क्रीडत्कर्कटचक्रवालविदलज्जम्बालतोयाविला: ।
हृल्लेखं जनयन्त्यनूपसरितामुत्तुण्डगण्डूपदो-
त्कीर्णक्लिन्नमृदो नदस्थपुटितप्रान्तास् तटीभूमय: ॥

(आ) SkV 254 (a. Yogeśvara), Kav 132 (a. Yogeśvara), Skm (Skm [B] 1292, Skm [POS] 2. 164. 2) (a. Parameśvara).

(*a*) °दस्तम्बा: Skm.

(*b*) °विचल° Kav; °विलस° Skm.

(*d*) कीर्णोद्गीर्णा मृदर्बुद° Skm.

Śārdūlavikrīḍita metre.

With their trumpeting of elephants / in the reedbeds growing on the muddy bank; / with crabs and blooming moss and muddy water / and the sodden earth raised up by earthworms pushing from below; / these water-hollowed shorelands of the swampy streams / have set a mark upon my heart. (D. H. H. Ingalls's translation).

7897*

एता: प्रफुल्लकमलोत्पलवक्त्रनेत्रा
गोपाङ्गनाः कनकचम्पकपुष्पगौराः ।
नानाविरागवसना मधुरप्रलापाः
क्रीडन्ति वन्यकुसुमाकुलकेशहस्ताः ॥

(अ) Bālacarita 3. 2.

(आ) Alm 126.

Vasantatilakā metre.

These cowherdesses with faces and eyes like blossomed lotuses and lilies, and yellowish-white in colour like the golden *campaka*-flowers and dressed in clothes of various colours and talking sweetly, sport (here) with their fine tresses adorned with wild flowers. (A. A. R.).

7898*

एताः शार्दूलहेलादलितमृगकुलव्यक्तरक्ताभिषिक्त-
क्ष्मापीठास्वादलुब्धस्फुटतरकलहस्फारफेरण्डचण्डाः ।
वेल्लन्निर्मोकवल्लीवलयनिगडितानोकहक्रोडनीड-
क्रीडन्निःशूकघूकव्यतिकरमुखरा भूमयो भीषयन्ति ॥

(आ) JS 327. 6 (a. Mahānaṭaka).

Sragdharā metre.

These regions are frightful by the presence of fierce jackals that quarrel violently to taste the blood fallen on the ground from the bodies of herds of deer torn to pieces easily by tigers; again they are noisy with the hootings of young owls that sport in their nests built on tops of trees that are entwined by various creepers with sloughs of serpents fluttering (in the breeze). (A. A. R.).

7899*

एता: संप्रति गर्भगौरवभराद् राज्ञोऽवरोधाङ्गनाः
कान्तारेषु पलायितुं बत कथं पद्भ्यां भवेयुः क्षमाः ।
इत्थं चेतसि संविभाव्य सदयं वैकुण्ठकण्ठीरव
त्वन्नादावलिभिः सखीभिरिव किं तद्गर्भपातः कृतः ॥

(आ) SR 115. 52, SSB 414. 12.

Śārdūlavikrīḍita metre.

How can these queens of your rival kings, with heavy foetus in their wombs, flee in the forest regions on their feet ? Thus overcome by compassion in your mind, oh ! king Vaikuṇṭhakaṇṭhīrava [Nṛsiṁha], have the babies been dislodged from the wombs by the (fear caused by the) continuous hearing of your name[1] (thus behaving) like their helping lady-companions ? (S. Bhaskaran Nair's translation).

1. As the king's name [Nṛsiṁha] happens to be an epithet of Viṣṇu, the continuous hearing of the same, like that of *sahasranāma* [the thousand names of Viṣṇu], is to bring good result, ultimately.

7900

एता: सत्यविहीना
धनलवलीनाः सुखक्षणाधीनाः ।
वेश्या विशन्ति हृदयं
मुखमधुरा निर्विचाराणाम् ॥

(अ) Kal 4. 22.

(आ) GVS 214.

Āryā metre.

Prostitutes who are deceitful, covetous of the every last penny, given to momentary pleasures, honey-sweet in speech, penetrate into the hearts of those whom prudence had abandoned.

7901*

एता: सुतनु मुखं ते
सख्यः पश्यन्ति हेमकूटगताः ।
प्रत्यागतप्रसादं
चन्द्रमिवोपप्लवान् मुक्तम् ॥

(अ) Vik 1. 10 (in some texts 1. 11). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2; p. 67).

(*c*) उन्मुखनयनालोकाश् or उत्सुकनयनात्वो(लो)काश् Vik (var.).

Āryā metre.

Yonder, fair lady, thy companions stand on Hemakūṭa, and look on thy face, gazing with longing eyes, as on the Moon escaped from Rāhu[1]. (E. B. Cowell's translation).

1. King speaking to Urvaśī.

एताः स्खलद्वलयसंहृति° see No. 7938.

7902*

एताः स्थानपरिग्रहेण शिवयोरत्यन्तकान्तश्रियः
प्रालेयाचलमेखलावनभुवः पुष्णन्ति नेत्रोत्सवम् ।
व्यावलगद्बलवैरिवारणवरप्रत्यग्रदन्ताहति-
श्वभ्रप्रस्रवदभ्रसिन्धुसवनप्रस्निग्धदेवद्रुमाः ॥

(आ) SkV 1593, Skm (Skm [B] 2037, Skm [POS] 5. 8. 2).

(c) व्यावल्लद्° SkV.

(d) स्वभ्र° SkV (var.); °सिंधुवसन° SkV (var.).

Śārdūlavikrīḍita metre.

These foothills, which encircle the Himālaya, / since they enclose the dwelling-place of Śiva and his spouse / delight the eye with soft luxuriance. / Here stand the deodars [*devadāru*-trees] flowing with streams of pitch / from recent wounds received from tusks of elephants / who *bounce*[1] in herds against them. (D. H. H. Ingalls's translation).

1. D. H. H. Ingalls has : "run" [व्यावल्लद्°].

7903

एताः स्वार्थपरा नार्यः केवलं स्वसुखे रताः ।
न तासां वल्लभो यस्मात् स्वसुतोऽपि सुखं विना ॥

(अ) P (PP 5. 50, Pts 5. 65, Ptsk 5. 54, PM 5. 31).

(आ) SR 349. 34 (a. P), SSB 227. 34, IS 1457.

(c) वल्लभः कोऽपि Pts, SR, SSB.

(d) सुतोऽपि स्वसुखं Pts, SR, SSB.

Women seek for selfish treasures, / think of nothing but their pleasures, / even children by them reckoned / to their selfish comfort second. (A. W. Ryder's translation).

7904*

एता गुरुश्रोणिपयोधरत्वाद्
आत्मानमुद्वोढुमशक्नुवत्यः ।
गाढाङ्गदैर्बाहुभिरप्सु बालाः
क्लेशोत्तरं रागवशात् प्लवन्ते ॥

(अ) Ragh 16. 60. (Cf A.Scharpé's Kālidāsa-Lexicon I. 4 ; p. 258).

(आ) SR 337. 61, SSB 207. 3.

(b) अशक्नुवन्त्यः Ragh (var.).

Indravajrā metre.

These ladies, through keenness, are, with much difficulty, swimming in the waters with their arms having armlets sunk deep into them—ladies unable to keep themselves afloat because of their heavy breasts and buttocks. (S. Ray's translation).

एता चलद् see No. 7938.

7905

एतादृशे कलियुगेऽपि शतेषु कश्चिज्
जातादरो जगति यः श्रुतिमार्ग एव ।
यत् किंचिदाचरतु पात्रमसौ स्तुतीनां
श्लाघ्यं मितापमपि किं न मरौ सरश्चेत् ॥

(अ) Viśvaguṇādarśa 95.

(आ) SR 99. 11, SSB 386. 14, SRK 66. 17 (a. Viśvaguṇādarśa).

(c) °चरति Viś°, SRK.

Vasantatilakā metre.

Even in such an age as the *kaliyuga* [Iron Age], there is one in a hundred who follows only the path of the scriptures in this world ; let him act ever so little in this, but he becomes an object of praise. Is not a lake in a desert region an object of praise, though it has limited water ? (A. A. R.).

7906*

एतानि क्रतुपृष्ठवेदिविलुठद्विप्राणि वातप्रमी-
च्छन्नोपान्ततरूणि पश्य दधते पुण्याश्रमाणि श्रियम् ।
यान्युत्क्षिप्य मनः पराञ्चति परं नारायणाराधन-
श्रद्धामोदितमेकदैव धनिकद्वारे च दारेषु च ॥

(आ) Skm (Skm [B] 2328, Skm [POS] 5. 66. 3) (a. Madhu).

(*d*) °द्वारेषु [°द्वारे च] Skm (POS).

Śārdūlavikrīḍita metre.

These holy hermitages, with the Brāhmaṇa-s resting in the raised platforms of sacrifices, and the swift antelopes resting in the shades of trees, see, possess great charm. When they are given up, the minds turns to the worship of Lord Viṣṇu and gets pleased with faith, when one has to be at the gate of rich men and in company of the wife. (A. A. R.).

7907*

एतानि तानि नवयौवनगर्हितानि
मिष्टान्नपानशयनासनलालितानि ।
हारार्धहारमणिमण्डितभूषणानि
भूमौ पतन्ति विलुठन्ति कलेवराणि ॥

(अ) BhŚ 438 (doubtful).

Vasantatilakā metre.

These bodies cursed with the freshness of youth, and fondled by good food, drink, bed and seats, adorned with ornaments of pearl-necklaces and necklaces with sixty-four strings—these fall on the ground and wallow (under the earth finally). (A. A. R.).

7908*

एतानि तानि हरनेत्रशिखिप्रबन्ध-
दग्धस्मरव्रणविनाशरसायनानि ।
केषां न विस्मयकराणि नितम्बिनीनां
विश्वप्रियाणि नयनार्धविलोकितानि ॥

(आ) SuM 16. 11.

Vasantatilakā metre.

To whom do not these glances from the corners of the eyes of charming ladies, which are universally liked, cause wonder ?—The glances which act as an infallible balm to heal the wounds of Cupid caused by the burning fire from the (third) eye of Śiva. (A. A. R.).

7909

एतानि तान्यापतितानि काले
भाग्यक्षयान् निष्फलमुद्यमानि ।
तुरङ्गमस्येव रणे निवृत्ते
नीराजनाकौतुकमङ्गलानि ॥

(अ) Prati 1. 12.

Upajāti metre (Indravajrā and Upendravajrā).

These things[1] are brought at a time when the destruction of our good fortune makes them useless, like the auspicious lustration of a charger, when the war is over. (A. C. Woolner's and L. Sarup's translation).

1. Ribbons etc.

7910*

एतानि निःसहतनोरसमञ्जसानि
शून्यं मनः पिशुनयन्ति गतागतानि ।
एते च तीरतरवः प्रथयन्ति तापम्
आलम्बितोज्झितपरिग्लपितैः प्रवालैः ॥

(आ) ŚP 3410 (a. Kālidāsa), SR 284. 19 (a. ŚP), SSB 117. 21 (a. Kālidāsa), Th. Aufrecht, *Strophen von Kālidāsa*, ZDMG 39. 307, Kav p. 33, Sar 2. 28, Vīrat 60.

(*b*) पदानि तस्याः [ग°] Sar, Vīrat.

(*c*) मार्गतरवः Sar.

(*d*) °तरुग्लपितैः [°परि°] ŚP, SR, SSB.

Vasantatilakā metre.

These aimless wanderings of the weak body indicate emptiness of the mind; these trees on the bank (of the river) proclaim the heat, with their foliage that were subjected to the heat (of a fire) and then released (from it). (A. A. R.).

7911*

एतानि बालधवल प्रविहाय कामं
गोष्ठाङ्गणे तरलतर्णकचेष्टितानि ।
स्कन्धं निधेहि धुरि पूर्वधुरीणमुक्तो
नेतव्यतामुपगतोऽस्ति तवैष भारः ॥

(आ) ŚP 969, Any 45. 57, RJ 479, SR 234. 143 (a. ŚP), SSB 630. 7.

(*c*) °मुक्ते RJ.

(*d*) वोढव्य° [ने°] RJ,

Vasantatilakā metre.

Oh ! excellent young bull, leaving off the playful activities of a young calf in the cowshed, put your shoulder to the yoke; for now the previous bull is released from work (due to old age), it is your duty now to bear the load. (A. A. R.).

7912

एतानि मम पद्यानि　　पठित्वा यः सभां गतः ।
स सदा पूज्यते राज्ञा　　सद्धर्मो नृगणैरिव ॥

(अ) Cr 2133 (CvGt 8. 20). (Mostly illegible and reconstructed).

(*a*) पद्याने CvGt.

These poetic compositions of mine having studied, he who goes to an assembly, will always be honoured by the king, just as good laws (are honoured) by the mass of people.

7913

एतानि विंशतिपदान्य्　　आचरिष्यति यो नरः ।
स जेष्यति रिपून् सर्वान्　　कल्याणश्च भविष्यति ॥

(अ) Cr 220 (Cv 5. 10, CNG 132, CM 34). Cf. य एतान् विंशतिगुणान् (Cr 792).

(*a*) एकविंशतिकां शिष्याम् Cv (var.); एताश्च Cv (var.); विंशति Cv (var.), CNG; शिक्षणां Cv (var.); विंशतिश्चैव Cv (var.); °पादान्य् Cv (var.), CNG; चैताम् [प°] Cv (var.); गुणाः [प°] Cv (var.).

(*b*) आवरिष्यति च मानवः Cv (var.); आचरन्ति च येन नराः Cv (var.); °जित्वति Cv (var.); °ष्यन्ति मानवाः Cv (var.).

(*c*) तेज्ञयन्त रि° Cv (var.); जयति Cv (var.); जित्वति Cv (var.); जयेच्च Cv (var.); रिपुन्पूर्नान् Cv (var.); सर्वा (°वं) [स°] Cv (var.).

(*d*) जयी (°यश्) चैव भ° Cv (var.); नजेयश्च भ° Cv (var.); अभयाश्च भवन्ति ते Cv (var.); जमश्चैव भ° Cv (var.); कल्याणं Cv (var.); आजयंश्च Cv (var.).

He who will put into practice the twenty (rules), will defeat all his enemies and will be prosperous.

7914

एता निषिक्तरजतद्रवसंनिकाशा
धारा जवेन पतिता जलदोदरेभ्यः ।
विद्युत् प्रदीपशिखया क्षणनष्टदृष्टाश्
छिन्ना इवाम्बरपटस्य दशाः पतन्ति ॥

(अ) Mṛcch 5. 4.

Vasantatilakā metre.

When lightning's lamp is lit, the silver river / impetuous falls from out the cloudy womb; / like severed lace from heaven-cloaking gloom, / it gleams an instant, then is gone for ever. (A. W. Ryder's translation).

7915*

एतानि सर्वदा तस्य न जायन्ते ततः परम् ।
स्त्रीसङ्गं वर्जयेद् यत्नाद् बिन्दुं रक्षेत् प्रयत्नतः ।
आयुःक्षयो बिन्दुनाशाद् असामर्थ्यं च जायते ॥

(आ) ŚP 4390.

These (undesirable consequences) will never again arise in him thereafter; he should avoid contact with women with great effort and thus save his energy by effort ; for duration of life is shortened by the loss of vital energy, and inefficiency also results (therefrom). (A. A. R.).

7916

एतान् गुणांस् तात महानुभावान्
एको गुणः संश्रयते प्रसह्य ।
राजा यदा सत्कुरुते मनुष्यं
सर्वान् गुणानेष गुणोऽतिभाति ॥

(अ) MBh (MBh [Bh] 5. 35. 46, MBh [R] 5. 34. 66, MBh [C] 5. 1234). Cf. No. 3596.

(आ) SRHt 200. 154 (a. MBh).

(*a*) तांश्च [ता°] MBh (var.); °भाव MBh (var.), SRHt.

(*b*) प्रगृह्य MBh (var.), SRHt.

(*c*) संश्रयते [स°] MBh (var.); मनुष्यान् MBh (var.).

(*d*) एक [एष] MBh (var.); ऽतियाति or ऽभिभाति or बिभर्ति MBh (var.).

Indravajrā metre.

But, oh ! sire, there is one endowment which alone can cause all these attributes[1] to come together; the fact is, when the king honoureth a particular person, the royal favour, can cause all these attributes to shed their lustre (on the favourite). (P. C. Roy's translation).

1. For these attributes see No. 3596.

एतान् परान् see No. 5772.

7917

एतान्यनिगृहीतानि व्यापादयितुमप्यलम् ।
अविधेया इवादान्ता हयाः पथि कुसारथिम् ॥

(अ) MBh (MBh [Bh] 5. 34. 58, MBh [R] 5. 33. 61, MBh [C] 5. 1151). (Variant of MBh [Bh] 5. 127. 26). Cf. रथः शरीरं पुरुषस्य.

(*a*) अविधेयानि हीमानि (पुरुषं) MBh 5. 127. 26; अपि गृहीतानि or अनुगृहीतानि MBh (var.).

(*c*) अयनार्हा [अ°] MBh (var.).

(*d*) हयाः पथिषु सारथिं or सरथं सारथिं हयाः MBh (var.); पथिषु सरा(सार)थिं MBh 5. 127. 26 (var.).

These senses [i. e., the horses], are capable of bringing about even one's destruction, like horses that are unbridled and unsubmissive bring about the destruction of the charioteer [i. e., wise man] along with the chariot [i. e., the man's body]. (P. N. Menon's translation).

7918*

एतान्यवन्तीश्वरपारिजात-
जातानि तारापतिपाण्डुराणि ।
संप्रत्यहं पश्यत दिग्वधूनां
यशःप्रसूनान्यवतंसयामि ॥

(अ) Navasāhasāṅkacarita 1. 16.

(आ) AR 253. 2-3.

Upajāti metre (Indravajrā and Upendravajrā).

These flowers of fame that are produced in the wish-granting tree of the Avantī king, which are white [spotless] like the (rays of the) moon, I shall now adorn the ladies of the quarters with them for ever [every day]; just see. (A. A. R.).

7919*

एतान्यहानि किल चातकशावकेन
नीतानि कण्ठकुहरस्थितजीवितेन ।
तस्यार्थिनो जलद पूरय वाञ्छितानि
मा भूत् त्वदेकशरणस्य बत प्रमादः ॥

(आ) Any 19. 158, AAS 11. 5.

Vasantatilakā metre.

All these days, indeed, the young *cātaka*-bird has spent, with his life come to the cavity of his throat; oh! cloud, fulfil the desires of this suppliant; let there be no negligence on your part towards one who is solely dependent on you. (A. A. R.).

7920

एतान्येव तु बन्धाय सप्त सूक्ष्माणि सर्वदा ।
भूरादीनां विरागोऽत्र संभवेद् यस्तु मुक्तये ॥

(आ) ŚP 4538.

Intimate association with the seven things such as the earth, however subtle it may be, results always in bondage (to the *yogin*); hence dissociation with them alone will lead to liberation. (A. A. R.).

7921

एता याः प्रेक्षसे लक्ष्मीश् छत्रचामरचञ्चलाः ।
स्वप्न एष महाबुद्धे दिनानि त्रीणि पञ्च च ॥

(आ) ŚP 4119, SR 372. 144 (a. ŚP), SSB 269. 30.

(*d*) वा [च] SR, SSB.

These items of prosperity that you see such as the insignia of royalty, the umbrella, the fly-wisks and the earth are all as in a dream, oh! prince of great intelligence: they last three and five days. (A. A. R.).

7922*

एता रावणजीमूताद् बाणधारा विनिःसृताः ।
विभान्ति राममासाद्य वारिधारा वर्षं यथा ॥

(अ) Abhiṣeka-nāṭaka 6. 10.

(आ) Alm 127.

From a cloud in the form of Rāvaṇa these showers of arrows have emerged; having reached Śrī-Rāma they shine, like showers of rain on a ploughed field. (A. A. R).

7923

एतावच्छक्यमस्माभिर् वक्तुं त्वं गुणवानिति ।
रत्नाकरस्य रत्नौघ- परिच्छेदे तु के वयम् ॥

(आ) VS 2437.

This alone is possible for us to say that you are possessed of (great) merits; but accurately distinguishing the various gems of the Ocean, how are we competent? (A. A. R.).

7924

एतावज् जन्मसाफल्यं देहिनामिह देहिषु ।
प्राणैरर्थैर्धिया वाचा श्रेय एवाचरेत् सदा ॥

(अ) BhPn 10. 22. 35.

(आ) IS 1452.

The doing of good to other corporeal creatures, with wealth, intellect, speech and life, is what makes the life of corporeal creatures a successful one. (J. M. Sanyal's translation).

7925

एतावज् जन्मसाफल्यं यदनायत्तवृत्तिता ।
ये पराधीनतां यातास् ते वै जीवन्ति के मृताः ॥

(अ) H (HJ 2. 20, HS 2. 21, HM 2. 22, HK 2. 22, HP 2. 19, HN 2. 19, HH 43. 6-7, HC 57. 9-10).

(आ) VS 3215, SRRU 873, Sama 1 ए 6, SSH 2. 73, Vyās 2, SR 163. 470 (a. H), SSB 495. 470, IS 1451.

(इ) Vyās (C) 2, Vyās (S) 2.

(*b*) यदाना° SRRU.

(*c*) °धीनजन्मानस् Vyās (C), Vyās (S), VS, SRRU, SSH.

(*d*) चेज्जी° [वै जी°] IS, Vyās (C), Vyās (S), VS, SRRU, SSH; च [के] Vyās (S).

The benefit of existence (extends) so far as one's condition (is) independent; (if) they who are reduced to a dependent condition live, who (are) dead? (F. Johnson's translation).

7926*

एतावता नन्वनुमेयशोभि
काञ्चीगुणस्थानमनिन्दितायाः ।
आरोपितं यद् गिरिशेन पश्चाद्
अनन्यनारीकमनीयमङ्कम् ॥

(अ) Kum 1. 37. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 29).

(आ) Alaṁkāratilaka (KM 43) 22, KāVā 17. 9 (*b* only).

(*a*) °शोभं or °कान्ति [°शोभि] Ragh (var.).

(*b*) काञ्चि° Ragh (var.).

(*c*) गिरितेन Ragh (var.).

Upajāti metre (Indravajrā and Upendravajrā).

The beauty of hip the suitable place for girdles, of the unblamed one, can be imagined only by this, that Śiva the lord of the mountain took it in his lovely embrace (after marriage) unapproachable to common women. (H.H. Wilson's translation).

7927

एतावतैव कार्येण मन्यध्वं नो कृतार्थताम् ।
कर्तव्यानां परा काष्ठा नेदानीं विद्यते खलु ॥

(आ) SRRU 1012.

By the successful accomplishment of this action alone please do not consider that we are satisfied [grateful]; the highest limit of actions to be done, it is not indeed possible to know. (A. A. R.).

एतावतैव पुरुषैः see No. 7933.

7928

एतावत् सरसि सरोरुहस्य कृत्यं
भित्त्वाम्भः सपदि बहिर्विनिर्गतं यत् ।
सौरभ्यं विकसनमिन्दिरानिवासस्
तत् सर्वं दिनकरकृत्यमामनन्ति ॥

(अ) Ava 61.

(आ) RJ 332, Any 5. 42, SR 209. 7, SSB 585. 9.

(*a*) °जकुड्मलस्य [°सरो°] Ava, SR, SSB; सदोरु° RJ.

(*b*) सरसि विनिर्गमो बहिर्यत् Ava, SR, SSB.

(*c*) आमोदो [सौ°] Ava, SR, SSB, RJ.

Praharṣiṇī metre.

This alone is the duty of a lotus in a tank that breaking through water it has to come to the surface now; fragrance, blossoming and the residence of the goddess Lakṣmī,—all these, they say, are the duties of the sun. (A. A. R).

7929

एतावदेव पर्याप्तं भिक्षोरेकान्तशायिनः ।
न तस्य म्रियते कश्चिन् म्रियते सोऽस्य कस्यचित् ॥

(आ) SRHt 269, 18 (a. Bṛhatkathā).

This alone is quite satisfactory and sufficient to a man who has renounced and lies all alone in a place; no one belonging to him ever dies, but he dies for the sake of someone. (A. A. R.).

7930

एतावदेव हि फलं
पर्याप्तं ज्ञानसत्त्वयुक्तस्य ।
यद्यापत्सु न मुह्यति
नाभ्युदये विस्मितो भवति ॥

(अ) Dvi 80.

Āryā metre.

This result alone is quite sufficient to one who has the strength of true knowledge, if he sinks not in despondency during troubles nor become wonder-struck at prosperity. (A. A. R.).

7931*

एतावन्तं समयमनय: केसरोत्सङ्गरङ्गी
हृद्भृङ्गीनां सततमहरस् त्वं सर:संचरेषु ।
दैवादस्मिन् मधुप निपतन् कानने केतकीनाम्
एतां दीनामनुभव दशां कीलितः कण्टकेषु ॥

(अ) SMH 11. 68 (SMH [KM] 11. 56).

(*a*) समयमलय: SMH (KM).

(*b*) दृग्भङ्गी SMH (KM); हृद्दृग्° (*sic !*) SMH (var.) (hypermetric).

(*d*) °नुपम° SMH (KM); कण्ठकेषु SMH (var.).

Mandākrāntā metre.

All this time you spent your days sporting in the lap of *kesara*-flowers ; you captivated the hearts of she-bees always by buzzing about in lakes ; due to (adverse) fate, oh ! bee, you have now fallen in a forest of *ketakī*-flowers and hence suffer this pitiable state of being stuck in their thorns. (A. A. R.).

7932

एतावानव्ययो धर्म: पुण्यश्लोकैरुपासित: ।
यो भूतशोकहर्षाभ्याम् आत्मा शोचति हृष्यति ॥

(अ) BhPṇ 6. 10. 9.

(आ) SSap 466.

That is the eternal *dharma* under the influence of which people become sorry at the sorrow of creatures, and happy at their happiness. (J.M. Sanyal's translation).

7933

एतावानेव पुरुष: कृतं यस्मिन् न नश्यति ।
यावच्च कुर्यादन्योऽस्य कुर्याद् बहुगुणं तत: ॥

(अ) MBh (MBh [Bh] 1. 150. 13*ef* + 1642* and 1. 145. 14, MBh [R] 1. 164. 14 and 1. 159. 14, MBh [C] 1. 6254-55 and 1. 6116).

(आ) SRRU 143 (a. MBh), IS 1453.

(*a*) एतावान् पुरुषस्तात MBh (Bh) 1. 145. 14, SRRU; स एव पुरुषो लोके MBh (Bh) 1. 145. 14 (var.) ; एतावतैव पुरुषै: MBh 1. 150. 13 (var.).

(*b*) कृते MBh (var.); यस्य [य°] MBh (var.); ह्रीयते or पश्यति [न°] MBh (var.).

(*c*) अन्योन्यं or अस्यान्यत् (°न्य:) MBh (var.).

(*d*) अभ्यधिकं तत: MBh (Bh) 1. 145. 14, SRRU.

He, indeed, is a man upon whom good offices are never lost. The measure of his requital becometh greater than the measure of the services he receiveth. (P.C. Roy's translation).

7934

एतावानेव पुरुषो यज्जायात्मा प्रजेति ह ।
विप्रा: प्राहुस् तथा चैतद् यो भर्ता सा स्मृताङ्गना ॥

(अ) Mn 9. 45. (Cf. Āp 2. 14. 16).

(आ) IS 1454.

(*b*) प्रजेह च Nandana's commentary.

He only is a perfect man who consists (of three persons united) : his wife, himself, and his offspring ; thus (says the Veda), and (learned) Brāhmaṇa-s propound this (maxim) likewise : "The husband is declared to be one with the wife." (G. Bühler's translation).

7935

एतावानेव पुरुषो यदमर्षी यदक्षमी ।
क्षमावान् निरमर्षश्च नैव स्त्री न पुन: पुन: ॥

(अ) MBh (MBh [Bh] 5. 131. 30, MBh [R] 5. 132. 32-33, MBh [C] 5. 4525-26),

(आ) IS 1455.

(*c*) हि [च] MBh (var.).

(*d*) पुमान् [पु° second] MBh (var.).

A man is a such only so long as he exhibits anger and intolerance (of lowly condition); if he has *kṣamā* [patience and forgiveness] and is free from anger, is he not a woman again and again? (A. A. R.).

एतावान् पुरुषस्तत: see No. 7933.

7936

एताश् चतुष्टयकला
द्वात्रिंशत् क्रमधृता: समस्ता वा ।
संसारवञ्चकानां
विद्या विद्यावतामेव ॥

(अ) Kal 10. 6.

Āryā metre.

These thirty-six fine arts are possessed in due order or completely by those who are deceived by worldly life on those who want to deceive the world; but it is true accomplishment only in the case of really cultured people. (A. A. R.).

7937*

एताश् चन्द्रोदयेऽस्मिन्नविरलमुशलोत्क्षेपदोलायमान-
स्निग्धश्यामाग्रपीनस्तनकलसनमत्कण्ठनालाग्ररम्या: ।
उद्वेल्लद्बाहुवल्लीप्रचलितवलयश्रेणय: पामराणां
गेहिन्यो दीर्घगीतिध्वनिजनितसुखास् तण्डुलान् कण्डयन्ति॥

(आ) Skm (Skm [B] 2003, Skm [POS] 5. 1. 3) (a. Śaraṇa).

(*a*) °मुषलो° Skm (POS).

Sragdharā metre.

These women of the common villagers with their necks bent by the weight of their ample bosoms having dark and glossy nipples, swaying to and fro in the course of pounding with pestles incessantly at this moon rise and having their rows of bangles moving to and fro in the swinging movements of their hands are pounding rice, with their mouths busy with songs sung in a loud voice. (A. A. R.).

7938

एताश् चलद्वलयसंहतिमेखलोत्थ-
झंकारनूपुररवाहृतराजहंस्य: ।
कुर्वन्ति कस्य न मनो विवशं तरुण्यो
वित्रस्तमुग्धहरिणीसदृशाक्षिपातै: ॥

(अ) BhŚ 80.

(आ) SH 1585 (corrupt) (a. BhŚ), SLP 4. 59 (a. BhŚ), SR 253. 25, SSB 62. 39, IS 1456.

(*a*) एकाश् BhŚ (var.); एता (or एता:) स्खलद् SR, SSB; °संहृति° SH, SR, SSB; °झांकृति° or °संतति° BhŚ (var.); संस्कृतिमखलोछ्र- (*sic !*) SH; °मेखलोद्यज् (°त्थं) or मेघलोत्थ- BhŚ (var.).

(*b*) संराव SH; °शृगार° or झांकार° (°रि°) or °झुंकार° BhŚ (var.); °रवाहृत° or °पराजित° or °रवाकृत° or °रवाजित° (°मृत°) or पराहृत° or वराहृत° BhŚ (var.); °राजहंसा: (°सा or °स्या: or °स्यु:) BhŚ (var.), SH.

(*c*) कुर्वंतु BhŚ (var.); विवसं or विकचं or (ऽ)पि वशं or (ऽ)धिवशं BhŚ (var.); तरुस्थो or तरुण्या: BhŚ (var.).

(*d*) विस्रस्त° BhŚ (var.), SH; चित्रस्य or विश्रस्त° or चित्रस्थ or विशस्त्र° [वि°] BhŚ (var.); विश्वस्त° SR, SSB; °सदृशाक्षपातै: or °सदृशेक्षणांतै: BhŚ (var.); °संदृशै: कटाक्षै: BhŚ (var.), SR, SSB.

Vasantatilakā metre.

There is none whose mind is not subdued by the artless glances—like those of frightened fawns—of those youthful and lovely women, the melodious jingle of whose loose anklets and waist-belts has already put to shame the sweet-toned swans (P. G. Nath's translation).

7939*

एतासु केतकिलतासु विकासिनीषु
सौभाग्यमद्भुततरं भवती बिभर्ति ।
यत्कण्टकैर्व्यथितमात्मवपुर्न जानंस्
त्वामेव सेवितुमुपक्रमते द्विरेफः ॥

(आ) JS 114. 41 (a. Rājapitāmaha-mahādeva), ŚP 1013 (a. Śrī-Mahādeva), Regnaud VI 154 (a. Mahādeva), Any 127. 154, SR 239. 93 (a. ŚP), SSB 638. 3 (a. Mahādeva), SRK 208. 2, AP 71.

(*a*) केतकि ल° ŚP (printer's error).

(*c*) यत्कण्ड° SSB (printer's error). °पुरजा° AP (*contra metrum*).

Vasantatilakā metre.

When these *ketakī*-flowers are in full bloom your ladyship possesses a very wonderful charm ; for minding not the pain caused by the thorns the male bee approaches to serve you alone. (A. A. R.).

एता स्खलद् see No. 7938.

7940*

एतास् ता दिवसान्तभास्करदृशो धावन्ति पौराङ्गनाः
स्कन्धप्रस्खलदंशुकाञ्चलधृतिव्यासङ्गबद्धादराः ।
प्रातर्यातकृषीवलागमभिया प्रोत्प्लुत्य वर्त्मच्छिदो
हट्टक्रीतपदार्थमूल्यकलनव्यग्राङ्गुलिग्रन्थयः ॥

(आ) Skm (Skm [B] 2005, Skm [POS] 5. 1. 5) (a. Śaraṇa).

(*d*) हट्टक्रव्यप° Skm (POS).

Śārdūlavikrīḍita metre.

These women are running with eyes directed towards the setting sun, adjusting hastily the ends of their dress slipping from their shoulders, jumping over short-cuts as they are afraid of the arrival (at home earlier) of the farmers gone to work in the early dawn, with their fingers busy counting the price of the household cores bought in the market. (A. A. R.).

7941*

एतास् ता मलयोपकण्ठसरितामेणाक्षि रोधोभुवश्
चापाभ्यासनिकेतनं भगवतः प्रेयो मनोजन्मनः ।
यासु श्यामनिशासु पीततमसो मुक्तामयीश् चन्द्रिकाः
पीयन्ते विवृतोर्ध्वचञ्चु विचलत्कण्ठं चकोराङ्गनाः ॥

(आ) KāvR 9. 18 (p. 45) and 14. 19 (p. 82), KH 15. 16–18.

(*a*) एवास्तो KH.

(*b*) छाया° [चापा°] KāvR (var.) ; प्रायो KH.

Śārdūlavikrīḍita metre.

These are the environs of the banks of the rivers in the vicinity of the Malaya mountain, oh ! deer-eyed damsel, the favourite spot of the god of love to practise his archery ; in these regions the female *cakora*-birds who were obliged to drink in darkness during the black nights are now drinking with beaks upraised and their throats exhibiting rapid gulps the moonlight which resembles pearls. (A. A. R).

7942

एतास्तु निर्घृणत्वेन निर्दयत्वेन नित्यशः ।
विशेषाज् जाड्यकृत्येन दूषयन्ति कुलत्रयम् ॥

(अ) SkP, Nāgarakhaṇḍa 158. 68.

These (women) due to their pitilessness and want of compassion every day, and especially due to their stupid activities (of running after lovers) spoil the three families (of the eternal triangle). (A. A. R.).

7943

एता हसन्ति च रुदन्ति च कार्यहेतोर्
विश्वासयन्ति च परं न च विश्वसन्ति ।
तस्मान् नरेण कुलशीलसमन्वितेन
नार्यः श्मशानघटिका इव वर्जनीयाः ॥

(अ) BhŚ 439 (doubtful), P (PP 1. 148),

VCsr II. 17, Mṛcch 4. 14. Cf. या न विश्वसिति जातु.

(आ) SR 355. 8 (a. Mṛcch), SSB 238. 8, SRK 105. 3 (a. Indiśesaprukha), SRM 2. 2. 309, IS 1458, GVS 606, RK *ad* 8. 1 (p. 18. 19-20).

(*a*) वित्तहेतोर् VCsr, Mṛcch, SR, SSB, SRK.

(*b*) नरं न तु VCsr, RK; पुरुषं न तु (च) Mṛcch, SR, SSB, SRK.

(*c*) कुलशीलवता सदैव VCsr, SRM; सु...शील° BhŚ.

(*d*) वेश्याः [ना°] Mṛcch, SR, SSB, SRK, SRM, RK; °वटिक[[°घ°] VCsr; °सुमना [°घ°] Mṛcch, RK.

Vasantatilakā metre.

For reasons good they[1] laugh or weep; / they trust you not, your trust they keep; these graveyard urns, oh, haunt them not ! / Keep kin and conduct free from spot[2]. (A. W. Ryder's translation of P.).

1. In P, VC — women; in Mṛcch — prostitutes.
2. A. W. Ryder translates this verse better (particularly the second half) in his translation of Mṛcch. : A courtezan will laugh and cry for gold; / she trusts you not, but waits your trustful hour. / If virtue and a name are yours, then hold !/Avoid her as you would a graveyard flower.

7944*

एते कर्बुरितातपास् तत इतः संजायमानाम्बुद-
च्छेदैः संप्रति केतकीदलमिलद्दर्भातिथेयोदयाः ।
ग्रामान्तोद्गतशालिबीजयवसाश्लेषप्रहृष्यन्मनो-
गोवाहायतगीतिगर्भितदिशो रम्याः सखे वासराः ॥

(आ) Skm (Skm [B] 1300, Skm [POS] 2. 165. 5).

(*b*) °दर° [°दल°] Skm (var.).

Śārdūlavikrīḍita metre.

Charming are these days, friends, with snatches of clouds variegated by sunlight, with the rise welcome like a combination of *ketakī*-flowers and the *darbha*-grass; the quarters are resounding with the songs of boys riding the oxen that are pleased with the abundance of grass and sprouted paddy fields at the outskirts of the villages. (A. A. R.).

7945*

एते किं ननु सत्यमेव तरवश् चञ्चत्प्रसूनोत्कराः
किं वा काननवाटिकेयमनघायस्याममी कोकिलाः ।
चित्रं कुत्र तिरोहिता मरुधरा सा यत्र मे पत्तनं
नानानिर्झरवैभवं कुत इदं सद्यः समुन्मीलितम् ॥

(आ) SSB 253. 25.

Śārdūlavikrīḍita metre.

Are these really trees with masses of flowers swaying (in the breeze), or is it a part of woodlands that is charming, where the cuckoos (sing merrily) ? Oh ! wonder, where are those barren grounds hidden, where my town is situated ? How have all these charms of streams (and waterfalls) suddenly disclosed to my view ? (A. A. R.).

एते कुटीरकोणेऽपि see No. 7662.

7946*

एते कूर्चकचाः सकङ्कणरणत्कर्णाटसीमन्तिनी-
हस्ताकर्षणलालिताः प्रतिदिनं प्राप्ताः परामुन्नतिम् ।
तेऽमी संप्रति पापिनापितकरभ्राम्यत्क्षुरप्रानन-
क्षुण्णाः क्षोणितले पतन्ति परितः क्लृप्तापराधा इव ॥

(आ) Any 144. 29.

(*d*) कृप्ता° Any; (suggested change क्लृप्ता°).

Śārdūlavikrīḍita metre.

These tufts of hair which had attained a high position by being fondled daily by the hands of Karṇāṭaka ladies, resounding with the jingling sounds of their

bracelets, are now falling on the ground cut off by the scissors that move quickly in the hands of the sinners of barbers, as offending sinners cut down by sharp arrows fall on the ground. (A. A. R.).

7947*

एते केतकधूलिधूसररुचः शीतद्युतेरंशवः
प्राप्ताः संप्रति पश्चिमस्य जलधेस्तीरं जराजर्जराः ।
अप्येते विकसत्सरोरुहवनीदृक्पातसंभाविताः
प्राचीरागमुदीरयन्ति तरणेस् तारुण्यभाजः कराः ॥

(आ) SR 324. 50 (a. JS [wrongly ; see No. 7948]), SSB 186. 50.

Śārdūlavikrīḍita metre.

These rays of the moon [the cool-rayed one] possessing the faint lustre of the pollen of *ketaka*-flowers and worn out by old age have now reached the shore of the western sea ; and these rays of the sun welcomed by the glances of the clusters of blossoming lotuses are in the prime of youth and excite the *rāga* [red colour *or* : love] of the *prācī* [eastern quarter *or* : a lady of that name]. (A.A.R.).

7948*

एते केतकसूचिसौरभजुषः पौरप्रगल्भाङ्गना-
व्यालोलालकवल्लरीविलुलनव्याजोपभुक्ताननाः ।
किंचोन्निद्रकदम्बकुड्मलकुटीधूलीलुठत्षट्पद-
व्यूहव्याहृतिहारिणो विरहिणः कर्षन्ति वर्षानिलाः ॥

(आ) JS 224. 30 (a. Yogeśvara).

Śārdūlavikrīḍita metre.

These winds of the rainy season, enjoying [fondling] the faces of bold city damsels under the pretext of re-arranging their fluttering tresses and carrying the fragrance of the tips of *ketakī*-flowers and also carrying along the hum of swarms of bees that frolic in the interior of the *kadamba*-flowers in full bloom, now hasten the (home coming) separated lovers. (A. A. R.).

7949*

एतेऽक्ष्णोर्जनयन्ति कामविरुजं सीतावियोगे घना
वाताः शीकरिणोऽपि लक्ष्मण दृढं संतापयन्त्येव माम् ।
इत्थं वृद्धपरंपरापरिणतैर्यस्मिन् वचोभिर्मुनीन्
अद्याप्युन्मनयन्ति काननशुकाः सोऽयं गिरिर्माल्यवान् ॥

(आ) SkV 1586.

Śārdūlavikrīḍita metre.

This is Mount Mālyavān, where forest parrots / distress the sages even now, repeating / in words passed down for generations : / "Oh ! Lakṣmaṇa, these clouds, with Sītā absent, / excite within my eyes the pangs of love ; / these winds, though cool with drops of rain, / but make the longing of my heart burn fiercer". (D. H. H. Ingalls's translation).

एते च गुणाः पङ्कज see No. 7998.

7950*

एते चन्द्रशिलासमुच्चयमयाश् चन्द्रातपप्रस्फुरत्-
सर्वाङ्गीणपयःप्रवृत्तसरितो झात्कुर्वते पर्वताः ।
येषामुन्मदजागरूकशिखिनि प्रस्थे नमेरुस्थिताः
श्यामा मेघगभीरगद्गदगिरः क्रन्दन्ति कोयष्टयः ॥

(आ) SkV 1578. (Cf. HOS 44 ; pp. 572-73).

(*d*) श्यामामेव ग° SkV ; श्यामानामेव ग° SkV (var.) (hypermetric); स्कन्दन्ति SkV.

Śārdūlavikrīḍita metre.

These mountains made of moon-stones rush / with torrents formed of liquid / which from their every part pours forth / at appearance of the lunar warmth. / Upon their highlands where the joyful peacock wakes / the [black *koyaṣṭi-s* ?] sitting in *nameru*-trees / cry out with broken voice as deep as thunder. (D. H. H. Ingalls's translation).

7951

एते चांशकलाः पुंसः कृष्णस्तु भगवान् स्वयम् ।
इन्द्रारिव्याकुलं लोकं मृडयन्ति युगे युगे ॥

(आ) Sama 2 फ 24.

These (gods) are (but) the partial manifestations of the Lord, but Śrī-Kṛṣṇa is the supreme Lord Himself; the world that is harassed by the demons [the enemies of gods] He rescues from age to age [in every *yuga*]. (A. A. R.).

7952–53

एते चान्ये च बहवः प्रयोगाः पारदारिकाः ।
देशे देशे प्रवर्तन्ते राजभिः संप्रवर्तिताः ॥
न त्वेवैतान् प्रयुञ्जीत राजा लोकहिते रतः ।
निगृहीतारिषड्वर्गस् तथा विजयते महीम् ॥

(अ) Vātsyāyana's Kāmasūtra 295.13-16.

These methods cited here[1] / are often used by kings / to capture the hearts of his people's wives; / but a monarch who loves his subjects / and wishes to see them prosper / never indulges in such deceits; for a king who has conquered the six enemies of humanity — becomes the master of the world. (Swami Ramakrishnananda's translation).

1. Of winning the wives of other men.

7954

एते चान्ये च बहवो दोषाः प्रादुर्भवन्त्युत ।
नृपतौ मार्दवोपेते हर्षुले च युधिष्ठिर ॥

(अ) MBh (MBh [Bh] 12. 56. 60, MBh [R] 12. 56. 61, MBh [C] 12. 2046).

(आ) SRHt 88. 8 (a. MBh), SSSN 73. 8 (a. MBh).

(*a*) एते चैवापरे चैव MBh.

(*b*) च [उत] MBh (var.), SSSN (var.).

(*d*) हर्षले MBh (var.), SSSN (var.); हर्षुके or हर्षिते or विह्वले or हर्षे च MBh (var.); (ए)व [च] MBh (var.).

These and other faults, many of them, manifest themselves in a king who is (very) soft, and also in one who is in love, oh! Yudhiṣṭhira. (A. A. R.).

7955

एते चापीन्द्रतुल्याः क्षितिपतितनया भीमसेनार्जुनाद्याः
शूराः सत्यप्रतिज्ञा दिनकररुचयः केशवेनोपगूढाः ।
ते दृष्टा पात्रहस्ता जगति कृपणवद् भैक्षचर्यानुयाताः
कः शक्तो भालपट्टे विधिकरलिखितां कर्मरेखां प्रमार्ष्टुम् ॥

(अ) Cr 221 (CR 6. 4, CPS 142. 21), GP 1. 113. 14 *v.l.*

(*a*) एते वाढं CR (var.); वाद्विन्द्रतुल्याः (वायो°; वाद्यं; ते चन्द्र° GP) CR (var.), GP; चापीन्द्रतुल्या CPS; क्षितिपतितनयाः CS (var.).

(*b*) शूरा CR (var.); सप्तप्रतिज्ञा (°त्यप्रतिज्ञाः) CR (var.); दिनकररुचर्याः CR (var.); दिनकरवपुषः (°ररुचर्याः CR [var.]), GP, CR (var.); केशवेपदिष्टाः CR (var.).

(*c*) ते वै दुष्टग्रहस्थाः (पत्राग्रह° GPy) कृपणवशगता भैक्ष्यचया प्रयाताः GP; दृष्टाः CR (var.); दृष्ट्वा CR (var.); भैक्ष्यचर्यानुयाताः (°क्षचर्यानुजाताः CR [var.]) CPS, CR (var.).

(*d*) को वा कस्मिन्समर्थो भवति विधिवशाद् भ्रामयेत्कर्मरेखा GP; भालपट्टे CR (var.); विधिकरलिखितां CR (var.); कर्मरेखा (°लेखां CR [var.], CPS) CR (var.), CPS.

Sragdharā metre.

These princes [the sons of the lords of the earth] such as Bhīmasena, Arjuna and others, all equal Indra; (they are) brave, devoted to truth, brilliant like the sun and are helped by Lord Kṛṣṇa; they were seen in the world with begging bowls in their hands seeking alms like low persons; who is competent to wipe off the line of fate drawn by the hand of the Creator on ones's forehead?

7956*

एते चूतमहीरुहोऽप्यविरलैर्धूमायिताः षट्पदैर्
एते प्रज्वलिताः स्फुटत्किसलयोद्भेदैरशोकद्रुमाः ।
एते किंशुकशाखिनोऽपि मलिनैरङ्गारिताः कुड्मलैः
कष्टं विश्रमयामि कुत्र नयने सर्वत्र वामो विधिः ॥

(आ) SkV 759 (a. Vākkuṭa), Kav 472 (a. Vākkuṭa), Skm (Skm [B] 973, Skm [POS] 2. 100. 3) (a. Vākkuṭa), Prasanna 158*a*, AB 523. (Cf. A. B. Keith, *A History of Sanskrit Literature*, p. 204).

(*b*) एतेऽपि ज्व° SkV (var.), Kav ; स्फुटाः Prasanna ; °त्किशल° SkV, Prasanna, AB.

(*c*) मनिलै° Prasanna.

(*d*) विश्रमया क्रिमत्र SkV (var.).

Śārdūlavikrīḍita metre.

The mango trees are covered with black smoke of bees ; / the opening sprays of the *aśoka* burst in flame / while the *kiṁśuka-s* by darker buds are turned to burning coals. / Alas, where can I bring my eyes to rest / when Love's performances are everywhere ? (D. H. H. Ingalls's translation).

एते चैवापरे चैव see No. 7954.

7957*

एते जीर्णकुलायजालजटिलाः पांसूत्कराकर्षिणः
शाखाकम्पविहस्तदुःस्थविहगानाकम्पयन्तस् तरून् ।
हेलान्दोलितनर्तितोज्झितहतव्याघट्टितोन्मूलित-
प्रोत्क्षिप्तभ्रमितैः प्रपापटलकैः क्रीडन्ति झञ्झानिलाः ॥

(आ) SkV 1172.

Śārdūlavikrīḍta merte.

Thick with debris of birds' nests / and sweeping with them heaps of dust, / shaking the trees, where the birds sit helpless / at the trembling of the branch, / these gales play also with the lids of cisterns : / tipping them up, making them dance / and dropping them ; then striking, knocking, prying them loose, / tossing them up and whirling them around. (D. H. H. Ingalls's translation).

7958*

एते ते गिरिकूटसंघटशिलासंघट्टशीर्णाम्भसः
प्रेङ्खच्चामरचारुसीकरकणस्मेरा दरीनिर्झराः ।
यत्पातेषु निकुञ्जकुञ्जरमुखभ्रश्यन्मृणालाङ्कुर-
प्रासोद्ग्रन्थितटं रटन्ति परितः कण्ठीरवा भैरवम् ।

(आ) SR 140. 5, SSB 457. 36.

Śārdūlavikrīḍita metre.

These waterfalls of mountain torrents in the valleys are smiling with their moving fly-wisk-like sprays as the waters are dashed against huge rocks in the mountain-clefts ; (on hearing the noise) of the waterfalls the lions move about roaring fiercely, causing the regions to be strewn with lotus-stalks slipping from the mouths of elephants in the bowers. (A. A. R.).

एते ते चन्द्रतुल्याः see No. 7955.

7959*

एते ते दिवसा वियोगिगुरवः पूरोल्लसत्सिन्धवो
विन्ध्यश्यामपयोदनीलनभसो नीपार्जुनामोदिनः ।
आसन्नप्रसवालसां सहचरीमालोक्य नीडार्थिनीं
चञ्चुप्रान्तकिलिञ्जसंचयपरः काकोऽपि येष्वाकुलः ॥

(आ) Skm (Skm [B] 1298, Skm [POS] 2. 165. 3) (a. Rantideva), AB 521-22.

(*a*) °न्धवा Skm (POS).

(*b*) °गोदिनः Skm (POS).

(*d*) चञ्चत्प्राञ्च [च°] Skm (var.) ; °किलिश्च° Skm (var.).

Śārdūlavikrīḍita metre.

These are the days (appearing) long to separated lovers, when the rivers overflow their banks and the sky dark with clouds similar to peaks of the Vindhya mountain, and fragrant with (winds wafting the pollen of) *nīpa*- and *arjuna*-flowers ; observing his mate dispirited as the time of laying eggs has approached with the need for a nest, even the crow is busily engaged in collecting pieces of twigs with the tip of its beak. (A. A. R.).

7960*

एते ते दिवसास् त एव तरवस् ताश्च प्रगल्भस्त्रियस्
तच् चैवाम्रवनं सकोकिलरुतं सेयं सचन्द्रा निशा ।
वात: सोऽपि च दक्षिणो धृतिहर: सोऽयं वसन्तानिलो
हा तारुण्य विना त्वयाद्य सकलं पालालभारायते ॥

(अ) BhŚ 440 (doubtful).
(*a*) कृतवस्ताश्चंद्रबिंबानना: [त° ता° प्र°] BhŚ (var.).
(*b*) तद् दैवासवनं सकोकिलरव:...क्षिपा BhŚ (var.).
(*c*) वायुर्वातिसदक्षिणो मलयज: पंचेषु संदीपितो BhŚ (var.).

Śārdūlavikrīḍita metre.

These days are the same, the same the trees, and these bold women are very similar, the same the mango grove resounding with the cooings of the cuckoos ; the nights are the same with (bright) moonlight, the same is the southern breeze of the spring that takes away one's firmness ; oh ! youth, without you all these appear a burden of a (big) bundle of straw. (A. A. R.).

7961

एते ते दुरतिक्रमक्रममिलद्धर्मोर्मिमर्मच्छिद:
कादम्बेन रजोभरेण ककुभो रुन्धन्ति जञ्झानिला: ।
गाढारम्भनिरुद्धनीरदघटासंघट्टनीलीभवद्-
व्योमक्रोडकटाहपातुकपयोवेणीकणग्राहिण: ॥

(आ) ŚP 3882 (a. Kṛṣṇapilla), JS 224. 32 (a. Kṛṣṇapilla), SR 342. 78 (a. ŚP), SSB 216. 1 (a. Kṛṣṇapilla).
(*b*) झंझानिला: JS.
(*c*) °निगूढ° [°निरु°] ŚP, SR, SSB.

Śārdūlavikrīḍita metre.

These strong winds, putting an end to the distress caused by the regular approach of summer that is difficult to overcome, now blow obstructing the quarters by wafting the mass of pollen of the *kadamba*-flowers ; they carry the water drops falling from the lap of the sky which is rendered dark by the mass of clouds which completely pervade it. (A. A. R.).

7962*

एते ते पुरतो मरुस्थलभुव: प्रोच्चण्डदावानल-
ज्वालालीढकठोरसूरकिरणप्लुष्टच्छदा: शाखिन: ।
तानेतानवधीर्य खिन्नवपुषो दु:शीलझञ्झानिल-
क्रीडाभिर्न पयोद गन्तुमुचितं वेलाभिषिक्तद्रुमान् ॥

(आ) Skm (Skm [B] 1939, Skm [POS] 4. 60. 4) (a. Yogeśvara or Yogoka in Skm [POS]), cf. Kav p. 77.
(*c*) अवतीर्य [अव°] Skm (var.) ; टु:शील° Skm (B) (printer's error).
(*d*) वेलाभिषिक्तंद्र° Skm (POS).

Śārdūlavikrīḍita metre.

These are in front of you the trees growing in the sandy region, whose leaves are getting dried up by the blazing rays of the sun and burnt by the flames of a raging forest conflagration ; disregarding these (trees) that are in distress it is not proper on your part, oh ! cloud, to go to the trees that are well drenched by seasonal rains[1], by sporting with strong winds that are of a bad character. (A. A. R.).

1. Or trees growing on river-banks or sea-shore.

7963*

एते ते मलयाद्रिकन्दरजुषस्तच्छाखिशाखावली-
　लीलाताण्डवसंप्रदानगुरवश्चेतोभुवो बान्धवाः ।
चूतोन्मत्तमधुव्रतप्रणयिनीहुङ्कारझङ्कारिणो
　हा कष्टं प्रसरन्ति पान्थयुवतीजीवद्रुहो वायवः ॥

(श्रा) Skm (Skm (B) 442, Skm [POS] 1. 89. 2) (a. Śrīpati).

(*d*) °युवति° Skm (B) (*contra metrum*).

Śārdūlavikrīḍita metre.

Here blow these breezes taking delight in the valleys of the Malaya mountain and the preceptors giving lessons in sportive dancing to the branches of the (sandal) trees, the close relatives of the god of love and resounding with the humming of the beloveds of bees that are intoxicated by (sucking honey in) the mango flowers—alas ! the pity of it, they spread everywhere causing danger to the lives of the young wives of travellers. (A. A. R.).

7964*

एते त्वद्वदनानुकारिरुचयो राकासुधांश्वादयो
　नीत्वा ते स्मरणं दहन्ति बत मामन्तःस्फुरन्त्यास् तव ।
त्वं स्वामिन्यसि तज्जहीहि जहि वा नेदं पुनः सांप्रतं
　यत्स्वस्पर्धिभिरेव मर्दयसि मामेतैर्जघन्यैः प्रिये ॥

(श्रा) SSB 132. 39 (a. Saṅgrahītṛ).

Śārdūlavikrīḍita metre.

These things such as the autumnal moon and others whose effulgence is similar to your face reminds me of you who ever reside in my heart ; you are the mistress (of my heart) and hence you may abandon me ; but abandon these, for it is not proper, beloved, that you should assail me with your rivals that are definitely inferior to you. (A. A. R.).

7965*

एते दरिद्रशिशवस् तनुजीर्णकन्थां
　स्कन्धे निधाय मलिनां पुलकाकुलाङ्गाः ।
सूर्यस्फुरत्करकरम्बितभित्तिदेश-
　लाभाय शीतसमये कलिमाचरन्ति ॥

(श्रा) SkV 1309.

(*a*) °जीर्णकण्ठां SkV (var.).

(*b*) कन्धे SkV (var.).

Vasantatilakā metre.

In wintertime the children of the poor/ wearing old and dirty tatters on their shoulders, / bodies quivering with gooseflesh, fight to get / a spot of warmth along the sun-streaked wall. (D. H. H. Ingalls's translation).

एतेन गुणाः पङ्कज see No. 7998.

7966

एतेन बद्धवलिना
　संकोचमवाप्य वृद्धदेहेन ।
यातं हरिणेव मया
　द्वित्राणि पदानि कृच्छ्रेण ॥

(श्रा) VS 3310.

Āryā metre.

With this my body worn out by old age which has powerfully gripped me with wrinkles and made me bent (at the back) I take two or three steps with difficulty, just as Lord Viṣṇu who bound king Bali in his dwarfish state, but who, expanding in body, took two or three strides causing trouble to him [Bali]. (A. A. R.).

7967*

एते नर्तितमौलयो गुणगणप्रस्तावनाभिर्मणेर्
　जायन्तां वणिजो वयं तु कनक त्वत्कीर्तिवैतालिकाः ।
ते चाम्लानमुखेन हन्त भवता दाहच्छिदा वेदनाम्
　अङ्गीकृत्य नरेन्द्रशेखरसुखासीनाः क्रियन्ते यतः ॥

(श्रा) Skm (Skm [B] 1731, Skm [POS] 4. 19. 1) (a. Jalacandra).

(*d*) °शेखर सुखा° Skm ; (suggested change : °शेखरसुखा°).

Śārdūlavikrīḍita metre.

Let these merchants, singing the praises of the numerous merits of the precious gem, shake their heads to and fro in evident approval; but, we, oh ! gold, are the bards singing your fame; for you suffer the pain of being burnt [melted] by fire so that they [gems] may adorn and seat themselves comfortably with bright faces on the diadems of kings. (A. A. R.).

7968*

एते नीवारवप्राः पृथुकुसुमसमित्पार्वतः कन्दरोऽयं
देवीयं जह्नुपुत्री सिकतिलशयितः शान्तनिःशङ्करङ्कुः।
कान्तारे दर्भदूर्वाचयशुचिनि वचः स्मार्तमावर्तयन्ति
ब्रह्माणो दुर्विपाकग्रहगहनतया यामिनीजागरूकाः ॥

(आ) Skm (Skm [B] 2327, Skm [POS] 5. 69. 2) (a. Madhu).

(b) जन्हुपुत्रीसि क° Skm (POS); °शङ्करङ्कुः Skm (POS).

(d) °गणन° [°गहन°] Skm (var.).

Sragdharā metre.

Here are these woodlands with wild grains, here is the valley of the mountain with plenty of flowers and holy twigs; here flows the divine Gaṅgā; here lies comfortably the beggar [deer ?] and is at peace in the sandy region; the Brāhmaṇa-s, due to the intensely adverse conditions of fate are keeping vigil in the night repeating words of the scriptures in the forest which is pure by the presence of holy grass [*darbha*] and the *dūrvā*-grass. (A. A. R.).

7969*

एते नूतनचूतकोरकघनग्रासातिरेकीभवत्-
कण्ठध्वानजुषो हरन्ति हृदयं मध्येवनं कोकिलाः।
येषामक्षिनिभेन भान्ति भगवद्भूतेशनेत्रानल-
ज्वालाजालकरालितासमशराङ्गारस्फुलिङ्गा इमे ॥

(आ) SkV 171, Kav 73, Skm (Skm [B] 1246, Skm [POS] 2. 155. 1).

(a) नूत° Kav (MS); °घनध्वानातिरे° Skm (B) (but in some texts as above).

(b) कण्ठे° Skm (POS).

(c) °त्रोनल° Kav (MS).

(d) °सराङ्गा° Kav (MS), इव [इमे] Skm.

Śārdūlavikrīḍita metre.

Within the wood the cuckoos charm the heart / with warbling of their throats grown strong / from eating of fresh mango buds. / What here pretend to be their eyes, / if but the truth were known, are sparks / fanned by the flames of Śiva's glance / from the coals of burning love. (D. H. H. Ingalls's translation).

7970*

एतेनोत्कृत्तकण्ठप्रतिसुभटनटारब्धनाटचाद्भुतानां
कष्टं द्रष्टैव नाभूद् भुवि समरसमालोकिलोकास्पदेऽपि।
अश्वैरस्वैरवेगैः कृतखुरखुरलीमङ्क्षुविक्षुद्यमान-
क्ष्मापृष्ठोत्तिष्ठदन्धंकरणरणधुरारेणुधारान्धकारात् ॥

(अ) Naiṣ 12. 100.

(आ) Skm (Skm [B] 1554, Skm [POS] 3. 37. 4) (a. Kavipaṇḍita Śrī-Harṣa), SR 117. 282, SSB 407. 298.

(a) एतत् कृत्तोत्तमाङ्गप्रति° Skm.

(b) दंष्ट्रापि [द्र°] Skm (POS).

(c) °सङ्क्षुभ्यमान- Naiṣ *ad* Mallinātha; °संक्षुभ्यमाम- Naiṣ (var.), Skm (but in some texts as above); °संक्षुद्य° SR, SSB.

(d) °धुराधूलिधारा° (°ध°) Skm.

Sragdharā metre.

Lo, though the battlefield was crowded with onlookers, none could see the amazing dance of those dancers, the able enemy soldiers with their throats severed by this king; because there was a darkness caused by the battle-front's blinding streams of dust rising from the surface of the earth, quickly cleft by the movements of the hoofs of horses rushing at headlong speed. (K. K. Handiqui's translation).

7971–73

एते पञ्चदशानर्था ह्यर्थमूला मता नृणाम् ।
तस्मादनर्थमर्थाख्यं श्रेयोऽर्थी दूरतस् त्यजेत् ॥
भिद्यन्ते भ्रातरो दाराः पितरः सुहृदस् तथा ।
एकास्निग्धाः काकिणिना सद्यः सर्वेऽरयः कृताः ॥
अर्थेनाल्पीयसा ह्येते संरब्धा दीप्तमन्यवः ।
त्यजन्त्याशुस्पृधो घ्नन्ति सहसोत्सृज्य सौहृदम् ॥

(अ) BhPn 11. 23. 19-21.

(*g*) एका: स्नि° BhPn (var.).

(*k*) त्यजन्त्याशु स्पृधो BhPn (var.).

... a man wishing well-being, should renounce from distance wealth which is the source of trouble. For trifling wealth a man is separated from his brothers, wife, father, mother and friends and becomes even an enemy of a very dear one at one with him. Being worked up and fired with anger for a mere trifling wealth, they casting off all on a sudden brotherly feelings and vaunting, soon leave and destroy each other. (J. M. Sanyal's translation).

7974*

एते पल्लिपुरन्ध्रिनिर्भरजलक्रीडाहृताम्भःकण-
क्षोदक्षालितलग्नपान्थवनितानिःश्वासतीव्रातपाः ।
वान्ति स्वैरविहारकुञ्जरकरच्छिद्रोदराघूर्णन-
प्रारब्धोच्चमृदङ्गनादमुखरास् तापीनिकुञ्जानिलाः ॥

(आ) JS 372. 18 (a. Bhaṭṭa-Someśvara).

(*b*) °निश्वास° JS.

Śārdūlavikrīḍita metre.

Here blow the breezes from the bowers of the Tāptī river, whose warmth caused by the deep sighs of the wives of travellers is washed away by the sprays springing from the impetuous water-sports of village girls, and which resound with the loud music of drums in the form of the trumpets of elephants that sport freely therein. (A. A. R.).

7975*

एते पल्लीपरिवृढवधूप्रौढकन्दर्पकेलि-
क्लिश्यत्पीनस्तनपरिसरस्वेदसंपद्विपक्षाः ।
वान्ति स्वैरं सरसि सरसि क्रोडदंष्ट्राविमर्द-
त्रुटयद्गुन्द्रापरिमलगुणग्राहिणो गन्धवाहाः ॥

(आ) SkV 1141, Skm (Skm [B] 440, Skm [POS] 1. 88. 5).

(*b*) क्लिष्टापी° SkV; °पीतस्त° Skm (B) (printer's error).

(*c*) क्रोडद्रष्टा° SkV (var.).

Mandākrāntā metre.

These scented breezes, which dispel the sweat / from the plump breasts of strapping village girls / wearied in love's exercise, / blow slowly on from pond to pond, / gathering the rich perfume of *gundra*-roots / broken by the rooting of the wild boar. (D. H. H. Ingalls's translation).

7976*

एते पाटीरवाटीनवविटपनटीलास्यशिक्षातिदक्षा
दोलाखेलत्पुरंध्रीश्रमजलकणिकाजालपातिप्रतानाः ।
सौरभ्यादापतद्भिर्मधुकरपटलैः पृष्ठतोऽनुप्रयाताः
कामाग्नेः स्फारधाय्याः पथिककुलवधूबद्धवैराः समीराः ॥

(आ) SR 326. 36, SSB 189. 36.

(*a*) एतेपा° SSB (printer's error).

Sragdharā metre.

These breezes are efficient in giving lessons in the gentle *lasya*-dance to actresses in the form of the fresh branches of trees in sandal groves; they spread all around with the fall of sweat-drops of damsels that sport in swings; they are followed by swarms of bees that rush towards them (attracted) by their fragrance and increase greatly the fire of love and are the sworn enemies of the wives of those in travel. (A. A. R.).

7977*

एते पुरः सुरभिकोमलहोमधूम-
लेखानिपीतनवपल्लवशोणिमानः ।
पुण्याश्रमाः श्रुतिसमीहितसामगीति-
साकूतनिश्चलकुरङ्गकुलाः स्फुरन्ति ॥

(आ) Skm (Skm [B] 2329, Skm [POS] 5. 66. 4) (a. Śrīmal-Lakṣmaṇasena-deva).

Vasantatilakā metre.

Here shine in front these holy hermitages with the rosy colour of the tender leaves which have inhaled the smoke of holy fires, pleasing and sweet-smelling, and with herds of deer that are at ease and pleased with the recitation of the *Sāmaveda* falling in their ears. (A. A. R.).

7978

एते प्रशस्ततरवो दन्तधावनकर्मणि ।
कण्टकिक्षीरवृक्षोत्थ- द्वादशाङ्गुलमव्रणम् ॥

(आ) NBh 231.

(*a*) °रव: NBh.

(*c*) कण्ठकी° NBh ; (suggested change : कण्टकि°).

These trees are quite praiseworthy for the purpose of (supplying twigs) for cleaning teeth ; these (twigs) should be from trees that are thorny and milk-exuding and of the length of twelve finger breadths and free from injuries. (A. A. R.).

7979

एते बहुविधाः शोका विलापरुदिते तथा ।
वर्जनीया हि धीरेण सर्वावस्थासु धीमता ॥

(अ) R (R [Bar] 2. 98. 36, R [B] 2. 105. 35, R [Kumbh] 2. 105. 35, R [G] 2. 114. 23, R [L] 2. 119. 23).

(*a*) श्रोकाः R (var.).

(*b*) विलापः R (var.) ; °रुदितं (°तास्) or °कुरुते or °कुलिते R (var.) ; तदा or यथा [त°] R (var.).

(*c*) वर्जनीयाः प्रयत्नेन R (var.) ; विसर्जनीया [व°] or विवर्जनीया or वर्जनीयाः सु° R (var.) ; °यानि R (var.) ; धैर्य(र्ये)ण [धी°] R (var.).

A courageous and intelligent man shall avoid in all moods and states these various forms of grief, lamentations and cries. (T. S. Raghavacharya's translation).

7980*

एते मेकलकन्यकाप्रणयिनः पातालमूलस्पृशः
संत्रासं जनयन्ति विन्ध्यभिदुरा वारां प्रवाहाः पुरः ।
लीलोन्मूलितनर्तितप्रतिहतव्यावर्तितप्रेरित-
त्यक्तस्वीकृतनिह्नुतप्रचलितप्रोद्धूततीरद्रुमाः ॥

(आ) SkV 1656, Skm (Skm [B] 2052, Skm [POS] 5. 11. 2), Kāvyān 35. 26–28.

(*a*) मेलकक° Kāvyān; °प्रणयिणः Skm.

(*c*) हेलोन्मूलितमर्दितप्र° Skm ; हेलो° Kāvyān ; °प्रचलित°Kāvyān.

(*d*) °तप्रकटितप्रो° Skm, Kāvyān ; °प्रोद्भूत° Skm (var.), Kāvyān.

Śārdūlavikrīḍita metre.

These currents of the Narmadā, / breaking through the Vindhyas and so deep / they reach to the lower world, bring terror. / They easily uproot, then cause to dance, / strike together, dash apart, set onward, leave and take, / swallow within their waves, then shiver and shake / the trees that stood upon their bank. (D. H. H. Ingalls's translation).

7981*

एते लक्ष्मण जानकीविरहिणं मां खेदयन्त्यम्बुदा
मर्माणीव च घट्टयन्त्यलममी क्रूराः कदम्बानिलाः ।
इत्थं व्याहृतपूर्वजन्मविरहो यो राधया वीक्षितः
सेर्ष्यं शङ्कितया स वः सुखयतु स्वप्नायमानो हरिः ॥

(अ) Kṛṣṇakarṇāmṛta 2. 69.

(आ) SkV 131, Skm (Skm [B] 263, Skm [POS] 1. 53. 3) (a. Śubhaṅkara), Prasanna 31*a*, AP 546, PG 252 (a. Śubhaṅka or Śubhāṅkara or Śubhāṅga or Śubhaṅkara or Vasudeva), KH 108. 5-8, cf. Kav p. 113.

(*a*) विरहितं Kṛṣṇa°, KH; °म्बुदा Kṛṣṇa°, KH.

(*b*) खण्डयन्त्य° Skm ; विघट्ट° KH; विषीदयन्त्य° [च घ°] PG (var.).

(*c*) व्याकृत° Prasanna ; °चरितं (°तो) [°विरहो] Kṛṣṇa°, KH.

(*d*) सर्वं [से°] Skm (var.) ; सेष्यं Kṛṣṇa° (printer's error), PG (var.) ; सदा सुखयतु PG (var.) ; नः [वः] Kṛṣṇa°.

Śārdūlavikrīḍita metre.

"Oh ! Lakṣmaṇa, these clouds distress me who have lost my Sītā, / the cruel *kadamba*-scented breezes cut me to the quick." / So speaking, in his sleep, of separation / suffered in a former birth, may Hari, / glanced at jealously by Rādhā, bring you joy. (D. H. H. Ingalls's translation).

7982*

एते वयं तनुधनाः कृपणेयमुर्वी
दीनाः शतं मृदु च विस्तरयन्ति वाचः ।
तद् भ्रातरः शकुनिफेरवसारमेया
ढौकध्वमेतदहह स्फुटतु क्षणेन ॥

(आ) Skm (Skm [B] 2293, Skm [POS] 5. 59. 3) (a. Māloka).

(*b*) विस्तरमान्तरं नः [वि° वा°] Skm (var.).

Vasantatilakā metre.

Here are we with the body alone as the wealth, this world is mean with hundreds of indigent persons and they appeal (for help) in soft words[1]; hence, oh ! brothers, the birds [vultures], jackals and dogs, come near, alas ! may it break in a moment (so that my body may provide you with a feast). (A. A. R.).

1. *Or* : rich men are only soft spoken but do not help.

7983

एते वयममी दाराः कन्येयं कुलजीवितम् ।
ब्रूत येनात्र वः कार्यम् अनास्था बाह्यवस्तुषु ॥

(अ) Kum 6. 63. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 92).

(आ) Daś *ad* 2. 14 (p. 18), KHpk 409. 689 and 286. 440.

(*b*) °भूषणम् (°णा) [°जी°] Kum (var.).

(*c*) येनार्थिनो यूयम् Kum (SA).

Here is myself, here is my wife, and this is my daughter, the life of the family ; say by which of us can anything be done for you here. I do not say anything about external objects (such as gold, silver, etc.) because I regard them as of no substance. (H. H. Wilson's translation [slightly revised]).

7984

एते वश्यकरोपाया दुर्जने निष्फलाः स्मृताः ।
तत्संनिधिं त्यजेत् प्राज्ञः शक्तस् तं दण्डतो जयेत् ।
छलभूतैस् तु तद्रूपैर् उपायैरेभिरेव वा ॥

(अ) Śukranīti 3. 152.

These remedies (mentioned) for bringing men under control are considered as quite useless in the case of the wicked ; a wise man should avoid association with them, if a person is powerful he should vanquish them by force, or by employing means which are deceitful like theirs. (A. A. R.).

एते वाद्रिन्द्रतुल्याः see No. 7955.

7985*

एते वामविलोचनाकुचसखैः सोढव्यशीतार्तयः
प्राप्ताः पश्चिमसैन्धवस्य मरुतः प्रेमच्छिदो वासराः ।
यत्रापास्य पुराणपङ्कजमयं देवः सशृङ्गारभूर्
आदत्ते नवकुन्दकुड्मलशिखानिर्माणमन्यद् धनुः ॥

(आ) Skm (Skm [B] 1348, Skm [POS] 2.

175. 3) (a. Prabhākara), cf. Kav p. 54.

(*d*) °निर्वाण° Skm (var.); अस्मद्धनुः Skm (var.).

Śārdūlavikrīḍita metre.

These breezes now blow from the western sea, having bearable coolness and similar to the bosom of charming-eyed damsels; the days are devoid of sports; where the love-god abandoning his (arrows of) ancient lotus flowers now takes up a different bow by fashioning the tips of the fresh *kunda*[1]-buds. (A. A. R.).

1. Variety of jasmine.

एते वायो° (or वाद्यं or वाडं) see No. 7955.

7986

एते वारिकणान् किरन्ति पुरुषान् वर्षन्ति नाम्भोधराः
शैलाः शाद्वलमुद्वमन्ति न वमन्त्येते पुनर्नायकान् ।
त्रैलोक्ये तरवः फलानि सुवते नैवारभन्ते जनान्
धातः कातरमालपामि कुलटाहेतोस् त्वया किं कृतम् ॥

(अ) Rasamañjarī 26.

(आ) SH 1894 (a. Bhānukara), SG 259 (a. Bhānukara), Pad 51. 32 (a. [?] Bhānukara), Vidy 626 (a. Bhānudatta-miśra), SR 354. 63, SSB 236. 64.

(*a*) वारिकणाः SR; पुरुषा SH.

(*b*) सृजन्त्येते [वम°] SG, Vidy, SR, SSB; पुनस्ते ते [वम°] SH.

(*c*) नैवारंभंते नरान् SH.

(*d*) कातार° SH.

Śārdūlavikrīḍita metre.

The clouds shower water-drops, but do not rain men; the mountains give birth to meadows, but do not produce passionate men; the trees in the three worlds produce fruits, but do not begin to give men; oh! Creator, I speak in anguish: what have you done in the case of women that disgrace the family? (A. A. R.).

7987

एते वैयाकरणपशवः स्वीयमायुर्वृथैव
प्राज्ञंमन्याः श्रवणकटुभिः शब्दजालैः क्षिपन्ति ।
शश्वत्कान्ताधरमधुरतावर्णनं कुर्वतां नस्
त्वाशीर्वादैरिह सहृदयाः प्रत्यहं वर्धयन्ते ॥

(आ) SSB 257. 66.

Mandākrāntā metre.

These beasts of grammarians, considering themselves wise, throw a string of words which are painful to the ears and thus waste their life all to no purpose; we, on the other hand, always deal with descriptions of the sweetness of the beloveds' lips and thus the connoisseurs honour us every day with their blessings. (A. A. R.).

7988*

एते व्योमनि शोषयन्ति हरिणत्रासाच् चिरं चीवरे
संध्याकर्मविधौ कमण्डलुमिमे पश्यन्ति रिक्तं भृतम् ।
भिक्षन्ते च फलान्यमी करपुटीपात्रेण चानोकहान्
एषामर्घविधौ च संनिधिगताः पुष्प्यन्त्यकाण्डे लताः ॥

(अ) Bālarāmāyaṇa 10. 60.

(आ) JS 389.41 (a. Rājaśekhara).

(*b*) संध्याचामविधौ Bāla°; °लुमिमं Bāla°; कृतम् Bāla°.

(*c*) °त्रे वानानेकहान् Bāla°.

Śārdūlavikrīḍita metre.

They [the sages] suspend their bark-garments higher up in the sky for drying for fear of the deer (nibbling at them); they find the water with which they had filled their water-pots empty at the time of religious worship; they go abegging to the trees for fruits with the bowl of their cupped palms; as for materials of worship the creepers near them furnish the flowers at all times. (A. A. R.).

7989*

एते शारदकौमुदीकुलभुव: क्षीरोदधे: सोदरा:
शेषाहे: सुहृदो विनिद्रकुमुदश्रेणीमह:स्राविण: ।
शीतांशो: सहपांशुखेलनसखा: स्व:सिन्धुसंबन्धिन:
प्रालेयाचलबन्धवस् तव गुणा: कैर्नेह कर्णार्पिता: ॥

(आ) Skm (Skm [B] 1388, Skm [POS] 3. 4. 3) (a. Hari).

(*b*) °सह° [°मह:°] Skm (POS).

(*d*) कर्णेपिता: Skm (POS).

Śārdūlavikrīḍita metre.

Who have not heard of [*lit.* placed in their ear] your qualities which constitute the place of birth to autumnal moonlight, the brothers of the milky ocean, the friend of Śeṣa, the great serpent, spreading lustre like a cluster of fully blossomed lilies, the friends who play together in the dust from boyhood of the moon, the relatives by marriage of the heavenly Gaṅgā and the kith and kin of the mountain of snow? (A. A. R.).

7990

एतेषां नवचक्राणाम् एकैकं ध्यायतो मुनेः ।
सिद्धयो मुक्तिसहिताः करस्थाः स्युर्दिने दिने ॥

(आ) ŚP 4361.

On these nine mystical *cakra-s* in the body[1] that sage who meditates one by one, the superhuman powers along with final liberation remain in his hands day by day. (A. A. R.).

1. Described in the previous verse of ŚP, verse 4360.

7991

एतेषामनुकूलो
दक्षिणधृष्टौ शठश्चेति ।
भेदचतुष्टयमेषां
वदाम्युदाहरणमेकैकम् ॥

(अ) SMH 10. 6.

Āryā-upagīti metre.

Heroes in poetical compositions are of four kinds, the kindly disposed, ever courteous (though not very faithful), the faithless and the rude, and the deceitful (to the heroines); I shall now give illustration of each of them[1]. (A. A. R.).

1. For illustrations see SMH 10. 7 sqq.

एतेषु ते तरुणमारुतधूयमान- see No. 7992.

एतेषु रे तरुणमारुतधूय(म)मान- see No. 7992.

7992*

एतेषु हा तरुणमारुतधूयमान-
दावानलै: कवलितेषु महीरुहेषु ।
अम्भो न चेज् जलद मुञ्चसि मा विमुञ्च
वज्रं पुन: क्षिपसि निर्दय कस्य हेतो: ॥

(अ) BhPr 204 (a. Somanātha).

(आ) Skm (Skm [B] 1950, Skm [POS] 4. 62. 5) (a. Viśveśvra), Any 22. 181, Vidy 298, SR 212. 39 (a. BhPr), SSB 591. 45.

(*a*) रे [हा] Skm; ते [हा] Vidy; °धूममान- Skm (POS).

(*b*) दावावलीकवलि° Skm, Vidy.

Vasantatilakā metre.

If, oh! cloud, thou released not water on these trees devoured by forest-fires fanned by fresh winds; release (it) not; but why, pitiless one, hurlest thou a thunderbolt? (L. H. Gray's translation).

7993*

एते संततभृज्यमानचणकामोदप्रधाना मन:
कर्षन्त्यूषरसंनिवेशजरठच्छाया: स्थलीग्रामका: ।
तारुण्यातिशयाग्रपामरवधूसोल्लासहस्तग्रह-
भ्राम्यत्पीवरयन्त्रकध्वनिरसद्गम्भीरगेहोदरा: ॥

(आ) SkV 1173.

Śārdūlavikrīḍita metre.

They charm the heart, these villages of the upper lands,/ white from the saline earth that covers everything/ and redolent with frying chickpeas./From the depths of their cottage/ comes the deep rumble of a heavy handmill / turning under the fair hands of a *pamara*-girl / in the full bloom of youth. (D. H. H. Ingalls's translation).

7994

एते संप्रति वैमनस्यमनिशं निःशङ्कमातन्वते
कान्तारस्थलपद्मिनीपरिमलैरानन्दितेन्दिन्दिराः ।
उन्मीलत्सहकारकाननतटीवाचालपुंस्कोकिल-
ध्वानाकर्णनकांदिशीकपथिकावस्कन्दिनो वासराः ॥

(आ) Skm (Skm [B] 1238, Skm [POS] 2. 153. 3) (a. Yogeśvara), cf. Kav p. 78.

Śārdūlavikrīḍita metre.

These days now cause (by their very beauty) depression of the mind undoubtedly (to separated lovers), for, the bees are exhilarated by the fragrance of the land-lotuses in the forest regions and the travellers are assailed helplessly by hearing the cooings of the male cuckoos that have become vociferous in the mango trees which are now in full bloom. (A. A. R.).

एते सत्पुरुषाः परा° see No. 7692.

7995*

एते समुल्लसद्धासो राजन्ते कुन्दकोरकाः ।
शीतभीता लताकुन्दम् आश्रिता इव तारकाः ॥

(आ) Pad 81. 21 (a. Bhānukara), RJ 1294 (=8. 23) (a. Bāṇa), SuSS 451 (a. Bhānukara), SR 347. 3, SSB 225. 4.

These buds of the *kunda*-variety of jasmine shine, full of blossoming smiles, as though they are the stars taking shelter in the creepers of the *kunda*, afraid of the cold (high up in the sky). (A. A. R.).

7996

एते स्निग्धतमा इति
मा मा क्षुद्रेषु कुरुत विश्वासम् ।
सिद्धार्थानामेषां
स्नेहोऽप्यश्रूणि पातयति ॥

(आ) SkV 1296, JS 59. 25 (a. Sūcīgobhaṭa), Skm (Skm [B] 2176, Skm [POS] 5. 36. 1) (a. Gobhaṭa), SH 775 (a. Sūcīgobhaṭa), AB 378, SRRU 907 (a. Śatānanda), SR 56. 120 (a. JS), SSB 318. 122, SRK 25. 38 (a. Sphuṭaśloka), IS 7788.

(*a*) स्नेहमया Skm, AB.

(*b*) यात [कुरुत] Skm, JS, SH, AB, SR, SSB, SRK.

Āryā metre.

Place not your confidence in mean men / thinking that they bear you love. / Their love is like the oil of mustard : / it brings on tears. (D. H. H. Ingalls's translation).

7997

एते हि कामकलिताः
परिमललीनालिवलयहुंकारैः ।
सूचितदानाः करिणो
बध्यन्ते क्षिप्रमबलाभिः ॥

(अ) Kal 3. 2.

Āryā metre.

These elephants being attracted by love with the hum of bees attracted by the fragrance of the ichor and clearly manifesting the flow of rut are quickly captivated by the females[1]. (A. A. R.).

1. Men who are addicted to love are easily made slaves by the attractions of women.

7998

एते हि गुणाः पङ्कज
सन्तोऽपि न ते प्रकाशमायान्ति ।
यल् लक्ष्मीवसतेस् तव
मधुपैरुपभुज्यते कोशः ॥

(अ) BhPr 67.

(आ) ŚP 1143, JS 105. 4, Any 124. 136, SR 244. 213 (a. BhPr), SSB 647. 9.

(*a*) एतेन गु° ŚP ; च [हि] Any.

(*c*) व in तव om. SSB (printer's error).

(*d*) °रुपजीव्यते ŚP, JS, Any, SR, SSB.

Āryā metre.

Oh ! lotus, these qualities, though existing in you indeed, do not unfold themselves because that bud [*or* : treasure] of yours wherein Lakṣmī has her abode is enjoyed by the bees [*or* : by the drunkards]. (J. Shastri's translation).

7999

एते हि जीवाश् चिद्भावा भवे भावनया हिताः ।
ब्रह्मणः कलिताकाराः सहस्रायुतकोटिशः ॥

(आ) ŚP 4336 (a. Vāsiṣṭha-[rāmāyaṇa]).

These individual souls are of the nature of pure consciousness, they exist in the world due to the workings of the mind ; they have sprung from the supreme spirit *Brahman* in numbers, thousands, tens of thousands and crores. (A. A. R.).

8000

एते हि देहदाहाद्
विरहा इव दुःसहा भिषजः ।
ग्रीष्मदिवसा इवोग्रा
बहुतृष्णाः शोषयन्त्येव ॥

(अ) Kal 9. 3.

Āryā-upagīti metre.

These physicians, by causing a burning sensation to the body, like separation from a beloved person, are unbearable; they are hard like days of summer, with plenty of *tṛṣṇā* [greed *or* : thirst] and cause a sensation of getting dried up. (A. A. R.).

8001*

एते हि विद्युद्गुणबद्धकक्षा
गजा इवान्योन्यमभिद्रवन्तः ।
शक्राज्ञया वारिधराः सधारा
गां रूप्यरज्ज्वेव समुद्धरन्ति ॥

(अ) Mṛcch 5. 21.

Upajāti metre (Indravajrā and Upendravajrā).

Clouds, harnessed in the lightning's gleams, / like charging elephants dash by ; / at Indra's bidding, pour their streams, / until with silver cords it seems / that earth is linked with sky. (A. W. Ryder's translation).

8002

एते हि समुपासीना विहगा जलचारिणः ।
नावगाहन्ति सलिलम् अप्रगल्भा इवाहवम् ॥

(अ) R (R [Bar] Āraṇyakāṇḍa 280* *l.* 3-4, R [B] 3. 16. 22).

(आ) SRHt 251. 3 (a. R).

(*b*) विहंगा R (var.).

(*c*) न विगाहन्ति (°हंति R [var.]) R (var.), SRHt.

These birds that are accustomed to swim in water are now sitting quiet and do not enter the water, as people, who are devoid of bravery, refrain from entering a battlefield. (A. A. R.).

8003*

एतैः पिष्टतमालवर्णकनिभैरालिप्तमम्भोधरैः
संसक्तैरुपवीजितं सुरभिभिः शीतैः प्रदोषानिलैः ।
एषाम्भोदसमागमप्रणयिनी स्वच्छन्दमभ्यागता
रक्ता कान्तमिवाम्बरं प्रियतमा विद्युत् समालिङ्गति ॥

(अ) Mṛcch 5. 46.

Śārdūlavikrīḍita metre.

The heaven is painted with the blackest dye, / and fanned by cool and fragrant evening airs; / red lightning, glad in union, clasps the sky / with voluntary arms, and shows on high / the love that maiden heart to lover bears. (A. W. Ryder's translation).

एतैः सन्धिं न कुर्वीत see बालो वृद्धो दीर्घरोगी.

8004*

एतैरार्द्रतमालपत्रमलिनैरापीतसूर्यं नभो
वल्मीकाः शरताडिता इव गजाः सीदन्ति धाराहताः ।
विद्युत् काञ्चनदीपिकेव रचिता प्रासादसंचारिणी
ज्योत्स्ना दुर्बलभर्तृकेव वनिता प्रोत्सार्य मेघैर्हृता ॥

(अ) Mṛcch 5. 20.

Śārdūlavikrīḍita metre.

Clouds, black as wet *tamala*-leaves, the ball / of heaven hide from our sight ; / rain-smitten homes of ants decay and fall / like beasts that arrows smite ;/ like golden lamps within a lordly hall / wander the lightnings bright ; / as when men steal the wife of some base thrall, / clouds rob the moon of light. (A. W. Ryder's translation).

8005*

एतैरेव यदा गजेन्द्रमलिनैराध्मातलम्बोदरैर्
गर्जद्भिः सतडिद्बलाकशबलैर्मेघैः सशल्यं मनः ।
तत् किं प्रोषितभर्तृवध्यपटहो हा हा हताशो बकः
प्रावृट् प्रावृडिति ब्रवीति शठधीः क्षारं क्षते प्रक्षिपन् ॥

(अ) Mṛcch 5. 18.

(आ) AIK 409. 5-8.

(*d*) प्रावृड् AIK.

Śārdūlavikrīḍita metre.

As dark as elephants, these clouds alone / fall like cruel dart— / with streaks of lightning and with white birds strewn— / to wound my wretched heart. / But, oh, why should the heron, bird of doom, / with that perfidious sound / of "rain ! rain ! rain !"—grim summons to the tomb / for her who spends her lonely hours in gloom— / strew salt upon the wound ? (A. W. Ryder's translation).

8006*

एतैर्जह्नुसुताजलैरयमुनाभिन्नैरलग्नाञ्जनैर्
नारीणां नयनैरकर्दमलवालिप्तैर्मृणालाङ्कुरैः ।
हारैरस्फुरदिन्द्रनीलतरलैः कुन्दैरलीनालिभिर्
वेल्लद्भिर्भुवनं विभूषितमिदं शीतद्युतेरंशुभिः ॥

(आ) Skm (Skm [B] 384, Skm [POS] 1. 77. 4) (a. Surabhi), cf. Kav p. 115.

Śārdūlavikrīḍita metre.

Like the waters of the Gaṅgā unmixed with those of the Yamunā, like the eyes of ladies untouched by collyrium, similar to lotus-stalks which are not smeared with even a particle of mud, like pearl-strings without the shine of sapphires, and like the *kunda*-jasmine flower without the bees settled on them, is the world now beautified by the spreading light of the moon. (A. A. R.).

8007

एतैर्जातैः किमिह बहुभिर्भोगिभिः किं तु मन्ये
मान्यः कोऽपि प्रभवति जगत्येकशेषः स शेषः ।
यस्मिन् गौरीपृथुकुचतटीकुङ्कुमस्थासकाङ्कै
येन स्थाणोरुरसि रहितो हारवल्लीविलासः ॥

(अ) Anymuk 59.

Mandākrāntā metre.

Of what use are the numerous serpents that are born ? There is only one, methinks, that remains who is honoured in the world and that is the (mighty serpent) Śeṣa ; for, by him the chest of Lord Śiva, which is smeared by the fragrant unguent of saffron from the well-developed bosom of Pārvatī, is deprived of the lustre of a pearl-necklace (by supplying its place well). (A. A. R.).

8008

एतैर्दक्षिणगन्धवाहवलनैः श्रीखण्ड किं सौरभं
 ब्रूमस् ते परितो मधुव्रतयुवा येनायमानीयते ।
माकन्दादपहृत्य पङ्कजवनादुद्धूय कुन्दोदराद्
 उद्भ्राम्यद्द्विपगण्डमण्डलतलादाकृष्य हृष्यन्मनाः॥

(आ) ŚP 994, Any 116. 69, SR 238. 55 (a. ŚP), SSB 635, 16.

(*a*) °वाहचलनैः SR, SSB.

(*d*) उद्भ्राम्य SR, SSB ; °लदला° [°लतला°] SR, SSB ; कृष्य° [हृ°] Any.

Śārdūlavikrīḍita metre.

Is there fragrance, oh ! sandal tree, by these encircling southern breezes ? We say, it is the youthful bee who buzzes all around and brings that fragrance ; for, he robs the honey from the mango, lifts the fragrance from clusters of lotuses and jasmines and, hovering over the temples of (ichor-shedding) elephants, brings it with his mind full of joy. (A. A. R.).

8009**

एतैर्यदि सुस्निग्धैर्
 वल्मीकैः परिवृतास् ततस् तोयम् ।
हस्तैस् त्रिभिरुत्तरतश्
 चतुर्भिरर्धेन च नरस्य ॥

(आ) ŚP 2200.

Āryā metre.

If these[1] are surrounded by ant-hills which are very glossy in appearance, then water will be found at a distance of three hands to the north at a depth of the measurement of four and half of a man's height. (A. A. R.).

1. Things mentioned in ŚP 2199.

8010

एतैर्यद्यत् समादिष्टं शुभं वा यदि वाशुभम् ।
कर्तव्यं नियतं भीतैर् अप्रमत्तैर्बुभूषुभिः ॥

(आ) SH 575.

(*a*) यद्यत्सामादिष्टं SH; (suggested change : यद्यत् समादिष्टं).

What things have been ordained by them, whether they be pleasing or otherwise, they should surely be carried out by those in fear, ever vigilant, if they wish to live happily. (A. A. R.).

एतैर्विमुक्तः कौ° see त्रिविधं नरक°.

एतैस्तपोभिः कुरुते see ब्रह्मचर्येण तपसा.

8011*

एतौ द्वौ दशकण्ठकण्ठकदलीकान्तारकान्तिच्छिदौ
 वैदेहीकुचकुम्भकुङ्कुमरजःसान्द्रारुणाङ्काङ्कितौ ।
लोकत्राणविधानसाधुसवनप्रारम्भयूपौ भुजौ
 देयास्तामुरुविक्रमौ रघुपतेः श्रेयांसि भूयांसि वः ॥

(आ) SR 21. 86, SSB 35. 12.

(*b*) °सान्द्ररु° SR (printer's error in 8th ed.).

Śārdūlavikrīḍita metre.

These two hands of Śrī-Rāma which have struck down the beauty of the row of plantain-stems of the heads of the ten-headed demon [Rāvaṇa] and which are marked with the thickly red saffron paste adorning the pot-like bosom of Sītā [the daughter of the Videha king] and which represent the beginning of the good sacrifice for the protection of the world—may they, that are of great valour, grant you welfare in abundance. (A. A. R.).

एधान् दहन्ति शान्तान् see तान् घ्नन्ति शान्तं.

एनं पयोधरयुगं see No. 7803.

8012*

एनं विहाय तुलसीविपिनोपकण्ठं
गोप्यः परत्र नयनाम्बुजमीलनानि ।
कुर्वन्तु किंतु तुलसीदलनीलभासं
का वा मुकुन्दमनुविन्दतु लीनमस्मिन् ॥

(अ) Pad 66. 43 (a. Lakṣmaṇa), SG 171 (a. Lakṣmaṇa).

(*a*) °कण्ठे SG.

Vasantatilakā metre.

Leaving this environment of the *tulasī*-gardens [Vṛndāvana] the cow-herdesses may direct their lotus-eyes elsewhere; but who can detect that Kṛṣṇa who is dark in colour like the *tulasī*-leaves is concealed therein ? (A. A. R.).

8013

एनसानेन तिर्यक् स्याद् इत्यादिः का विभीषिका ।
राजिलोऽपि हि राजेव स्वैः सुखी सुखहेतुभिः ॥

(अ) Naiṣ 17. 72 (Naiṣ *ad* Mallinātha 17. 71).

(*a*) तिर्य्यक् Naiṣ *ad* Mallinātha.

Meaningless is the threat that a man becomes an animal (in the next birth) as a result of such and such sin. Even the harmless *rājila*-snake is like a king, happy with his own sources of joy. (K. K. Handiqui's translation).

एनाक्षीस्पृहयालुता see No. 7769.

8014*

एनाममन्दमकरन्दविनिद्रबिन्दु-
संदोहदोहदपदं नलिनीं विमुच्य ।
हे मुग्ध षट्पद निरर्थकरागभाजि
जातं मनस् तव जपाकुसुमे किमत्र ॥

(अ) Any 83. 64.

Vasantatilakā metre.

Abandoning this lotus which is rich in drops of honey in fully blossomed flowers, why do you, foolish bee, fix your mind in the *japā*-flower which is only rich in worthless bright colour ? (A. A. R.).

8015

एभिर्जितैर्जितं सर्वं सरुतेन महात्मना ।
स्मृत्वा विवर्जयेदेतान् षड्दोषांश्च महीपतिः ॥

(अ) Mārkaṇḍeya-purāṇa 20. 17.

By conquering these, everything was conquered by Saruta, the great-souled one ; remembering this, a king should abandon all the six faults (of *kāma*, *krodha*, etc.). (A. A. R.).

8016

एभिर्दिनैस् तु शिष्याय गुरुः शस्त्राणि दापयेत् ।
संतर्प्य दानहोमाभ्यां सुरान् वेदविधानतः ॥

(अ) ŚP 1727.

By these days[1], to a (good) disciple the preceptor should give weapons [*śastra-s*], having propitiated the gods with gifts and religious ceremonies in the sacred fire in the manner prescribed by the scriptures. (A. A. R.).

1. As mentioned in ŚP 1726.

8017

एभिर्नाशितयोगास्तु सकला देवयोनयः ।
उपसर्गैर्महाघोरैर् आवर्तन्ते पुनः पुनः ॥

(अ) ŚP 4529.

When (the good results of) the *yoga-s* are destroyed by these (careless ways), all the supernatural beings return again and again causing terrible calamities. (A. A. R.).

8018*

एरण्डपत्त्रशयना
जनयन्ती स्वेदमलघुजघनतटा ।
धूलिपुटीव मिलन्ती
स्मरज्वरं हरति हलिकवधूः ॥

(अ) ĀrS 2. 149.

Āryā metre.

Reclining on a bed of castor-leaves, producing sweat, with the big regions of her hips, a meeting with the farm-girl removes the fever of passionate love, just as the *dhūliputī*-treatment, covered by castor-leaves, producing perspiration, big enough to cover the region of the hips, removes the pangs of (unfulfilled) love. (A. A. R.).

8019*

एरण्डबीजप्रतिमम् अङ्कं यस्मिन् प्रतीयते ।
महिषाख्यः स वै खड्गो नीलमेघसमच्छविः ॥

(आ) ŚP 4647.

When signs [streaks] resembling the seed of the castor-plant are seen in a particular sword, that one is called *mahiṣa*, having the colour similar to a dark cloud. (A. A. R.).

8020

एरण्डभिण्डार्कनलैः प्रभूतैरपि संभृतैः ।
दारुकृत्यं यथा नास्ति तथा नाज्ञैः प्रयोजनम् ॥

(अ) P (PT 147, Pts 1. 96, PtsK 1. 108, PRE 1. 48). Cf. Ru 33.

(आ) SRHt 28. 5 (a. P), IS 1461.

(इ) Old Syriac 1. 30.

(*a*) एरण्डभेदार्क° IS; एरण्डभेण्डोकनलैः SRHt.

(*b*) संचितैः Pts, PtsK ; संहृतैः SRHt.

(*d*) तथैवाज्ञैः Pts, PtsK, SRHt.

Just as no wood-work can be done with the castor-oil-plant, or with *bhiṇḍa-* or *arka*-plants, or with reeds, though one collects great quantities of them, so there is no way of using fools. (F. Edgerton's translation).

8021

एलाकरणढेकीभिर् वर्तन्या डूमडेन च ।
लम्भरासैकतालीभिः शुद्धसूडोऽष्टभिः स्मृतः ॥

(आ) ŚP 2033.

The *śuddhasūḍa*-variety of song is said to consist of the following eight constituents—*elā, karaṇa, ḍhekī, vartanī, ḍūmaḍa, lambha, rāsa* and *ekatāla*. (A. A. R.).

8022

एवं कदाचिन् नरकं स्वर्गं योन्यन्तराण्यपि ।
प्रयान्ति जीवा मोहेन मोहिता भवसंकटे ॥

(आ) ŚP 4335 (a. Yogarasāyana).

Thus do the individual souls sometimes go to hell or heaven or to some other birth, deluded by the illusions of worldly troubles. (A. A. R.).

8023

एवं करणसामर्थ्यात् संयम्यात्मानमात्मना ।
नयापनयविद् राजा कुर्वीत हितमात्मनः ॥

(अ) KN (KN [ĀnSS] 1. 38, KN [TSS] 1. 38, KN [BI] 1.36). Cf. Nos. 4652-54.

In this way[1], a king conversant with notions of justice and injustice, having subdued his mind already powerless through the suppression of the senses, should exert himself for realising his own good. (M. N. Dutt's translation).

1. See Nos. 4652-54.

8024

एवं कर्तुं च वक्तुं च यो जानाति छलप्रियः ।
स करोतु स यात्वेवं कर्तुं भोक्तुं निजं हितम् ॥

(अ) Śts 61. 8 (p. 179. 3-4).

(*c*) यात्येवं or पात्येव or याचैव [या°] Śts (var.).

(*d*) वक्तुं वर्तुं Śts (var.) ; गृहं [हि°] Śts (var.).

Thus that man who is fond of deceit and who knows thus to do and speak do so ; thus let him go about to do and enjoy to his own benefit. (A. A. R.).

एवं कामाशयं चित्तं see No. 7198.

8025–26

एवं कुकर्म सर्वस्य फलत्यात्मनि सर्वदा ।
यो यद् वपति बीजं हि लभते सोऽपि तत्फलम् ॥
तस्मात् परविरुद्धेषु नोत्सहन्ते महाशयाः ।
एतद्वृत्तमसत्त्वानां विधिसिद्धं हि सद्व्रतम् ॥

(अ) KSS 3. 17. 148-49.

(आ) IS 1462 and 2514.

So true is it that every man's evil actions always bear fruit in himself, for whatever seed a man sows, of that he reaps the fruit.

Therefore persons of noble character never desire that which is disagreeable to their neighbours, for this is the invariable observance of the good, prescribed by divine law. (C. H. Tawney's translation).

8027

एवं कुर्यात् समुदयं वृद्धिं चायस्य दर्शयेत् ।
ह्रासं व्ययस्य च प्राज्ञः साधयेच्च विपर्ययम् ॥

(अ) K (K [K] 2. 6.28, K [J] 37. 5-6, K [S] 62. 5-6, K [V] 59, K [G] 142. 1-2, K [P] 93. 25-26).

(*a*) कुयात् K (G) (printer's error).

(*c*) प्रज्ञा: K (V).

... the wise (administrator) should fix the revenue and show an increase in income and decrease in expenditure and should remedy the opposite (of these). (R. P. Kangle's translation).

8028*

एवंगतस्य मम सांप्रतमेतदर्हम्
अत्रेदमौपयिकमित्थमिदं च साध्यम् ।
अस्मिन् प्रमाणमिदमित्यपि बोद्धुमम्ब
शक्तिर्न मे भुवनसाक्षिणि किं करोमि ॥

(अ) Ānas 31.

MS-IV. 51

Vasantatilakā metre.

Thus situated as I am, I know not now what is proper, that this is the proper remedy, that thus should a thing be accomplished, that this is the authority in a given situation. Oh ! divine mother, the witness of all our actions in the world ! I have not the strength, what am I to do ? (A. A. R.).

8029

एवं च भाषते लोकश् चन्दनं किल शीतलम् ।
पुत्रगात्रस्य संस्पर्शश् चन्दनादतिरिच्यते ॥

(अ) P (Pts 5. 20, PtsK 5. 18).

(आ) IS 1463.

(*c*) संपर्शश् Pts, PtsK, IS; (suggested change : संस्पर्शश्).

People say, 'Indeed, sandalwood is cooling'; but to hug a son is cooler than sandalwood.

एवं चात्यक्तशीलानां see No. 8037.

8030*

एवं चेत् सरसि स्वभावमहिमा जाड्यं किमेतादृशं
यस्मादेव निसर्गतः सरलता किं ग्रन्थिमत्तेदृशी ।
मूलं चेच् शुचि पङ्कजश्रुतिरियं कस्माद् गुणा यद्यमी
किं छिद्राणि सखे मृणाल भवतस् तत्त्वं न मन्यामहे ॥

(अ) Bhallaṭaśataka 82.

(आ) VS 1002.

(*a*) सरस° VS ; °वमहिमा VS.

(*b*) यद्यस्त्येव [य°] VS.

(*c*) चेच्छुचि Bhalla°, VS.

Śārdūlavikrīḍita metre.

If there is natural greatness in the lake, why is there this kind of *jaḍya* [coolness *or* : dullness] ? In as much as there is natural artlessness, why has it this possession of *granthi* [joints *or* : crookedness] ? If the root is pure, why is there

this talk of 'being born of mud'? If there are *guṇa-s* [virtues *or* : threads], why are there *chidra-s* [holes *or* : quarrels]? Friend lotus-stalk, really we do not know the real nature of yours. (A. A. R.).

8031*

एवं चेद् विधिना कृतोऽस्युपकृतौ कस्यांचिदप्यक्षमः
कामं मोपकृथास् ततस् तव मरो वाच्यं न धीरो भव ।
किं त्वारान् मृगतृष्णयोपजनयन्नम्भोमुचां वञ्चनां
प्रेम्णा कर्षसि तर्षमूर्छितधियोऽप्यन्यानतः शोच्यसे ।।

(आ) VS 949 (a. Bhagavān Amṛtadatta).

Śārdūlavikrīḍita metre.

If then you are thus created by fate to be incapable of rendering help to any-one, oh desert! indeed, you may remain without doing any help; no blame accrues to you: remain firm (in your position); but from afar you drag other people, who already swoon with thirst, with a deceitful appearance of water-releasing clouds by means of your mirages: for this reason you are to be detested. (A. A. R.).

8032

एवं चोरानचोराख्यान् वणिक्कारुकुशीलवान् ।
भिक्षुकान् कुहकांश्चान्यान् वारयेद् देशपीडनात् ।।

(अ) K (K [K] 4. 1. 65, K [J] 120. 3-4, K [S] 204. 4-5, K [V] 152 [wrongly marked as 1. 42], K [G] 123. 4-5, K [P] 333. 12-13).

(*c*) कुहकां श्चांन्यान् K (V) (printer's error).

... (the king) should prevent thieves who are not known as thieves, such as traders, artisans, actors, mendicants, jugglers and others from oppressing the country. (R. P. Kangle's translation).

8033

एवं जडेषु लोकेषु स्त्रीषु मुग्धासु का कथा ।
बुद्धिहीनप्रसादेन जीवामः केवलं वयम् ।।

(अ) Sam 4. 36. Cf. पदे पदे जगत्यस्मिन् and मुग्धः प्रत्ययमायाति.

(आ) GVS 484.

What, then can be said of the unfortunate women, in a world where all the men are so exquisitely obtuse? Except to conciliate their imbecile indulgence, there is no way of livelihood for us, whether we be bawds or daughters of desire. (E. Powys Mathers's translation[1]).

1. Free translation.

8033 A

एवं जरा हन्ति च निर्विशेषं
स्मृतिं च रूपं च पराक्रमं च ।
न चैव संवेगमुपैति लोकः
प्रत्यक्षतोऽपीदृशमीक्षमाणः ।।

(अ) Buddhacarita 3, 36.

(*c*) उपेति Bu° (var.).

Thus, old age strikes, indiscriminately, memory, beauty and valour, and yet, with such a sight before its eyes, the world is not perturbed. (E. H. Johnston's translation).

8034

एवंज्ञात्वा नरेन्द्रेण भृत्याः कार्या विचक्षणाः ।
कुलीनाः शौर्यसंपन्नाः शक्ता भक्ताः क्रमागताः ।।

(अ) P (Pts 1. 84, PtsK 1. 96, PM 1. 50).

(आ) IS 1464.

(*c*) °संयुक्ताः Pts.

Thus understanding (these principles) the king should choose his officers who are efficient, born in noble families, possessing valour, strong and competent, devoted and hailing from hereditary families. (A. A. R.).

8035

एवंज्ञात्वा महाभागाः पुरुषेण विजानता ।
दिवा तत् कर्म कर्तव्यं येन रात्रौ सुखं स्वपेत् ।।

(अ) SkP, Nāgarakhaṇḍa 184. 43.

Thus understanding these principles, oh ! good souls, a person who has intelligence should perform such actions[1] during daytime which will result in sound sleep (for him) at night. (A. A. R.).

1. Good deeds.

एवं ज्ञानेन हीनं यत् see No. 8919.

8036-37

एवं दुरवधार्यैव गतिश् चित्तस्य योषिताम् ।
सवैरस्याविचारस्य नीचैकाभिमुखस्य च ॥
एवं चात्यक्तशीलानां ससत्त्वानां जितक्रुधाम् ।
तुष्टयेवाचिन्तिता एव स्वयमायान्ति संपदः ॥

(अ) KSS 10. 65. 42-43.

(*c*) दैवस्येवावि° KSS (KM).

(*f*) ससत्वानां KSS (KM).

(*g*) तुष्ट्वेवा° KSS (KM).

... the way of woman's heart, which is a thing full of hate, indiscriminating, prone to be base, is difficult to fathom.

And thus good fortune comes spontaneous and unexpected, as if pleased with them, to those of noble soul, who do not swerve from virtue and who conquer anger. (C. H. Tawney's translation).

8038

एवं देवोपहास्यत्वं लोके गच्छन्त्यबुद्धयः ।
लभन्ते नार्थसंसिद्धिं पूज्यन्ते तु सुबुद्धयः ॥

(अ) KSS (KSS [AKM] 10. 61. 56, KSS [KM] 10. 61. 55).

(*c*) नार्थसिद्धिं च KSS (KM).

... foolish persons become the objects of ridicule in the world, and do not succeed in their objects ; but wise persons are honoured. (C. H. Tawney's translation).

8039

एवं द्रव्यं द्विपवनं सेतुबन्धमथाकरान् ।
रक्षेत् पूर्वकृतान् राजा नवांश्चाभिप्रवर्तयेत् ॥

(अ) K (K [K] 2. 1. 39, K [J] 30. 3-4, K [S] 49. 2-3, K [V] 52, K [G] 115. 7-8, K [P] 73. 22-23).

(*a*) द्रव्यद्विपवनं K (K), K (G).

... (thus) the king should protect produce-forests, elephant-forests, irrigation works and mines that were made in ancient times and should start new ones. (R. P. Kangle's translation).

एवं धारय देवि बाहु° see No. 8087.

8040

एवं नरेश वनिताहृदये कदाचित्
कूटाद् ऋते वसति सत्यकथालवोऽपि ।
तत् सार्थसाध्यगमनासु सदैव तासु
शून्याटवीष्विव रमेत न भूतिकामः ॥

(अ) KSS 10. 57. 176.

(आ) GVS 501 and 621.

(*a*) न जातु [क°] KSS (KM).

Vasantatilakā metre.

... (thus, oh King,) there never dwells in the minds of courtezans even an atom of truth, unalloyed with treachery ; so a man who desires prosperity should not take pleasure in them, as their society is only to be gained by the wealthy, any more than in uninhabited woods to be crossed only with a caravan. (C. H. Tawney's translation).

8041

एवं न शक्नुवन्तीह यत् तत् कर्तुमशेषतः ।
यथाशक्ति न तस्यांशम् अपि कुर्वन्त्यबुद्धयः ॥

(अ) KSS 10. 61. 240.

(आ) IS 1465.

(*b*) यत् [तत्] KSS (KM).

(*c*) तस्यंसम् or तस्यांसम् KSS (AKM).

So you see that in this world fools will not even do a part of a task to the best of their power, if they are not able to complete it altogether. (C. H. Tawney's translation).

8042-43

एवं निश्चितमभ्येति शुभमेव शुभात्मनाम् ।
एवं चातिक्रमो नाम क्लेशाय महतामपि ॥
अविश्वासास्पदं चैव स्त्रीणां स्पृशति नाशयम् ।
प्राणदानोपकारोऽपि किं तासामन्यदुच्यते ॥

(अ) KSS 10. 65. 129-30.

(*f*) स्प्रिश्यति KSS (AKM).

... (thus) good fortune certainly befalls those of good dispositions. And transgression bring suffering even upon the great.

And the mind of women cannot be relied upon ; it is not touched even by such a service as rescue from death ; so what other benefit can move them ? (C. H. Tawney's translation).

8044

एवं निसर्गचपला ललना विवेक-
वैराग्यदायिबहुदुश्चरितप्रबन्धाः ।
साध्वी तु काचिदपि तासु कुलं विशालं
यालंकरोत्यभिनवा खमिवेन्दुलेखा ॥

(अ) KSS 7. 37. 243.

(आ) IS 1466.

Vasantatilakā metre.

Thus fair ones, naturally fickle, bring about a series of evil actions which produce true discernment, and aversion to the world. But here and there you will find a virtuous one among them, who adorns a glorious family, as the streak of the moon the broad sky. (C. H. Tawney's translation).

8045*

एवं निहत्य संग्रामे दुष्टशत्रुं मदोद्धतम् ।
जयतूर्यनिनादेन हर्षयन् सुभटान् स्वकान् ॥

(अ) Mānasollāsa 1. 2. 1219.

(आ) SRHt 164. 13 (a. Mānasollāsa), SSSN 146. 13 (a. Mānasollāsa).

(*a*) समरे [सं] SSSN.

(*b*) दुष्टं शत्रुं SSSN.

(*d*) हर्षयंश्च स्वसैनिकान् Māna° (var.) ; हर्षयेत् SRHt, SSSN.

Thus having killed in the battlefield a wicked enemy, haughty with intoxication, one gladdens his own good soldiers with the music of instruments, celebrating the victory. (A. A. R.).

8046

... ... ।
एवं नोज्झति मूढोऽर्थान् यावदर्थैः स नोज्झितः ॥

(अ) KSS 10. 61. 218*cd*.

... a fool never leaves hold of his wealth, until his wealth takes leave of him.

8047

... ... ।
एवं पशुश्च मूर्खश्च निर्विवेकमती समौ ॥

(अ) KSS 10. 61. 243 *cd*.

... a fool is as void of sense and discernment as an animal. (C. H. Tawney's translation).

8048

एवं पुत्राश्च पौत्राश्च ज्ञातयो बान्धवास् तथा ।
तेषु स्नेहो न कर्तव्यो विप्रयोगो हि तैर्ध्रुवम् ॥

(अ) MBh (MBh [Bh] 12. 168. 16, MBh [R] 12. 174. 17, MBh [C] 12. 6472). Cf. यथा काष्ठं च काष्ठं च (Cr 802).

(इ) SS (OJ) 491.
(*a*) पुत्रांश्च पौत्रांश्च MBh (var.) ; दाराश् [पौत्राश्] MBh (var.).
(*b*) चाथ (°पि) बांधवा: MBh (var.); ज्ञातय: SS (OJ) ; सुहृदयस् [बा°] MBh (var.), SS (OJ).
(*c*) तेषां or न च MBh (var.) ; अतिस्नेहो SS (OJ).
(*d*) ध्रुवं हि तै: or ध्रुवश्च तै: or च (or तु) तैर्ध्रुवं or हि (or च) तैर्ध्रुव: MBh (var.); ध्रुवो हि तै: MBh (var.), SS (OJ).

Sons, grandsons, kinsmen, relatives, are all of this kind[1]. One should never feel (too much[2]) affection for them, for separation from them is certain. (P. C. Roy's translation).

1. i. e., they are one time together and another time separated, like pieces of wood floating on the ocean.
2. Suggested addition.

एवं पूर्वगतो मार्ग: see यथा हि सार्थं गच्छन्तम्.

एवं पूर्वैगतो मार्ग: see यथा हि सार्थं गच्छन्तम्.

8049

एवं प्रज्ञैव परमं बलं न तु पराक्रम: ।
यत्प्रभावेण निहत: शशकेनापि केसरी ॥

(अ) KSS (KSS [AKM] 10. 60. 108, KSS [KM] 10. 60. 107).
(आ) IS 1469.
(*d*) केशरी KSS (AKM).

So you see that wisdom is the supreme power, not strength, since by virtue of it even a hare killed a lion. (C. H. Tawney's translation).

8050**

एवं प्रयत्नं कुर्वीत यानशय्यासनाशने ।
स्थाने प्रसाधने चैव सर्वालङ्कारकेषु च ॥

(आ) SRHt 182. 11 (a. Saṅgraha).

Thus should efforts be made to procure vehicles, bed, seats and food, a (good) place as well as decorative materials and all kinds of ornaments. (A. A. R.).

8051

एवं फलति सर्वस्य विधि: सत्त्वानुसारत: ।
तत् सुसत्त्वो भवेत् सत्त्व- हीनं न वृण्वते श्रिय: ॥

(अ) KSS 10. 66. 109.
(*d*) वृण(णु)ते KSS (KM).

(Thus) destiny produces fruit for every man according to his resolution. So a man should resolute ; good fortune does not select for favour a man wanting in resolution. (C. H. Tawney's translation).

8052

... ... ।
एवं बहु क्षपयति स्वल्पस्यार्थे धनान्धधी: ॥

(अ) KSS 10. 61. 277 *cd*.

... men, whose minds are blinded by wealth, fling away much to gain little. (C. H. Tawney's translation).

8053

एवं बहूनपि रिपून् समरप्रवृत्तान्
द्वेषाकुलानगणितस्वपरस्वरूपान् ।
एकोऽप्यनन्यसमपौरुषभग्नसार-
दर्पज्वराज् जयति संयुगमूर्ध्नि धीर: ॥

(अ) KSS 9. 54. 239.
(*a*) रभसप्र° KSS (KM).
(*c*) °भग्नमाम° KSS (AKM).

Vasantatilakā metre.

... a brave man, though unsupported, conquers, in the front of battle, even many enemies coming against him in fight, distracted with hate, and not considering the resources of themselves and their foe, and by his surpassing bravery puts a stop to the fever of their conceit and pride. (C. H. Tawney's translation).

8054

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥

(अ) MBh (MBh [Bh] 6. 25. 43=BhG 3. 45). Cf. MBh (Bh) 3. 34. 59.

(*a*) बद्ध: MBh (var.).

(*b*) सस्तंभ्या° or संस्तुत्या° or संयम्या° MBh (var.).

Thus being conscious of that which is higher than consciousness, / steadying the self by the self, / smite the enemy, great-armed one, / that has the form of desire, and is hard to get at. (F. Edgerton's translation).

8055

एवं ब्रुवन्ति लोकेऽत्र धनिनां पुरतःस्थिताः ।
कुलीना अपि पापानां दृश्यन्ते धनलिप्सया ।
दरिद्रस्य मनुष्यस्य क्षितौ राज्यं प्रकुर्वतः ॥

(अ) SkP, Nāgarakhaṇḍa 209. 32.

(*c*) पपानां SkP (var.).

Thus even people who are well born, speak in this world in the presence of rich men who are wicked, due to the desire for securing wealth, when the kingdom is ruled by a man who is poor. (A. A. R.).

8056

एवं भवति लोकेऽस्मिन् देव सर्वस्य सर्वदा ।
प्राक्कर्मोपार्जितं जन्तोः सर्वमेव शुभाशुभम् ॥

(अ) KSS 7. 40. 113.

... (thus) in this world all the good and bad fortune that befalls all men at all times is earned by actions in a former life. (C. H. Tawney's translation).

8057

एवं भवन्ति वेश्याः
स्वार्थैकरता व्यपेतसद्भावाः ।
अभिलषितविषयसिद्धेः
का हानिस् तदपि युष्माकम् ॥

(अ) Kuṭṭ (Kuṭṭ [BI] 497, Kuṭṭ [KM] 486).

(आ) GVS 458.

(*a*) भवन्तु Kuṭṭ (BI).

(*b*) °कदृशो Kuṭṭ (var.).

Āryā metre.

Such are the daughters of desire[1]: preoccupied with matters solely for their own use, and free from every honest inclination. How many lost delights does this not mean for you? (E. Powys Mather's translation).

1. Prostitutes.

एवं भार्याश्च पुत्राश्च see यथा काष्ठं च काष्ठं च

8058

एवं मनः कर्मवशं प्रयुङ्क्ते
अविद्ययात्मन्युपधीयमाने ।
प्रीतिर्न यावन्मयि वासुदेवे
न मुच्यते देहयोगेन तावत् ॥

(आ) PdT 281.

(*d*) दरु° [देह°] PdT (var.).

Upajāti metre (Indravajrā and Upendravajrā) (corrupt in *d*).

Thus the mind works under the control of *karma* when the person is influenced by illusory knowledge; as long as he has no devotion in me, Vāsudeva, he is not released from union with bodies. (A. A. R.).

एवं मनुष्यमप्येकम् see महानप्येकजो वृक्षः.

8059

... ... ।
एवं मूढप्रभुर्वेत्ति निग्रहं नाप्यनुग्रहम् ॥

(अ) KSS 10. 61. 288 *cd*.

Thus a witless monarch knows neither how to punish nor how to show favour[1]. (S. Bhaskaran Nair's translation).

1. C. H. Tawney translates: "... a silly king knows how to punish, but not how to shew favour."

8060

एवं मूढस्य मूढत्वं स्वार्थान्धस्यातिचित्रता ।
... ... ॥

(अ) KSS 10. 61. 247 *ab*.

... fools shew folly and people blinded by the thought of their own advantage behave in a very wonderful way. (C. H. Tawney's translation).

8061

एवं मोहप्रभवो
रागो न स्त्रीषु कस्य दुःखाय ।
तास्वेव विवेकभृतां
भवति विरागस् तु मोक्षाय ॥

(अ) KSS 10. 64. 163.

Āryā metre.

... attachment to women, the result of infatuation, produces misery to all men. But indifference to them produces, in the discerning, emancipation from the bonds of existence. (C. H. Tawney's translation).

8062*

एवं यथाह भवती मम सर्वदोषाः
कः स्वामिना कुवलयाक्षि सहानुबन्धः ।
एषोऽञ्जलिर्विरचितः कुरु निग्रहं मे
दासेऽपराधवति कोऽवसरः क्षमायाः ॥

(आ) VS 1631, JS 203. 31.

Vasantatilakā metre.

Thus all these are my faults, as your ladyship has stated. What attachment can there be, lily-eyed one, for one with one's master? Here my palms are folded (in submission); punish me; for where is the scope for forgiveness when the servant has committed an offence? (A. A. R.).

8063**

एवं लेपत्रयं कुर्यात् सप्तमे सप्तमेऽहनि ।
ततो जन्मावधि कचाः कृष्णाः स्युर्भ्रमरप्रभाः ॥

(आ) ŚP 3060.

Thus should the smearing be done three times every seventh day; there then, throughout one's life the hair will remain dark having the shine of bees. (A. A R.).

8064

एवं लोकं परं विद्यान् नश्वरं कर्मनिर्मितम् ।
सतुल्यातिशयध्वंसं यथा मण्डलवर्तिनाम् ॥

(अ) BhPn 11. 3. 20.

Thus, know that the other world [heaven] is transitory, as it is built up by one's own *karma-s*; it has the same characteristics of greatness and destruction as in the case of persons remaining in the *maṇḍala-s*[1]. (A. A. R.).

1. The circle of a king's near and distant neighbours or the charmed circle drawn by a conjurer.

8065

एवं वशीकृतस्वात्मा नित्यं स्मितमुखो भवेत् ।
त्यजेद् भ्रकुटिसंकोचं पूर्वाभाषी जगत्सुहृत् ॥

(अ) Bodhicaryāvatāra 5. 71.

(आ) SRRU 720 (a. Bodhicaryāvatāra).

(*c*) त्यजेत् Bodhi°.

Thus having brought the self under control he should always remain with a smiling face; he should abandon the knitting of eye-brows, he should speak at first (to put people at their ease) and ever remain as a friend of the world. (A. A. R.).

8066*

एवंवादिनि देवर्षौ पार्श्वे पितुरधोमुखी ।
लीलाकमलपत्राणि गणयामास पार्वती ॥

(अ) Kum 6. 84. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 96).

(आ) Sāh *ad* 186 (p, 69), Daś *ad* 4. 29 (p. 213), DhV (KSS) 176. 13-14, KH 108. 20-21, Rasagaṅgā 130. 13-14, Rasaratnahāra (KM VI 118) 138. 29-30, Sar 5. 42 (p. 586), Amd 80. 171, RA 4. 52, VyVi 58. 5-6, AA *ad* 4. 23 (p.23), Kālā *ad* 4. 3 (p. 33), Alaṁkāra-saṁgraha *ad* 4. 23.

(*a*) or एवंवादिनि Kum and in some Alaṁkāra-texts.

While the divine sage was speaking thus, Pārvatī, who was by her father's side, stood counting the petals of her sportive lotus, with a downcast look. (M. R. Kale's translation).

8067

एवं विचारश् चिन्ता च　　सारं राज्येऽधिकं नु किम् ।
...　...　...　...　...　... ॥

(अ) KSS 6. 34. 213 *ab*.

... discernment and reflection are the main things in governing a kingdom; what is of more importance? (C. H. Tawney's translation).

8068**

एवंविधान् गजाञ् जात्यान्　वनादानीय　पार्थिवः ।
विनये शिष्यवत् कुर्यात्　पुत्रवत्　परिपालयेत् ॥

(आ) ŚP 1594 (a. Pālakâpya).

(*a*) एवं विधान् ŚP.

Having captured such excellent elephants from the forest, the king should instruct them like disciples; and also take care of them as his own children. (A. A. R.).

8069**

एवंविधे भावि न वेति चित्ते
　　निवेश्य कार्यं भषणं विमुञ्चेत् ।
संभक्ष्य पिण्डं स्थिरतां गतस्य
　　चेष्टादिकं तस्य निरूपणीयम् ॥

(आ) ŚP 2349.

Upajāti metre (Upendravajrā and Indravajrā).

Having clearly ascertained whether the purpose is possible or not, one should abandon (relying on) the bark of dogs. Then, when the dog has eaten its food and is at ease, its movements etc. should be carefully watched. (A. A. R.).

8070

एवं विलोक्यास्य गुणाननेकान्
　　समस्तपापारिनिरासदक्षान् ।
विशुद्धबोधा न कदाचनापि
　　ज्ञानस्य पूजां महतीं त्यजन्ति ॥

(अ) AS 209.

Upajāti metre (Indravajrā and Upendra-vajrā).

Understanding thus its numerous merits capable of thrusting aside all inimical sins, people with pure understanding never abandon the great worship of the acquisition of (true) knowledge. (A. A. R.).

8071

एवं विषप्रयोगेण　　शत्रूणां　क्षुद्रघातकम् ।
क्षीणेन क्रियते यत् तु　　विषदण्डः स उच्यते ॥

(अ) Mānasollāsa 1. 2. 1231.

(आ) SRHt 136. 7 (a. Mānasollāsa), SSSN 148. 7.

(*b*) °घातनम् SSSN.

(*c*) क्षीणे तत् SRHt, SSSN; यस् SRHt, SSSN.

Thus by the administration of poison which kills the enemies in a mean way, what is done by one who has become weak is said to be punishment by poison. (A. A. R.).

8072

एवं विषह्य विधुरस्य विधेर्नियोगम्
आपत्सु रक्षितचरित्रधना हि साध्व्यः ।
गुप्ताः स्वसत्त्वविभवेन महत्तमेन
कल्याणमादधति पत्युरथात्मनश्च ॥

(अ) KSS 6. 29. 196.

Vasantatilakā metre.

... chaste women, enduring the dispensations of hostile fate, but preserving in misfortunes the treasure of their virtue, and protected by the great power of their goodness, procure good fortune for their husbands and themselves (C. H. Tawney's translation).

8073

एवंवृत्तस्य राजस् तु शिलोञ्छेनापि जीवतः ।
विस्तीर्यते यशो लोके तैलबिन्दुरिवाम्भसि ॥

(अ) MBh (MBh [Bh] 12. App. 2. 74-75), Mn 7. 33, Vi 3. 97.

(आ) SRHt 176. 62 (a. MBh), SSSN 79. 52 (a. Manu).

(*a*) एवं वृत्तस्य SRHt, SSSN; नृपते: [रा°] Mn, Vi.

(*b*) सिलोञ्छेनोपजी° SRHt, SSSN ; शिलोञ्छादपि Nandana's commentary ; जीवित° MBh (var.).

(*c*) वि...र्यंते SRHt (suggested therein विजीर्यते or विशीर्यते) ; विस्तीर्येत MBh ; विशीर्यते SSSN.

(*d*) तैलविंदुम् MBh (var.).

Thus when the king conducts himself (righteously), even though he may have very poor subsistence, his fame spreads all over the world, as does a drop of oil on water's surface. (A. A. R.).

एवंवृत्तां सवर्णां स्त्रीं see व्यभिचारात् तु भर्तुः स्त्री.

8074**

एवं वेधत्रयं कुर्याच् शङ्खदुन्दुभिनिःस्वनैः ।
ततः प्रणम्य गुरवे धनुर्बाणान् निवेदयेत् ॥

(आ) ŚP 1741.

(*b*) छङ्ख° ŚP.

Thus should he pierce the target three times when conchs and kettle-drums resound with their music; then prostrating before his preceptor, he should place before him his bow and arrows. (A. A. R.).

8075**

एवं श्रमविधिं कुर्याद् यावत् सिद्धिः प्रजायते ।
श्रमे सिद्धे च वर्षासु नैव ग्राह्यं धनुः करे ॥

(आ) ŚP 1877.

Thus should he practise (archery) constantly till he has attained complete success (in hits); when the exercises are crowned with success, he should never touch the bow during the rains. (A. A. R.).

8076

एवं संचिन्त्य मनसा प्रेत्य कर्मफलोदयम् ।
मनोवाक्कर्मभिर्नित्यं शुभं कर्म समाचरेत् ॥

(अ) Mn (Mn[J] 11. 232, Mn [Jh] 11. 230, [in some other texts 11. 231]).

(*c*) मनोवाङ्मूर्तिभिर् Mn (Jh), Govindarāja's, Kullūka's, Nandana's and some texts of Medhātithi's commentaries, Mn (vulgata).

Having thus considered in his mind what results will arise from his deeds after death, let him always be good in thought, speech and action. (G. Bühler's translation).

8077

एवं सन्त्येव देवेह भर्तृभक्ताः कुलाङ्गनाः ।
न पुनः सर्वथा सर्वा दुर्वृत्ता एव योषितः ॥

(अ) KSS (KSS [AKM] 18. 124. 239, KSS [KM] 18. 124. 238).

... honourable matrons are devoted to their husbands, and it is not the case that all women are always bad. (C. H. Tawney's translation).

8078

एवं सर्वं विधायेदम् इतिकर्तव्यमात्मनः ।
युक्तश् चैवाप्रमत्तश् च परिरक्षेदिमाः प्रजाः ॥

(अ) Mn 7. 142. (Cf. Y. 1. 334, Vi 3. 2, G 10. 7-8, Vās 19. 1, Āp 2. 10. 6, B 1. 18. 1).

Having thus arranged all the affairs (of his government), he[1], zealously and carefully, protects his subjects. (G. Bühler's translation).

1. The king.

8079

एवं सर्वजगद् विलोक्य कलितं दुर्वारवीर्यात्मना
निस्त्रिंशेन समस्तसत्त्वसमितिप्रध्वंसिना मृत्युना ।
सद्रत्नत्रयशातमार्गणगणं गृह्णन्ति तच्छित्तये
सन्तः शान्तधियो जिनेश्वरतपः साम्राज्यलक्ष्मीश्रिताः ॥

(अ) AS 318.

(*b*) °प्रध्वसिना AS (KM) (printer's error).

(*c*) °सात° or °शांत° AS (var.) ; °मणं AS (var.) ; गृह्णंतु AS (var.) ; यक्षित्तये (°च्छि°) or यच्छित्तय or यच्छीतयेत् AS (var.) ; यच्छितये AS (KM).

(*d*) शात° or शांति° AS (var.) ; लक्ष्मीन्विता or लक्ष्म्यान्विताः AS (var.).

Śārdūlavikrīḍita metre.

Thus observing the whole world under the grip of the sword of invincible power and of death which destroys all the association with goodness and strength, good people take up as remedy the sharp arrows in the form of the three gems (of Jina's teachings) and becoming calm in mind resort to the wealth in the form of the empire of the penance of Lord Jina. (A. A. R.).

8080

एवं सर्वजनानां
दुःखकरं जठरशिखिनमतिविषमम् ।
संतोषजलैरमलैः
शमयन्ति यतीश्वरा ये ते ॥

(अ) AS 396.

(*b*) जठरविषममतिशिखिनम् (°नीम्) AS (KM).

(*c*) °जलैर्विमलैः AS (var.).

Āryā metre.

Thus that which causes misery to all people, that very troublesome hunger, the fire in the belly—those who are able to quench with the pure water of contentment, they are the best of sages. (A. A. R.).

8081

एवं सर्वमिदं कृत्वा यन् मयासादितं शुभम् ।
तेन स्यां सर्वसत्त्वानां सर्वदुःखप्रशान्तिकृत् ॥

(अ) Bodhicaryāvatāra 3. 6.

(आ) SRRU 715 (a. Bodhicaryāvatāra).

Thus having done all these (good things), that merit which has accrued to me, with the same I am able to quiet the various difficulties of all creatures. (A. A. R.).

8082

एवं सर्वमिदं राजा संमन्त्र्य सह मन्त्रिभिः ।
व्यायम्याप्लुत्य मध्याह्ने भोक्तुमन्तःपुरं व्रजेत् ॥

(आ) SRHt 182. 6 (a. Saṅgraha), SSSN 84. 5.

(*b*) सहमन्त्रिभिः SSSN.

Thus having taken counsel with his ministers on all these matters the king should take exercise and taking his bath at midday, he should retire to the inner apartment for his meal. (A. A. R.).

8083

एवं सर्वात्मना कार्या रक्षा योगविदानिशम् ।
धर्मार्थकाममोक्षाणां शरीरं साधनं यतः ॥

(आ) ŚP 4516.

Thus should the body be protected always wholeheartedly by one who has mastered the *yoga*; for, to attain *dharma*, *artha*, *kāma* and *mokṣa*, the body serves as the instrument. (A. A. R.).

8084

एवं सर्वेषु भूतेषु भक्तिरव्यभिचारिणी ।
कर्तव्या पण्डितैर्ज्ञात्वा सर्वभूतमयं हरिम् ॥

(अ) Viṣṇu-purāṇa 1. 19. 9.

Thus towards all living beings the wise people should cultivate unswerving devotion in service, knowing that Lord Viṣṇu is immanent in all beings. (A. A. R.).

8085

एवं साधारणं देहम् अव्यक्तप्रभवाप्ययम् ।
को विद्वानात्मसात्कृत्वा हन्ति जन्तूनृतेऽसतः ॥

(अ) BhPṇ 10. 10. 12.

This is the conviction of the ordinary people that this body originates from something unknown and also ends in something unknown. What wise man, considering the body as his own, shall slay creatures for such an unreal thing? (J. M. Sanyal's translation).

8086

एवं सिद्धो भवेद् योगी वञ्चयित्वा विधानतः ।
कालं कलितसंसारं पौरुषेणाद्भुतेन हि ॥

(आ) ŚP 4611.

Thus should a *yogi* become one possessing supernatural powers, overcoming through disciplined action, time which engulfs worldly existence, by his wonderful manly strength. (A. A. R.).

8087*

एवं स्थापय सुभ्रु बाहुलतिकामेवं कुरु स्थानकं
नात्युच्चैर्नम कुञ्चयाग्रचरणौ मां पश्य तावत् क्षणम् ।
एवं नर्तयतः स्ववक्त्रमुरजेनाम्भोधरध्वानिना
शंभोर्वः परिपान्तु नर्तितलयच्छेदाहतास् तालिकाः ॥

(आ) SkV 60, Skm (Skm [B] 26, Skm [POS] 1. 6. 1) (a. Yogeśvara), KāvR 8. 25 (p. 38) (a. Nāṭyaśāstra), cf. Kav p. 78.

(*a*) एवं धारय देवि KāvR ; कुरुष्वाङ्कं KāvR.

(*b*) मात्युच्चैर्नम (°र्न च) KāvR ; कुञ्चिता° Skm; °चरणं KāvR ; स्थितम् [क्ष°] KāvR.

(*c*) गौरीं [एवं] Skm ; देवीं [ए°] KāvR.

(*d*) सुखयन्तु (सुस्वयन्तु Skm [B] [printer's error]) [प°] Skm ; लम्भित° Skm ; लम्बित° KāvR.

Śārdūlavikrīḍita metre.

"Pretty eyebrows! put your arm like this / and take your posture so. / Stretch not too high, but bend your toes. / See? Just look at me." / Thus Śambhu teaches Pārvatī / with voice-drum sweet as thunder. / May what he adds for rhythm of her dance, / the clapping of his hands, protect you. (D. H. H. Ingalls's translation).

8088

... ... ।
एवं स्वदोषः प्रकटोऽप्य् अज्ञैर्देव न बुध्यते ॥

(अ) KSS 10. 61. 264 *cd*.

... fools do not know their own faults, though they are patent to all men. (C. H. Tawney's translation).

8089

एवं स्वभावं ज्ञात्वासां प्रजापतिनिसर्गजम् ।
परमं यत्नमातिष्ठेत् पुरुषो रक्षणं प्रति ॥

(अ) Mn 9. 16.

Knowing their[1] disposition which the Lord of Creatures laid in them at the creation, to be such, (every) man should most strenuously exert himself to guard them. (G. Bühler's translation).

1. women's.

एवं स्वभावलुब्धा see No. 8256.

8090–92

... ... ।
एवं हि कुरुते देव योषिदीर्ष्यानियन्त्रिता ॥
शिक्षयत्यन्यपुरुषा-ऽसंगमीर्ष्यैव हि स्त्रियः ।
तदीर्ष्यामप्रकाश्यैव रक्ष्या नारी सुबुद्धिना ॥
रहस्यं च न वक्तव्यं वनितासु यथा तथा ।
पुरुषेणेच्छता क्षेमम् ... ... ॥

(अ) KSS 10. 61. 167 *cd*–169*abc*.

This, prince ! is how a woman behaves when overjealously watched, for the jealousy of the husband teaches the wife to run after other men. So, a wise man should guard his wife without shewing jealousy. And a man must by no means reveal a secret to a woman if he desires prosperity ... . (C. H. Tawney's translation).

एवं हि प्रथमो धर्मः see No. 8132.

एवं हि भविता राष्ट्रं see यथा ह्यपालाः पशवो.

एव काचन विनिद्रसरोरुहाक्षी see No. 8162.

एव धर्मस्तु सुश्रोणि see No. 8117.

8093

एवमज्ञातहृदया मूर्खाः कृत्वा विपर्ययम् ।
घ्नन्ति स्वार्थं परार्थं च तादृग् ददति चोऽत्तरम् ॥

(अ) KSS 10. 62. 203.

(*a*) °मज्ञान° KSS (AKM).

... fools, with their undiscerning hearts, turn things upside down, and ruin their own interests and those of other people, and give such absurd answers. (C. H. Tawney's translation).

8094

एवमनेकविधं विदधाति
यो जननार्णवपातनिमित्तम् ।
चेष्टितमङ्गजबाणविभिन्नो
नेह सुखी न परत्र सुखी सः ॥

(अ) AS 590.

(*a*) °कविधि AS (var.).

(*c*) °मंगिज° AS (var.).

(*d*) सुखं [सुखी first] AS (var.).

Dodhaka metre.

Thus he, who does various kinds of actions which are the causes for his falling into the ocean of birth, gets pierced by the arrows of the god of love, and is happy neither here nor in the hereafter. (A. A. R.).

8095

एवमन्याय्यया बुद्ध्या कृतं कर्माशुभावहम् ।
तस्मात् तन् न्याय्यया कुर्याद् बकेनाहेः कृतं यथा ॥

(अ) KSS (KSS [AKM] 10. 60. 234, KSS [KM] 10. 60. 233).

(*c*) तद् KSS (AKM).

(*d*) बकेना° KSS (AKM).

So you see that a deed done with an unrighteous mind is sure to bring calamity, therefore one should do it with a righteous mind, as the crane did to the snake. (C. H. Tawney's translation).

8096

एवमन्योन्यसंचारं षाड्गुण्यं योऽनुपश्यति ।
स बुद्धिनिगलैर् बद्धैर् इष्टं क्रीडति पार्थिवैः ॥

(अ) K (K [K] 7. 18. 44, K [S] 321. 3-4, K [G] 367. 7-8, K [J] 1-2, K [V] 285, K [P] 5. 222. 1-2), P (PT 3. 116), cf. Ru 161, JSAIL 32. No. 42.

(*a*) °संबन्धं PT.

(*b*) षड्गुण्यं K (in some texts).

(*c*) सोऽबुद्धिगोडैर् PT ; बुद्धिगळैर् K (S), K (V); बुद्धिगडैर् K (P) ; बुद्धिनिगडैर् K (in some other texts).

He who sees the six measures of policy as being independent, in this manner,[1] plays, as he pleases, with kings tied by the chains of his intellect. (R. P. Kangle's translation).

1. See K (K) 7. 18. 43.

8097

एवमपास्तमतिः क्रमतोऽत्र
पुष्पधनुर्धरवेगविधूतः ।
किं न जनो लभते जननिन्द्यो
दुःखमसह्यमनन्तमवाच्यम् ॥

(अ) AS 581.

(*b*) °धनुर्दश° AS; (suggested change : °धनुर्धर°).

(*c*) जननिंद्ये AS (var.).

Dodhaka metre.

Thus gradually deprived of good sense, tossed by the force of love, does not a man, censured by the people, get misery that is unbearable, endless and beyond words ? (A. A. R.).

8098

एवमभ्याहते लोके कालेनाभिनिपीडिते ।
सुमहद् धैर्यमालम्ब्य मनो मोक्षे निवेशयेत् ॥

(अ) MBh (MBh [Bh] 12. 309. 75), (*a* also in MBh [Bh] 12. 169. 7*a*).

(इ) SS (OJ) 396.

(*a*) अद्याहते or अभ्यागते MBh (var.).

(*b*) कालेनोपनि° MBh ; निपीड्यते MBh (var.).

(*c*) स्वमहद् MBh (var.); आलस्य MBh (var.).

(*d*) धर्मं सर्वात्मना कुरु (चर) MBh; मोक्षन् or मोक्ष SS (OJ) (var.).

When death[1] afflicts and torments the world like this, one should take refuge in fortitude and devote the mind to deliverance. (Raghu Vīra's translation).

1. Time.

8099

एवमल्पश्रुतो मन्त्री कल्याणाभिजनोऽप्युत ।
धर्मार्थकामसंयुक्तं नालं मन्त्रं परीक्षितुम् ॥

(अ) MBh (MBh [Bh] 12. 84. 24, MBh [R] 12. 83. 26, MBh [C] 12. 3150).

(आ) SRHt 102. 7 (a. MBh), SSSN 113. 7.

(*a*) अन्यश्रुतो MBh (var.).

(*b*) °जनोप्युतः or °जनेत्युत MBh (var.).

(*c*) धर्मकामार्थ (°माः सु°) °सयुक्तं MBh (var.) ; °कामसंयुक्त (°क्तो) MBh (var.) ; °युक्तो हि (ऽपि) MBh (var.).

(*d*) कालं MBh (var.) ; मन्त्री or वै सं° [म°] MBh (var.); समीक्षितुम् SSSN.

Thus when a minister is not fully learned, though born of an auspicious noble family, he is not competent to grasp the pros and cons of counsel which consists of *dharma*, *artha* and *kāma*. (A. A. R.).

8100

एवमाचारतो दृष्ट्वा धर्मस्य मुनयो गतिम् ।
सर्वस्य तपसो मूलम् आचारं जगृहुः परम् ॥

(अ) Mn. 1. 110, Bhaviṣya-pur 1. 1. 83. (Cf. Vās 6. 1-8).

(आ) Madana-pārijāta 11-12.

The sages, who saw that the sacred law is thus grounded on the rule of conduct, have taken good conduct to be the most excellent root of all austerity. (G. Bühler's translation).

एवमाद्यान् विजानीयात् see No. 6434.

8101*

एवमाप्तवचनात् स पौरुषं
काकपक्षकधरेऽपि राघवे ।
श्रद्दधे त्रिदशगोपमात्रके
दाहशक्तिमिव कृष्णवर्त्मनि ।।

(अ) Ragh 11. 42. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 173).

(*a*) इत्थम् [एवम्] Ragh (var.).

(*c*) °पलाञ्छने [°पमा°] Ragh (var.).

Rathoddhatā metre.

From these words of the reliable person, he believed in the manliness in Rāma, although wearing tiny side-locks of hair, like in burning power in fire (which leaves behind a black trail) although of the size of the *indragopa*-insect. (R. D. Karmarkar's translation).

8102*

एवमालि निगृहीतसाध्वसं
शंकरो रहसि सेव्यतामिति ।
सा सखीभिरुपदिष्टमाकुला
नास्मरत् प्रमुखवर्तिनि प्रिये ।।

(अ) Kum 8. 5. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 118).

(आ) Daś *ad* 4. 13 (p. 195), KH 106. 8-9, Rasaratnahāra (KM VI 118) 137. 28-29, RA 4. 36.

(*d*) °वर्तिनी Kum (var.).

Rathoddhatā metre.

When her[1] lover[2] was before her she became confused and did not remember the advice given by her friends, *viz.* "Oh ! friend, in this manner you should wait upon Śiva in private, restraining your fear." (M. R. Kale's translation).

1. Pārvatī's. 2. Śiva.

8103*

एवमाश्रमविरुद्धवृत्तिना
संयमः किमिति जन्मतस् त्वया ।
सत्त्वसंश्रयसुखोऽपि दूष्यते
कृष्णसर्पशिशुनेव चन्दनः ।।

(अ) Śak 7. 18. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 ; p. 98).

(*a*) °वर्तिना Śak (var.).

(*b*) संयमी Śak (var.) ; जन्मदस् or जन्मनस् Śak (var.).

(*c*) °गुणो [°सुखो] Śak (var.); दुष्यते Śak (var.).

(*d*) चन्दनम् Śak (var.).

Rathoddhatā metre.

Dost thou[1] dare show a wayward spirit here? Here, is this hallowed region? Take thou heed / lest, as the serpent's young defiles the sandal, / thou bring dishonour on the holy sage / thy tender-hearted parent, who delights / to shield from harm the tenants of the wood. (Sir. M. Monier-Williams's translation).

1. Hermit-woman.

8104–05

एवमुत्तमजन्मानस् तिर्यञ्चोऽप्यापदि प्रिये ।
प्रभुं नोज्झन्ति मित्रं वा तारयन्ति ततः पुनः ।।
हीनजात्युद्भवा ये तु तेषां स्पृशति नाशयम् ।
कदाचिदपि सत्त्वं वा स्नेहो वा चञ्चलात्मनाम् ।।

(अ) KSS 12. 68. 29-30.

(आ) IS 1467-68.

(*f*) स्पृशति KSS (AKM).

So you see, my dear, that even animals, if they are of noble strain, do not desert a lord or friend in calamity, but rescue it from it.

But as for those which are of low origin, they are of fickle nature, and their hearts are never moved by noble feelings or affection. (C. H. Tawney's translation).

8106

एवमुपचीयमानं
स्तोकं स्तोकं विचिन्वतः पुण्यम् ।
संपद्यते विशालं
श्रुतिमप्येवं तपोऽप्येवम् ॥

(अ) Dvi (in ALB 10. 135).

(*a*) °मुपचीमानं Dvi ; (suggested change : °मुपचीयमानं).

Āryā metre.

Thus accumulating religious merit, little by little, by earnestly seeking it, [the *puṇya*] becomes large in quantity; thus also knowledge of the scriptures and penance. (A. A. R.).

एवमेव कुले जाता: see No. 208.

8107

एवमेव क्रियायुक्ता सर्वसौभाग्यदायिनी ।
यस्यैषा च भवेद् भार्या देवेन्द्रोऽसौ न मानुषः ॥

(अ) Cr 1296 (CRC 1. 47, CPS 15. 41). Cf. काके शौचं (Cr 1349); चौरीस्वामिपरोक्षी (Cr 374) ; भर्तृभक्ता च सततं (Cr 1752) ; यस्य चित्तं द्रवीभूतं (Cr 830 ; सदा हृष्टाल्प° (Cr 1035).

That man whose wife is constantly engaged in (worthwhile) activities, and brings (to the husband) all kinds of prosperity, is indeed *devendra*[1] and not an (ordinary) man.

1. The king of gods.

8108

एवमेव नहि जीव्यते खलात्
तत्र का नृपतिवल्लभे कथा ।
पूर्वमेव हि सुदुःसहोऽनलः
किं पुनः प्रबलवायुनेरितः ॥

(आ) VS 428 (a. Prakāśavarṣa), SR 59. 216 (a. VS), SSB 323. 224 (a. Prakāśavarṣa).

(*c*) °हो नलः VS ; (suggested change : °होऽनलः).

Rathoddhatā metre.

Thus no man can live (happily) because of the wicked, what to say then when he [the wicked person] is the king's favourite ? When even inherently, fire is unbearably hot, what then, when it is blazed by a strong wind ? (A. A. R.).

एवमेव मनुष्याणाम् see **यथा ग्रामान्तरं गच्छन्**.

8109

एवमेव मनुष्येषु तेषु पूर्वापकारिषु ।
विश्वासो नोपगन्तव्यो नदी गतजला यथा ॥

(अ) P (PTu 26. 3-4 and 84. 30).

Thus indeed no trust should be placed in men who have committed inimical actions in the past, just as in a river whose flood has subsided (for the time being). (A. A. R.).

8110**

एवमेव हि योऽश्वत्थं रोपयेद् विधिना नरः ।
यत्र कुत्रापि वा स्थाने गच्छेत् स भवनं हरेः ॥

(आ) ŚP 2091.

Thus that man who grows an *aśvattha*-tree[1] in the prescribed manner, or in whichever other place, he will (surely) go to the abode of Viṣṇu (after death). (A. A. R.).

1. The Indian holy fig tree.

8111

एष एव मनस्तापः पङ्के मग्नस्य दन्तिनः ।
यतते यत् समुद्धर्तुं ज्ञातयो निभृतस्मिताः ॥

(आ) Pad 103. 69 (a. Bhānukara).

This alone causes pain to the mind of an elephant that has got stuck up in (deep) mire, that when it makes efforts to extricate itself, its relatives remain doing nothing [*lit.* : simply keep smiling] (A. A. R.).

8112*

एष क्रीडान्तताम्यत्कुसुमपुरवधूवक्त्रसौरभ्यबन्धुर्
मुग्धं निद्राजडानां रसितमनुसरो द्राघयन् सारसानाम् ।
आवात्यङ्गानुकूलश् चलितविचकिलश्रेणिगन्धानुधावद्-
रोलम्बोद्घुष्यमाणस्मरजयबिरुदाडम्बरो मातरिश्वा ॥

(आ) SR 326. 37, SSB 189. 37.

(*c*) °श्रोणिगन्धा° SSB.

(*d*) लम्बोष्द्धुयमा° SSB (printer's error).

Sragdharā metre.

This breeze, which is a kinsman in fragrance to the breaths of the damsels of Kusumapura[1] who breathe hard at the end of their sports, which lengthen the sweet cries of the cranes that are overcome by sleep and which proclaims the triumph of the god of love by the buzzing of bees that are attracted towards the rows of *vicakila*-jasmines that are shaken (by the wind), now blows bringing pleasure at its touch to the bodies of persons. (A. A. R.).

1. Pāṭaliputra.

8113*

एष क्षुभ्नाति पङ्कं दलति कमलिनीमत्ति गुन्द्राप्ररोहान्
आरान् मुस्तास्थलानि स्थपुटयति जलान्युत्कसेतूनि याति ।
प्राप्तः प्राप्तः प्रविष्टो वनगहनमयं याति यातीति सैन्यैः
पश्चादन्विष्यमाणः प्रविशति विषमान् काननान्तान् वराहः ॥

(आ) SR 141. 5, SSB 458. 6.

Sragdharā metre.

Here he wallows in the mud, crushes the lotus-plants, eats the shoots of the *gundra*-plants, digs up (for roots) the places where the *musta*-grass grows and moves towards the bunds of streams eager to drink water. Oh ! we have reached him, but oh ! he goes to the fastness of the woods, there he goes—being thus pursued by the hunting soldiers the wild boar enters into the inaccessible regions of the dense forest. (A. A. R.).

8114*

एष गजोऽद्रिमस्तकतले कलभपरिवृतः
क्रीडति वृक्षगुल्मगहने कुसुमभरनते ।
मेघरवं निशम्य मुदितः पवनजवसमः
सुन्दरि वंशपत्रपतितं पुनरपि कुरुते ॥

(अ) Nāṭ *ad* 16. 85.

(*a*) °तते Nāṭ ; (suggested change : °तले).

Vaṁśapatrapatita metre.

Oh ! fair lady, this elephant, which surrounded by young ones is playing near the peak of the hill in the thick forest of trees and shrubs bent with flowers, is delighted to hear the roaring of clouds and is moreover causing, like the wind, the bamboo leaves to fall (on the ground). (M. Ghosh's translation).

एष चन्द्रमुखि योग° see No. 8115.

8115

एष चारुमुखि योगतारया
युज्यते तरलबिम्बया शशी ।
साध्वसादुपगतप्रकम्पया
कन्ययेव नवदीक्षया वरः ॥

(अ) Kum 8. 73. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3; p. 131).

(*a*) एष तारमुखि or एष चन्द्रमुखि Kum (var.); पश्य ता° or योग्यतारया or योगितारय Kum (var.).

(*d*) नवदीक्षितो Kum (SA); दर: [वं°] Kum (var.).

Rathoddhatā metre.

As the newly married bride, trembling in fear to approach her husband, is united with him in proper time, so the stars of feeble light[1], are being united with the moon. (H. H. Wilson's translation).

1. Twinkling—also 'as if trembling'.

एष तारमुखि योग° see No. 8115.

8116*

एष तूड्डमरवीचिडम्बरः
क्षोभमात्रमगमत् पयोनिधिः ।
विभ्रमैस् तदुदयक्रमोचितैर्
उल्ललास ललनासु मन्मथः ॥

(आ) VS 1966 (a. Bhagavān Jayavardhana).

Rathoddhatā metre.

This sea with its display of mounting billows got only an agitation (at the rise of the moon); but by the graceful sportive movements of the damsels in consonance with its rise, the god of love had all joy (of enjoyment). (A. A. R.).

एष ते विद्रुमच्छायो see No. 2636[1].

1. Also in Alaṁkārasaṁgraha *ad* 5. 33.

एषतोऽपरितोषश्चेद् see No. 7478.

8116 A

एष दुर्नियतिदण्डचण्डिम-
प्रेरितो बत रविर्गतच्छविः ।
स्थास्यति स्वयमधःपतन् कियत्-
कालमम्बरविलम्बिभिः करैः ॥

(अ) Bālabhārata-mahākāvya 1. 9. 4.

(आ) SG 344 (a. Amaracandra).

(*c*) अतः पतन् Bāla°, SG; (suggested change : अधःपतन्).

Rathoddhatā metre.

For how long will the sun remain going down, struck as if by the impetuous wrath of misfortune, its brilliance gone and its rays drooping from the sky ? (Surely, it will rise again). (S. Bhaskaran Nair's translation).

एष धर्मश्च सुश्रोणि see No. 8117.

8117

एष धर्मस्तु सुश्रोणि पितुर्मातुश्च वश्यता ।
अतश्चाज्ञां व्यतिक्रम्य नाहं जीवितुमुत्सहे ॥

(अ) R (R [Bar] 2. 27. 29, R [B] 2. 30. 32, R [Kumbh] 2. 30. 32, R [G] 2. 30. 31, R [L] 2. 33. 31).

(*a*) एव [ए°] R (var.); धर्मश्च R (var.).

(*b*) दृश्यतां or पश्यतः [व°] R (var.).

(*c*) आज्ञां चाहं or आज्ञामहम् or एवं वाहम् or अतश्चाहं or अतिश्चाहं or अतश्च तं or एवं चाहं or ततश्चाहं R (var.); अतिक्रम्यः R (var.).

(*d*) नैष [ना°] R (var.).

Oh ! lady with fine hips [*suśroṇi*][1], to obey the behest of the father and mother is the *dharma* of a son. Hence disobeying the command (of my father) I am not eager to live. (B. Khan's translation in his *Concept of Dharma in Vālmīki's Rāmāyaṇa*).

1. B. Khan ignores the word *suśroṇi* in the text.

8118

एष धर्मो मयाख्यातो नारीणां परमा गतिः ।
या नारी कुरुते चान्यत् सा याति नरकं ध्रुवम् ॥

(अ) Vet 4. 24.

(*b*) चोत्तमा Vet; (but Vet [var.] as above).

(*c*) यान्यथा कुरुते नारी or अन्यथा कुरुते या तु or सोऽन्यथा क्रियते येन or सनाथ(थं) कुरुते चान्यं Vet (var.).

(*d*) यातु Vet (var.); नरके Vet (var.).

This dutiful behaviour of womenfolk has been set forth by me; it is their best course (for attaining heaven); that woman who does otherwise will go to hell without doubt. (A. A. R.).

8119

एष बकः सहसैव विपन्नः
शाठ्यमहो क्व नु तद् गतमस्य ।
साधु कृतान्तक कश्चिदपि त्वां
वञ्चयितुं न कुतोऽपि समर्थः ॥

(आ) ŚP 890, VS 759, Any 61. 75, SR 229. 226 (a. ŚP), SSB 620. 1.

(*b*) शाद्यमहो VS.

(*c*) कृतान्त न ŚP, Any, SR, SSB.

(*d*) वञ्चयितुं सुशठोपि ŚP, Any, SR, SSB.

Dodhaka metre.

This *baka* [crane] has suddenly died. Oh, where has his roguery suddenly gone? Oh! Death, well done, no one indeed would be able to deceive you on any count! (A. A. R.).

8120*

एष ब्रह्मा सरोजे रजनिकरकलाशेखरः शंकरोऽयं
दोर्भिर्दैत्यान्तकोऽसौ सधनुरसिगदाचक्रचिह्नैश् चतुर्भिः ।
एषोऽप्यैरावतस्थस् त्रिदशपतिरमी देवि देवास् तथान्ये
नृत्यन्ति व्योम्नि चैताश् चलचरणरणन्नूपुरा दिव्यनार्यः ॥

(अ) Rat 4. 11.

(आ) KH 9. 15-18, Kavi *ad* 5. 1 (54) (a. Śrīharṣa).

(*c*) °रावणस्थ° KH.

Sragdharā metre.

Oh! queen, here appears Brahmā on a lotus, this is Śiva bearing the crescent moon's digit upon his crest, that is Viṣṇu, the destroyer of demons, with his four arms, each holding a bow, a sword, a mace[1] and a *cakra*, here, again, appears Indra seated on his elephant, Airāvata, and there are many other gods, and in the heaven the nymphs are dancing, their anklets jingling on the moving feet. (Bak Kun Bae's translation).

1. Bak kun Bae has: thunderbolt.

8121*

एष भो निर्मलज्योत्स्नो राहुणा ग्रस्यते शशी ।
जलं कूलावपातेन प्रसन्नं कलुषायते ॥

(अ) Mṛcch 9. 24.

This moon, alas, though spotless-bright, / is now eclipsed,[1] and robbed of light; / the bank is fallen; the waves appear / befouled, that once were bright and clear. (A. W. Ryder's translation).

1. Swallowed up by Rāhu.

8122

एष रविस् तेजस्वी
खद्योतोऽप्येष हन्त तेजस्वी ।
एष रसालः शाखी
शाखी शाखोटकोऽप्येषः ॥

(आ) JS 128. 55 (a. Śrī-Bhīmasiṁha-paṇḍita).

Āryā metre.

This sun is full of splendour, this glow-worm too, forsooth, has its shine; this mango tree has many branches, and so is the (worthless) *śakhoṭaka* tree! (A. A. R.).

8123

एष राज्ञां परो धर्मो ह्यार्तानामार्तिनिग्रहः ।
... ... ॥

(अ) BhPn 1. 17. 11 *ab*.

(आ) SRRU 487 *ab*.

(*a*) राज्ञं BhPn; (but BhPn [var.] as above).

The highest merit [duty] of a king consists in removing the distress of the distressed... . (J. M. Sanyal's translation).

8124

एष वन्ध्यासुतो याति खपुष्पकृतशेखरः ।
मृगतृष्णाम्भसि स्नातः शशशृङ्गधनुर्धरः ॥

(आ) SR 363. 5, SSB 252. 6, SRM 2. 2. 362, SRK 106. 6 (a. Viśvaguṇādarśa), IS 7787.

Here goes the son of a barren woman, his head adorned with flowers grown in the sky; he has taken bath in the waters of a mirage and holds in his hand a bow made of rabbit's horn! (A. A. R.).

8125

एष विशेषः स्पष्टो
वह्नेश्च त्वत्प्रतापवह्नेश्च ।
अङ्कुरति तेन दग्धं
दग्धस्यानेन नोद्भवो भूयः ॥

(अ) Kutt (Kutt [BI] 764, Kutt [KM] 742).

(आ) VS 2529 (a. Dāmodaragupta).

Āryā-gīti metre.

This difference is patent between the (ordinary) fire and the fire of your (great) valour; (trees) burnt by the former put forth sprouts again, but those burnt by the latter never rise again. (A. A. R.).

8126*

एष वृक्षशिखरे कृतास्पदो
जातरूपरसगौरमण्डलः ।
ह्रीयमानमहरत्ययातपं
पीवरोरु पिबतीव बर्हिणः ॥

(अ) Kum 8. 36. (Cf. A. Scharpe's Kālidāsa-Lexicon I. 3; p. 124).

(आ) SRHt 252. 5 (a. Kālidāsa), SR 294. 15 (a. Kum), SSB 134. 17.

(*b*) °बर्हि° [°गौर°] Kum (SA); °मण्डलं (°नं) Kum (var.).

(*c*) क्षीयमाणम् (ह्रि°) Kum (var.).

Rathoddhatā metre.

Oh! thou with plump thighs, this peacock who has taken his position on the top of a tree and whose circular tail is yellow like molten gold, is as it were drinking the lessening sunshine at the close of the day. (M. R. Kale's translation).

एषव्या बहवः पुत्रा see No. 8170.

8127*

एष षट्पदयुवा मदायतः
कुन्द यापयति यामिनीस् त्वयि ।
दुर्वहा तदपि नापचीयते
पद्मिनीविरहवेदना हृदि ॥

(आ) SR 243. 203, SSB 647. 1.

Rathoddhatā metre.

This youthful bee overcome by intoxication spends the nights with you, oh! *kunda*-jasmine; none-the-less the pain of separation from the lotus that is unbearable never gets diminished in his heart! (A. A. R.).

8128*

एष सान्द्रतिमिरे गगनान्ते
वारिणीव मलिने यमुनायाः ।
भाति पक्षपुटगोपितचञ्चू
राजहंस इव शीतमयूखः ॥

(आ) SkV 931, Prasanna 58*b*.

Svāgatā metre.

The moon upon the deep night sky / shines like a white wild goose, / head tucked beneath his wing / on the black waters of the Yamunā. (D. H. H. Ingalls's translation).

8129

एष सूर्यांशुसंतप्तो मृगः कुतरुमाश्रितः ।
साधुर्भाग्यपरिक्षीणो नीचं प्राप्येव सीदति ।।

(आ) ŚP 3836, VS 1694 (a. Mahāmanuṣya), SR 336. 33 (a. ŚP), SSB 206. 34.

This deer, scorched by sun's rays, is (still) in grief because it has resorted to (the shadow of) a worthless [branchless] tree, just like a good man, whose luck has dwindled, is (still) in grief because he has resorted to a mean person [miser]. (S. Bhaskaran Nair's translation).

8130

एष स्वभावो नारीणाम् अनुभूय पुरा सुखम् ।
अल्पामप्यापदं प्राप्य दुष्यन्ति प्रजहत्यपि ।।

(अ) R (R [Bar] Ayodhyākāṇḍa 901* [*l.* 1-2], R [B] 2. 39. 21). Cf. No. 8159 and किंचान्यैर्न कुला°.

(आ) SR 387. 403 (a. R), IS 1471.

(*d*) दूष्यंति (दूषय°) R (var.) ; च [अपि] R (var.).

It is characteristic of womenfolk to enjoy in the times of prosperity (of their husbands), but abuse and even discard them at the slightest advent of adversity. (T. S. Raghavacharya's translation).

8131*

एष स्वर्गतरङ्गिणीजलमिलद्दिग्दन्तिदन्तद्युतिर्
भ्रश्यद्राजतकुम्भविभ्रमधरः शीतांशुरभ्युद्यतः ।
हंसीयत्यमलाम्बुजीयति लसड्डिण्डीरपिण्डीयति
स्फारस्फाटिककुण्डलीयति दिशामानन्दकन्दीयति ।।

(आ) ŚP 3632 (a. Śaṅkhadhara), AB 546, SR 301. 94 (a. ŚP), SSB 148. 27 (a. Śaṅkhadhara).

(*b*) °भ्युद्गतः AB.

(*d*) दिशामनन्द° AB (*contra metrum*).

Śārdūlavikrīḍita metre.

This moon has risen with the (white) splendour of the tusks of the elephants of the quarters mixed with the waters of the heavenly Gaṅgā, and possessing the shine of a silver jar that has been dropped; it makes the quarters possessed of swans, white lotuses, a mass of shining white foam, a broad ring of *sphaṭika*-crystal, and issues forth sprouts of joy (in all directions). (A. A. R.).

8132

एष हि प्रथमो धर्मः क्षत्रियस्याभिषेचनम् ।
येन शक्यं महाप्राज्ञ प्रजानां परिपालनम् ।।

(अ) R (R [Bar] Ayodhyākāṇḍa 2228* [*l.* 1-2], R [B] 2. 106. 19).

(*a*) धर्मो ह्येष परः प्रोक्तः R (var.) ; एषो or एवं R (var.) ; प्रथमं R (var.).

(*c*) यजो च महायज्ञैः (°प्रज्ञः or वजनं च महायज्ञैः or यो धर्मेण महाप्राज्ञा R (var.) ; सत्वं [श°] R (var.).

(*d*) प्रज्ञाश्च R (var.) ; परिपालयेत् (प्रति°) R (var.); चैव पालनं or चैव रक्षणं R(var.).

To anoint himself as a king is the first duty of a *kṣatriya* ; then alone is it possible for him to protect his subjects. (T. S. Raghavacharya's translation).

8133*

एषां गोपवधूविलाससुहृदां राधारहःसाक्षिणां
भद्रं भद्र कलिन्दशैलतनयातीरे लताशाखिनाम् ।
विच्छिन्ने स्मरतल्पकल्पनविधिच्छेदाय योगेऽधुना
ते जाने जरठीभवन्ति विलसन्नीलत्विषः पल्लवाः ।।

(आ) JS 301. 8.

(*b*) भद्रकलि° JS ; (suggested change : भद्र कलि°).

Śārdūlavikrīḍta metre.

Oh ! good man, is all well with the creepers and trees that grow in the banks of the Yamunā, which were friends of the cowherdesses in their sports and which were witnesses to the secret doings of Rādhā ? Now (that Kṛṣṇa is away at Dvārakā) their tender leaves and sprouts which used to be cut for preparing their cushions for love-sports are no longer used and hence I know their freshness has faded like old leaves. (A. A. R.).

एषां न विद्या न तपः see **येषां न विद्या न तपः**.

एषां न विद्या न तपो न दानं see **येषां न विद्या न तपो**

8134*

एषां पल्लवमंशुकानि कुसुमं मुक्ताः फलं विद्रुमं
वैडूर्यं दलमङ्कुरो मरतकं हैमं च शाखाशतम् ।
एते के जगतीरुहो वनजुषाप्यज्ञातपूर्वा मया
प्रायः सारममी दिवो विटपिनः किं तैर्ममान्यो भरः।।

(अ) Āś 6. 4.

(*b*) हैम Āś (printer's error).

Śārdūlavikrīḍita metre.

The tender leaves of these trees are silk-garments, their flowers are pearls, their fruit is coral, their petal is lapis-lazuli, their sprout is emerald, and their numerous branches are of gold. What are these trees, unfamiliar even to me, an occupant of the forest ? Most probably they represent the essence of the heaven. What of them ? I have a different onerous responsibility. (C. Sankararama Sastri's translation).

8135*

एषा का जघनस्थली सुललिता प्रोन्मत्तकामाधिका
भ्रूभङ्गं कुटिलं त्वनङ्गधनुषः प्रख्यं प्रभाचन्द्रवत् ।
राकाचन्द्रकपोलपङ्कजमुखी क्षामोदरी सुन्दरी
वेणीदण्डमिदं विभाति तुलितं वेल्लद्भुजं गच्छति ।।

(अ) Mayūrāṣṭaka 7.

(*d*) वेलद्° Mayū° ; suggested change : वेल्लद्°).

Śārdūlavikrīḍita metre.

Who is this lovely one that goes, with rounded hips, with an excess of ecstatic love— / her curving frown like the bow of the Bodyless [Kāma], and like the moon in splendour— / with lotus-face like the cheek of the full moon, and she (herself) slender-waisted and beautiful ? / This trunk-like tresses of her remain splendid like a quivering arm.[1] (G. P. Quackenbos's translation [slightly revised]).

1. Considering वेणीदण्डम् as वीणाकण्ठम् and taking तुलितं in the sense of 'raised' G. P. Quackenbos translates *pāda d* : "This neck of her lute seems like a raised quivering arm."

8136*

एषा का नवयौवना शशिमुखी कान्ता पथो गच्छति
निद्राव्याकुलिता विघूर्णनयना संपक्वबिम्बाधरा ।
केशैर्व्याकुलिता नखैर्विदलिता दन्तैश्च खण्डीकृता
केनेदं रतिराक्षसेन रमिता शार्दूलविक्रीडिता ।।

(अ) Mayūrāṣṭaka 5.

(*a*) कान्तापथी Mayū° ; (suggested change : कान्ता पथो).

(*c*) विदलिता Mayū° (MS) (*contra metrum*).

Śārdūlavikrīḍita metre.

Who is this lovely one advancing along the path, moon-faced, in the bloom of youth, / bewildered with sleep, her eye rolling, her lower lip like a ripe *bimba*-fruit, / bewildered by her (discorded)

locks, scratched by finger-nails, and torn to pieces by teeth ? / How is this ? By a demon in love has she, imitating tiger-sport, been enjoyed ! (G. P. Quackenbos's translation [slightly revised)].

8137*

एषा कान्ता व्रजति ललितं वेपमाना
गुल्मच्छन्नं वनमुरुनगैः संप्रविद्धम् ।
हा हा कष्टं किमिदमिति नो वेद्मि मूढो
व्यक्तं क्रोधच्छरभललितं कर्तुकामा ॥

(अ) Nāṭ *ad* 16. 71.

Śarabhā metre.

This beloved lady goes trembling in a graceful manner to the forest covered with shrubs and interspersed with high hills. Ah ! what a pity, the fool that I am, I could not understand that due to anger she is openly playing the graceful role of a young elephant. (M. Ghosh's translation).

8138*

एषा का परिपूर्णचन्द्रवदना गौरीमृगा क्षोभिनी
लीलामत्तगजेन्द्रहंसगमना— — ᴗ — — ᴗ — ।
निःश्वासाधरगन्धशीतलमुखी वाचा मृदूल्लासिनी
स श्लाघ्यः पुरुषस् स जीवति वरो यस्य प्रिया हीदृशी ॥

(अ) Mayūrāṣṭaka 6.

Śārdūlavikrīḍita metre.

Who is this frantic tigress, with a face like the full moon, / with the gait of the *haṁsa*, or of the lordly rutting elephant in wantonness ... / with her face cooled by the perfume of her sighing lower lip, and gently mirthful in her speech ? / That man is to be envied, that lucky one lives, who has truly such a one as his beloved. (G. P. Quackenbos's translation).

8139*

एषा का प्रस्तुताङ्गी प्रचलितनयना हंसलीला व्रजन्ती
द्वौ हस्तौ कुङ्कुमार्द्रौ कनकविरचिता– ᴗ – –ᴗ– –।
– ऊंगांगेगता सा बहुकुसुमयुता बद्धवीणा हसन्ती
ताम्बूलं वामहस्ते मदनवशगता गूह्य शालां प्रविष्टा ॥

(अ) Mayūrāṣṭaka 1, Amar in MS 965 from Surat (JOIB 17. 3 ; p. 296).

(*b*) °विरचितौ नूपुरौ शब्दयन्ती Amar.

(*c*) – ऊंगांगेगता Mayū° (corrupt) ; हस्तेनोल्ल-(ा)सयन्ती बहुसुमलताबद्धवेणी रलन्ती Amar.

(*d*) मदनगतिवशाद् गर्भशालं Amar.

Sragdharā metre.

Who is this (maiden), with beautiful limbs and wandering glance, approaching with the gait of a *haṁsa* ? / Her two hands are moist with saffron, her ... composed of gold .... / She has ... on her (body) ; she is decked with many flowers, girt with a lute, and is smiling. / Concealing betel in her left hand and having yielded to the power of love, she enters the (private) chamber. (G. P. Quackenbos's translation).

8140*

एषा का भुक्तमुक्ता प्रचलितनयना स्वेदलग्नाङ्गवस्त्रा
प्रत्यूषे याति बाला मृग इव चकिता सर्वतः शङ्कयन्ती ।
केनेदं वक्त्रपद्मं स्फुरदधररसं षट्पदेनैव पीतं
स्वर्गः केनाद्य भुक्तो हरनयनहतो मन्मथः कस्य तुष्टः ॥

(अ) Mayūrāṣṭaka 2.

(आ) SuM App. II. 9, RJ 1181 (a. Mayūra), SR 328. 6, SSB 191. 6.

(*a*) ए° का tr. SuM, RJ ; भक्त... स्तनभरनमिता [भु° प्र°] SuM ; विलुलितवसना [प्र°] SR, SSB ; °ग्नान्त° SR, SSB.

(*b*) मारुतं संस्पृशन्ती [स° श°] SuM.

(*c*) ह्यधरमधुरसं खण्डितं केन [स्फु° ष°] SR, SSB; °धरदलं षट्पदेनानुपीतं SuM.

(*d*) स्वर्गस्तेनैव भुक्तो SuM.

Sragdharā metre.

Who is this maiden that, not partaking of food [*bhukta-mukta*][1] and with wandering glance and with garments clinging to her limbs with perspiration, / at dawn goes here and there, timid (and) distrustful, like a gazelle ? / How is this ? Has this lotus-face with its lower lip's welling nectar, been sipped by a bee ? / By whom has heaven been enjoyed to-day ? With whom has Kāma, (once) slain by Śiva's eye, been pleased ? (G. P. Quackenbos's translation).

1. भुक्तमुक्ता also means : "a maiden set free, after having been enjoyed by the lover", which meaning suits better, contextually.

8141*

एषा का रतिहावभावविलसच्चन्द्राननं बिभ्रती
गात्रं चम्पकदामगौरसदृशं पीनस्तनालम्बिता ।
पद्भ्यां संचरति प्रगल्भहरिणी संलीलया स्वेच्छया
किं चैषा गगनाङ्गना भुवितले संपादिता ब्रह्मणा ॥

(अ) Mayūrāṣṭaka 8.

(*a*) विभ्रती Mayū°.

(*b*) चण्पक° Mayū°.

Śārdūlavikrīḍita metre.

Who is this with a face like the shining moon through her incitement to and her [state of] amorousness, / drooping from (the weight of) her full-rounded breasts, with a body like the yellowness of a garland of *campaka*-flowers, / a wanton "gazelle", going on two feet, in dalliance as she feels ? / Surely this is a celestial nymph, produced on earth by Brahmā. (G. P. Quackenbos's translation).

8142*

एषा का स्तनपीनभारकठिना मध्ये दरिद्रावती
विभ्रान्ता हरिणी विलोलनयना संत्रस्तयूथोद्गता ।
अंतःस्वेदगजेन्द्रगण्डगलिता संलीलया गच्छति
दृष्ट्वा रूपमिदं प्रियाङ्गगहनं वृद्धोऽपि कामायते ॥

(अ) Mayūrāṣṭaka 3.

(*b*) संत्रस्थ° Mayū° (MS).

Śārdūlavikrīḍita metre.

Who is this timid gazelle, with a burden of firm swelling breasts, / with roving glance, and slender waist, gone forth from the frightened herd ? / She goes, possessed through her wanton sport with (her lover), of that which falls from the temple of the rutting lord of elephants [*or* : she goes like as she were fallen from the temple of a rutting lord of elephants]. / Seeing this form, with its adornment of beautiful limbs, even an old man becomes stricken with desire. (G. P. Quackenbos's translation [slightly revised)].

8143*

एषा कुसुमनिषण्णा
तृषितापि सती भवन्तमनुरक्ता ।
प्रतिपालयति मधुकरी
न खलु मधु विना त्वया पिबति ॥

(अ) Śak 6. 20 (in some editions 6. 22). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 1; p. 85).

(*c*) भ्रमरी [म°] Śak (var.).

(*d*) त्वां विना [वि° त्व°] Śak (var.).

Ārya metre.

There, perched on a flower, is the female bee who loves thee, and though athirst, is waiting for thee still, not without thee will she taste its honey. (C. R. Devadhar's and N. G. Suru's translation).

8144*

एषागतैव निबिरीसनितम्बबिम्ब-
भारेण पक्ष्मलदृशः क्रियते तु विघ्नः ।
धान्त्या इतीव दयितान्तिकमेणदृष्टेर्
अग्रे जगाम गदितुं लघुचित्तवृत्तिः ॥

(अ) Skm (Skm [B] 1043, Skm [POS] 2. 114. 3) (a. Ratnākara), AB 373.
(*a*) निबिवीध° [नि°] Skm (var.); °बिम्ब- Skm (B).
(*b*) नु [तु] Skm (POS).
(*c*) मान्त्या [धा°] Skm (var.).

Vasantatilakā metre.

"She has indeed arrived (at the rendezvous), but an obstacle is created to the charming-eyelashed one by the heaviness of her compact hips"—when moving along to meet her lover the fleeting mind of the gazelle-eyed damsel seems to have gone in advance to tell him thus. (A. A. R.).

8145*

एषा जिगीषति पृथुस्तबका लता त्वां
पर्याप्तपीननिबिडस्तनभारखिन्नाम् ।
अस्याः प्रिये विचिनुमः स्तबकांस् तथान्याः
कर्तुं यथा न हि कदापि लताः स्मरेयुः ॥

(अ) JS 239. 4 (a. Sūktisahasra).
(*d*) or तथापि JS.

Vasantatilakā metre.

This creeper desires to vanquish you with its big bunches of flowers, when you are groaning under the weight of your highly well-developed bosom; beloved, let us gather those bunches of flowers so that these creepers may not remember to do this to other damsels any more. (A. A. R.).

8146*

एषा ते हर का सुगात्रि कतमा मूर्ध्नि स्थिता किं जटा
हंसः किं भजते जटां नहि शशी चन्द्रो जलं सेवते ।
मुग्धे भूतिरियं कुतोऽत्र सलिलं भूतिस् तरङ्गायते
इत्थं यो विनिगूहते त्रिपथगां पायात् स वः शंकरः ॥

(अ) Skm (Skm [B] 34, Skm [POS] 1. 7. 4), VS 67, SR 7. 93.
(*a*) मूर्ध्नि Skm (B) (printer's error).
(*d*) एवं [इ°] VS, SR.

Śārdūlavikrīḍita metre.

Who is that (woman), oh ! Śiva ? Charming one, whom do you mean ? She who is seated on your head. Do you mean the matted hair ? Does a swan resort to matted hair ? No, it is the moon. Then the moon takes to the water ? Innocent one, it is the holy ash. Then how is water here ? It is the well-spread ash that has wavy formations. May that god Śiva who thus concealed (the identity of) Gaṅgā (on his head) grant protection to you all ! (A. A. R.).

8147*

एषा दोषा यथार्था प्रियतम भवतो हन्त जाता वियोगे
स्त्रीहत्यापातकीर्ति प्रथितिमुपगते लाञ्छनीति त्रिलोक्याम् ।
नैवं भूयोऽपराधं बत दयित कदाप्याचरिष्यामि सत्यं
त्वत्यक्तां मां सुतिग्मैर्मनसिजशमनः सायकैर्हन्तुमुत्कः ॥

(अ) SSB 161. 18 (a. Saṁgrahītṛ).

Sragdharā metre.

This *doṣā* [night *or* : full of faults] is true to its name, oh ! beloved, when separated alas ! from you ; it has the notoriety of being the killer of (separated) women and is the bearer of stigma in the three worlds ; truly, never again shall I commit any offence towards you, dear ; for death in the form of Cupid is eager to strike me (dead) with his sharp arrows when I am abandoned by you. (A. A. R.).

8148*

एषा धर्मपताकिनी तटसुधासेवावसन्नाकिनी
शुष्यत्पातकिनी भगीरथतपःसाफल्यहेवाकिनी ।
प्रेमारूढपिनाकिनी गिरिसुतास्याकेकरालोकिनी
पापाडम्बरडाकिनी त्रिभुवनानन्दाय मन्दाकिनी ॥

(आ) ŚP 107, Sama 1 ए 1, SR 9. 130, SSB 15. 7.

(*b*) °साफल्यसंदायिनी Sama, SSB.

(*c*) °सुतासाके° ŚP, SSB ; °सुता सा केकरा° SR.

(*d*) पादाड° Sama.

Śārdūlavikrīḍita metre.

This Gaṅgā holds aloft the banner of righteousness, destroys the miseries of those who resort to its waters, dries up all sins, ardently desires to fulfil the purpose of the penance of Bhagīratha, is the object of the affection of Lord Śiva, looks at the face of Pārvatī with half-shut eyes, is a destroyer of those full of sins and vanity, and is for the joy of the world. (A. A. R.).

एषापि मदनायत्ता see धीरा कला°.

8149*

एषा पुष्करिणी मराल मलिनैश् छन्ना कुवीथीजलैर्
यस्यामज्ञतया विधेरकृपया चेद् वस्तुमाकाङ्क्षसे ।
विश्रम्भो बकमण्डलेषु विनयो भेकेषु संबन्धिता
रात्र्यन्धेषु विधीयतां कृपणता कोयष्टिकश्रेणिषु ॥

(अ) Ava 550.

(आ) SR 222. 36, SSB 609. 35.

Śārdūlavikrīḍita metre.

Oh swan ! this lake is covered with the dirty water of the drains. Is it due to ignorance or by adverse fate that you desire to stay therein ? Then you will have to exchange confidences with the flock of cranes, be subservient to the frogs, relationship with the creatures that are blind at night [crows ?] and cultivate sympathy with flocks of lapwings. (A. A. R.).

8150[b]

एषा प्रवासं कथमप्यतीत्य
याता पुनः संशयमन्यथैव ।
को नाम पाकाभिमुखस्य जन्तोर्
द्वाराणि दैवस्य पिधातुमीष्टे ॥

(अ) Mālatī 10. 13.

(आ) Alm 128, Sar 3. 186 (p. 397).

(*d*) दैवान्य° Sar.

Indravajrā metre.

Having somehow got over (her) temporary sojourn, she has again met danger from another quarter altogether. Who indeed has the power to close the doors of the fate of a creature, ready to ripen up.[1] (R. D. Karmarkar's translation).

1. i. e., to produce its effect.

8151*

एषा फुल्लकदम्बनीपसुरभौ काले घनोद्भासिते
कान्तस्यालयमागता समदना हृष्टा जलार्द्रालका ।
विद्युद्वारिदगर्जितैः सचकिता त्वद्दर्शनाकाङ्क्षिणी
पादौ नूपुरलग्नकर्दमधरौ प्रक्षालयन्ती स्थिता ॥

(अ) Mṛcch 5. 35.

(आ) SR 357. 31 (a. Mṛcch), SSB 241. 10.

(*a*) °पुष्प° [°नीप°] SSB.

Śārdūlavikrīḍita metre.

While clouds look beautiful, and in the hour / fragrant with *nīpa*- and *kadamba*-flower, / she comes to see her lover, very wet, / with dripping locks, but pleased and loving yet. / Though

lightning and though thunder terrifies, / she comes to see you ; 't is for you she sighs. / The mud still soils the anklets on her feet, / but in a moment she will have them washed. (A. W. Ryder's translation).

8152*

एषा भविष्यति विनिद्रसरोरुहाक्षी
कामस्य कापि दयिता तनुजानुजा वा ।
यः पश्यति क्षणमिमां कथमन्यथासौ
कामस् तमस्तकरुणस् तरुणं हिनस्ति ॥

(आ) SR 253. 26, SSB 62. 40, RJ 1036. Variant of No. 8162.

Vasantatilakā metre.

This (charming) lady with eyes resembling full-blown lotuses must be the beloved wife, daughter or younger sister of Cupid ; how else is it that Cupid strikes mercilessly at that young man who happens to gaze at her even for a moment ? (S. Bhaskaran Nair's translation).

8153*

एषा मनो मे प्रसभं शरीरात्
पितुः पदं मध्यममुत्पतन्ती ।
सुराङ्गना कर्षति खण्डिताग्रात्
सूत्रं मृणालादिव राजहंसी ॥

(अ) Vik 1. 18 (in some other texts 1. 19 to 1. 20). (Cf. A. Scharpé's Kālidāsa-Lexicon I. 2 ; p. 70).

(आ) Sar 5. 335 (p. 674).

(*c*) सुरापगा° Sar (var.).

Upajāti metre (Indravajrā and Upendravajrā).

This heavenly maiden, as she flies upward to the central home of her father, irresistibly draws after her the mind[1] from my body, as the flamingo draws the filament from the blossom-shorn lotus-stalk.[1] (E. B. Cowell's translation).

1. E. B. Cowell has : "the soul".
2. King Purūravas speaking about Urvaśī.

8154*

एषा रङ्गप्रवेशेन कलानां चैव शिक्षया ।
स्वरान्तरेण दक्षा हि व्याहर्तुं तन्न मुच्यताम् ॥

(अ) Cār 1. 24.

(आ) GVS 227.

Being on the stage, and trained in arts, surely she[1] is clever at speaking with a changed voice; so do not let her go. (C. R. Devadhar's translation).

1. A courtesan.

8155*

एषा लता यदि विलासवती कथं स्याद्
विद्युल्लता यदि कथं भविता धरण्याम् ।
वस्तुं मनोजनृपतेर्नगरी गरीयो-
वक्षोजदुर्गविषमा किमकारि धात्रा ॥

(आ) PdT 117 (a. Bhāskara).

Vasantatilakā metre.

If she were a creeper, how can she have sportive charm ? If a streak of lightning, how can she be on the earth ? Has she been fashioned by the Creator as the city of King Cupid, difficult of access by the fortress in the form of her big bosom ? (A. A. R.).

8156*

एषा व्रजन्ती ललितं स्मयन्ती
सखीजनैः सार्धमतिप्रगल्भा ।
सुरीव नित्यं सुरतासुखाप्ता
विभाति भूमीधरपाठकस्त्री ॥

(आ) PV 312 (a. Audīcyaprakāśa).

(*c*) °मुखाप्ता PV (MS).

Upajāti metre (Indravajrā and Upendravajrā).

Here she goes along, smiling charmingly, in all boldness along with her friends; getting the happiness of love always like a goddess, she, the wife of the preceptor of the king, shines. (A. A. R.).

8157*

एषा सा विन्ध्यमध्यस्थलविपुलशिलोत्सङ्गरङ्गत्तरङ्गा
संभोगश्रान्ततीराश्रयशबरवधूशर्मदा नर्मदा च ।
यस्याः सान्द्रद्रुमालीललिततलमिलत्सुन्दरीसंनिरुद्धैः
सिद्धैः सेव्यन्त एते मृगमृदितदलत्कन्दलाः कूलकच्छाः ॥

(अ) Nalacampū 5. 35.

(आ) JS 371. 15 (a. Trivikrama-bhaṭṭa).

(*c*) °ललिततरमि° JS.

Sragdharā metre.

Here flows the river Narmadā with its waves dancing on the laps of huge rocks in the middle of the valleys of the Vindhya mountain, which gives joy to the Śabara women who resort to its banks when fatigued by love-sports, whose regions on the banks are resorted to by *Siddha* (demigods) in the company of their charming spouses in the arbours formed by densely growing trees and wherein the freshly grown sprouts are munched by herds of antelopes. (A. A. R.).

8158*

एषासि वयसो दर्पात् कुलपुत्रानुसारिणी ।
केशेषु कुसुमाढ्येषु सेवितव्येषु कर्षिता ॥

(अ) Mṛcch 1. 40.

Ah ! proud to be so young, so fair ! / Too high thy love must not aspire ; / for now thy blossom-fragrant hair, / that merits richest gems and rare, / serves but to drag thee through the mire. (A. W. Ryder's translation).

एषा स्थली यत्र वि° see सैषा स्थली यत्र वि°.

8159

एषा हि प्रकृतिः स्त्रीणाम् आसृष्टे रघुनन्दन ।
समस्थमनुरज्यन्ते विषमस्थं त्यजन्ति च ॥

(अ) R (R [Bar] 3. 12. 5, R [B] 3. 13. 5, R [Kumbh] 3. 13. 5, R [G] 3. 19. 6, R [L] 3. 17. 5). (Cf. R [G] 3. 19. 5). Cf. No. 8130 and किंचान्यैर्न कुलाचारैः.

(आ) IS 1472, GVS 122.

(*a*) च or त्व [हि] R (var.) ; सत्कृता [प्र°] R (var.).

(*b*) वृ[पृ]थिव्या पुरुषर्षभ or सृष्टिश्च पुरुषर्षभ R (var.).

(*c*) पदस्थम् or समर्थम् [स°] R (var.) ; अनुरुज्यंति (°रज्यंति° or रज्यंती) R (var.).

(*d*) असमर्थं [वि°] R (var.).

Oh ! Rāma, that is the very nature of women, from the creation of the world, that they attach themselves to their husbands if they are prosperous, but leave them if they are in distress.

8160

एषा हि मे रणगतस्य दृढा प्रतिज्ञा
द्रक्ष्यन्ति यन्न रिपवो जघनं हयानाम् ।
युद्धेषु भाग्यचपलेषु न मे प्रतिज्ञा
दैवं यदिच्छति जयं च पराजयं च ॥

(आ) VS 2275 (a. Candaka), Auc *ad* 14 (16) (a. Candraka) *cd*/*ab*. (Cf. S. Lévi *Le Théatre Indian*, p. 161-62).

(*a*) एषैव [एषा हि] Auc ; सदा [दृ°] Auc.

(*b*) पश्यन्ति [द्र°] Auc.

(*d*) दैवं दिश्यत्पथजयं VS (var.) ; नियच्छति Auc.

Vasantatilakā metre.

I make no promise about the result of the battles (whose issue) depends on fate, for it is Destiny that grants victory

or defeat; but when in the battlefield, I always make a vow that the enemy shall not see the back of my horses. (Dr. Sūryakānta's translation of the Auc. text).

8161

एषु स्पर्शो वरस्त्रीणां स्वान्तहारी मुनेरपि ।
अतोऽप्रमत्तः सेवेत विषयांस् तु यथोचितान् ॥

(अ) Śukranīti 3. 17.

The touch of excellent women overpowers the mind even of (self-controlled) sages; hence one should indulge in sex activities appropriately, being ever on guard. (A. A. R.)

8162*

एषैव काचन विनिद्रसरोरुहाक्षी
कामस्य कापि दयिता तनुजानुजा वा ।
यः पश्यति क्षणमिमां कथमन्यथासौ
कामस् तमस्तकरुणं तरुणं निहन्ति ॥

(आ) SH 1800. Variant of No. 8152.

(*a*) एव... SH; (suggested change: एषैव).

(*c*) पश्यन्ति SH; (suggested change: पश्यति).

(*d*) तमसा° SH; (suggested change: तमस्त°).

Vasantatilakā metre.

This particular maiden, whose eyes are similar to full-blown lotuses, must be the beloved wife, daughter or younger sister of Cupid; how else is that Cupid strikes mercilessly at that youth who happens to gaze at her even for a moment? (S. Bhaskaran Nair's translation).

8163

एषैव महती लज्जा सदाचारस्य भूपतेः ।
यदकालभवो मृत्युस् तस्य संस्पृशति प्रजाः ॥

(अ) RT (RT [VVRI] 4. 84, RT [S] 4. 84, RT [T] 4. 84, RT [Calc.] 4. 83).

(आ) IS 1473.

(*c*) यदाक° RT (var.).

It is verily a great humiliation for a king of righteous conduct, if untimely death overtakes his subjects. (M. A. Stein's translation).

8164

एषैव योषितां धन्या शीलं च लभते सुखम् ।
दिवा पतिव्रता भूयो नक्तं च कुलटा यतः ॥

(आ) SR 351. 2, SSB 232. 2, SRK 118. 10 (a. Prasaṅgaratnāvalī), IS 7788.

She is the fortunate one among women who gets both (good) character as well as pleasure; for she is devoted to her husband during day time and a courtesan (to him) at night. (A. A. R.).

8165*

एषोऽग्निहोत्रीति बिभर्ति गास्ता
विक्रीय दुग्धं सलिलं जुहोति ।
ख्यातोऽस्ति लोकेष्वृतुकालगामी
रजस्वलां याति दिवापि वेश्याम् ॥

(आ) VS 2353 (a. [?] Īśvaravarman).

Upajāti metre (Indravajrā and Upendravajrā).

As one who maintains sacred fires, he rears these cows, but sells away the milk and offers water in the sacred fires; he is well known as one who resorts (to his wife) at the end of her monthly courses, but goes even during day time with harlots who are in their monthly courses. (A. A. R.).

8166*

एषोऽज्जटस्य भवतो गृहिणी त्वपर्णा
स्थाणुः स्वयं तव च सूनुरसौ विशाखः ।
त्वत्तः फलं क इह वाञ्छति वामदेव
जन्मक्षयः परमसौ तव दर्शनेन ॥

(आ) SH 229.

(*a*) गृवत्पर्णा SH ; (suggested change : गृहिणी त्वपर्णा).

Vasantatilakā metre.

Of you, oh ! Lord Śiva, like unto a tree, there is a lot of fibrous shoots [matted hair], on you, but there are no leaves [your wife is Pārvatī] ; you are merely the trunk of a tree [you are everlasting], and devoid of branches [your son is Viśākha], oh ! Lord, whoever desires fruit from such a tree ? There is only waste of time [the absence of re-birth] on seeing you. (A. A. R.).

8167*

एषोत्तुङ्गतरङ्गलङ्घिततटोत्सङ्गा पतङ्गात्मजा
पूर्णेयं तरिरम्बुभिर्न हि हरे: शङ्का कलङ्कादपि ।
काठिन्यं भज नाद्य सुन्दरि वयं राधे प्रसादेन ते
जीवाम: स्फुटमातरीकुरु गिरिद्रोणीविनोदोत्सवम् ॥

(आ) PG 279 (a. Samāhartṛ=Rūpa Gosvāmin).

Śārdūlavikrīḍita metre.

This river Yamunā overflows the banks with its high waters, this boat is full of water ; there is no apprehension of evil report from Kṛṣṇa (being engaged to ferry us across) ; come, do not have this hard-heartedness to-day (towards Kṛṣṇa), charming Rādhā, we live by your grace alone ; please make the festival of sports in the mountain valley the fare for ferrying us across the river. (A. A. R.).

8168*

एषोऽम्बुदनि:स्वनतुल्यरव:
क्षीब: स्खलमानविलम्बगति: ।
श्रुत्वा घनगर्जितमद्रितटे
वृक्षान् प्रति मोटयति द्विरद: ॥

(अ) Nāṭ *ad* 16. 29.

(*a*) एसो° Nāṭ ; (suggested change : एषो) ; °निस्वन° Nāṭ; (suggested change : °नि:स्वन°).

(*c*) °मद्रितते Nāṭ ; (suggested change : °मद्रितटे).

Moṭaka metre.

This elephant, hearing the clouds roaring in the mountain valley, is trumpeting in excitement as loudly as the (rain-)clouds and is rushing with faltering steps to the trees. (M. Ghosh's translation).

8169*

एषोऽहमद्रितनयामुखपद्मजन्मा
प्राप्त: सुरासुरमनोरथदूरवर्ती ।
स्वप्नेऽनिरुद्धघटनाधिगताभिरूप-
लक्ष्मीफलामसुरराजसुतां विधाय ॥

(अ) Kpr 7. 234 (a. Uṣāharaṇa), KāP 221. 16–222. 2.

(*c*) °तानुरूप- KāP.

Vasantatilakā metre.

I, born of the lotus-face of Pārvatī, who am beyond the reach of the longings of gods and demons, have come here, after having made the daughter of the demon-king such as has her exquisite beauty rendered fruitful through association, in a dream, with Aniruddha. (G. Jhā's translation [revised version]).

एषो हि प्रथमो धर्म: see No. 8132.

8170

एष्टव्या बहव: पुत्रा गुणवन्तो बहुश्रुता: ।
तेषां वै समवेतानाम् अपि कश्चिद् गयां व्रजेत् ॥

(अ) R (R [Bar] 2. 99. 13, R [B] 2. 107. 13, R [Kumbh] 2. 107. 13, R [G] 2. 115. 13, R [L] 2. 120. 13). Cf. Nos. 8171-72.

(आ) IS 1474.

(*a*) इष्टव्या or एषव्या R (var.).

(*c*) हि or तु [वै] R (var.).

(*d*) यद्येको गुणवान् भवेत् R (var.) ; यद्येकोऽपि or यद्यप्येकोपि (hypermetric) or यद्यप्येको or यदि कश्चिद् R (var.).

One should wish for many virtuous and learned sons ; for, from amongst them, at least one will make a pilgrimage to Gayā (and offer one libations when one is dead).

8171

एष्टव्या बहवः पुत्रा यद्येकोऽपि गयां व्रजेत् ।
यजेत वाश्वमेधेन नीलं वा वृषमुत्सृजेत् ॥

(अ) MBh (MBh [Bh] 3. 82. 85 and 3. 85. 7 *cd* + 456* *ab*, MBh [R] 3. 84. 97 and 3. 87. 9-10, MBh [C] 3. 8075 and 3. 8305-6 ; cf. MBh [R] 13. 88. 44, MBh [C] 4253, R (R [B] 2. 107. 13, R [G] 2. 115. 13), Cr 222 (CSr 2. 87). Cf. JSAIL 30. 24. Cf. Nos. 8170, 8172.

(आ) Sama 2 य 20, IS 1475, TP 392.

(*a*) यष्टतव्या CS (var.); एकाव्या CS (var.) ; बहव (°वो) CS (var.) ; पुत्र CS (var.).

(*b*) यद्यप्येको Cr (but गयामेको यदि CS) ; यदि कश्चित् MBh (var.) ; व्रजत् (°जैत्) CS (var.).

(*c*) यजेद्वा वाजिमेधेन or गौरीं वा वरयेत्कन्यां MBh (var.), TP ; यज्यतव्येश्वमेधेन CS (var.); यजेद्वा अश्वमेधेन CS (var.) ; योजतव्योश्वमेधश्च CS (var.); व्यस्वमेधेन CS (var.); वाश्वमध्यन CS (var.).

(*d*) निलं CS (var.) ; व्यातं [वृषम्] CS (var.); वृषत्सुजेत् CS (var.).

One should wish for many sons, for at least one of them might go to Gayā, or offer the horse-sacrifice, or let loose a (*nīla*) bull to roam.

8172

एष्टव्या बहवः पुत्रा यद्येकोऽपि गयां व्रजेत् ।
यत्रासौ प्रथितो लोकेष्व् अक्षय्यकरणो वटः ॥

(अ) MBh (MBh [Bh] 13. 88. 14, MBh [R] 13. 88. 14, MBh [C] 13. 4253). Cf. Nos. 8170-71.

(आ) IS 1476.

(*b*) (अ)प्येको MBh (var.).

(*c*) यदा [य°] MBh (var.); प्रार्थितो MBh (var.); लोके or लोके तु or लोके हि MBh (var.).

Many sons should be coveted, so that even one may go to Gayā, where stands the banian-tree that is celebrated over all the worlds and that makes all offerings made under its branches inexhaustible. (P. C. Roy's translation).

8173*

एष्यति मा पुनरयमिति
गमने यदमङ्गलं मयाकारि ।
अधुना तदेव कारणम्
अवस्थितौ दग्धगेहपतेः ॥

(अ) ĀrS 2. 143.

(आ) SR 352. 19, SSB 232. 19.

Āryā metre.

"May he not return again when he sets out",—this inauspicious thought that I had at that time of starting has itself now become the cause of the loathsome lord of the house [jealousy husband] remaining at home ! (A. A. R.).

एष्यत्युत्सुकमागते विवलितं see No. 19496.

एष्यदुत्सुकं see No. 19496.

8174*

एष्यन्ति यावद् गणनाद् दिगन्तान्
नृपाः स्मरार्ताः शरणे प्रवेष्टुम् ।
इमे पदाब्जे विधिनापि सृष्टास्
तावत्य एकाङ्गुलयोऽत्र लेखाः ॥

(अ) Naiṣ 7. 105 (Naiṣ *ad* Mallinātha 7. 103).

(आ) SR 269. 418 (a. Naiṣ), SSB 92. 1.

(*d*) रेखाः [ले°] Naiṣ *ad* Mallinātha, SR, SSB.

Upajāti metre (Indravajrā and Upendravajrā).

The Creator drew on her, in the shape of her toes, as many lines as there were directions, from which kings oppressed by Cupid could come to take shelter under these lotus-feet. (K. K. Handiqui's translation).

8175*

एष्यन्त्यवश्यमधुना हृदयाधिनाथा
मुग्धा मुधा कुरुत मा विविधं विलापम् ।
इत्थं शशंसुरिव गर्जितकैतवेन
पाथोधराः पथिकपङ्कजलोचनाभ्यः ॥

(आ) SR 343. 100, SSB 217. 4.

Vasantatilakā metre.

The lords of your hearts will surely return to-day, oh ! silly ones, do not make all kinds of laments in vain—thus did the clouds speak to the lotus-eyed wives of travellers under the guise of their thunders. (A. A. R.).

8176

एहि गच्छ पतोत्तिष्ठ वद मौनं समाचर ।
इति वित्रस्तसारङ्ग- नेत्रया को न वञ्चितः ॥

(आ) VS 1228. Cf. No. 8177.

"Come here, go away, fall down (at my feet), get up, now speak, now observe silence"—who indeed is not thus deceived [ordered about] by a damsel having glances like those of a frightened deer ? (A. A. R.).

8177

एहि गच्छ पतोत्तिष्ठ वद मौनं समाचर ।
एवमाशाग्रहग्रस्तैः क्रीडन्ति धनिनोऽर्थिभिः ॥

(अ) H (HJ 2. 21, HS 2. 22, HM 2. 23, HK 2. 23, HP 2. 20, HN 2. 20, HH 43. 10-11, HC 57. 11-12), Vet 4. 3. Cf. No. 8176.

(आ) VS 3168 (a. Vyāsa), SRHt 224. 8, SSSN 173. 8 (a. Dhv), SuM 20. 1, Sama 1 ए 7, SMa 1. 84, SRRU 862, SR 65. 5 (a. Dhv), SSB 332. 7, IS 1477, Dhv (HSS 66) *ad* 3. 76 (p. 375), KH 138. 6-7, Kpr 7. 339, KāP 272. 13–4, Amd 185. 492.

(इ) SS (OJ) 303.

(*a*) एहि तिष्ठ पुरो गच्छ Vet (var.) ; उतोत्तिष्ठ (विशो°) HP ; पतोत्तिष्ठ HM ; त्वमुत्तिष्ठ Vet (var.) ; परं तिष्ठ Vet (var.) ; विशोत्तिष्ठ SuM ; परो° or पुरस्° Vet (var.).

(*b*) समाचरेत् Vet (var.).

(*c*) इत्थमाशा° VS, SRRU ; एवं मानग्रह° Vet (var.) ; °सुखग्रस्तैः HN ; °ग्रस्ताः IS.

(*d*) क्रीडन्ते Vet (var.) ; धनिभिर्बुधाः IS ; नरैः [ऽर्थि°] SMa.

'Come, go, fall, stand up, speak, keep silence'—in this way do the wealthy sport with the needy, held fast by the gripe of expectancy. (F. Johnson's translation).

8178*

एहि तत्र चिनुवः सुकौसुमं
कौ सुमञ्जुसुमनस्तरुश्रियाम् ।
एकिकामिति ततान मानिनीम्
आनिनीय कपटाद् रहः क्षणम् ॥

(आ) PV 520 (a. Dāmodara-bhaṭṭa), cf. Kav p. 44.

Rathoddhatā metre.

Come, let us two together gather fine flowers from this part of the grounds where the trees are rich in excellent flowers—thus did the lover cleverly (by a ruse) lead the charming damsel to a lonely place in a moment. (A. A. R.).

8179*

एहि विश्वात्मने वत्से भिक्षा त्वं परिकल्पिता ।
अर्थिनो मुनयः प्राप्तं गृहमेधिफलं मया ॥

(अ) Kum 6. 88. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 3 ; p. 96) (omitted in some editions).

(*a*) सर्वात्मना (श°) Kum (SA) ; सर्वार्पणे or सर्वात्मने or शर्वार्पणे Kum (var.).

(*b*) भिक्षासि Kum (var.).

Come on, dear daughter : thou art made alms to Śiva [the soul of the universe]. The sages are the petitioners : I have obtained the fruit of a householder's life.[1] (M. R. Kale's translation).

1. Married life.

एहि शर्वात्मना(°ने) वत्से see No. 8179.

एहि शर्वार्पणे वत्से see No. 8179.

एहि स्वागतमाविशा° see No. 8181.

8180*

एहि हे रमणि पश्य कौतुकं
धूलिधूसरतनुं दिगम्बरम् ।
सापि तद्वदनपङ्कजं पपौ
भ्रातरुक्तमपि किं न बुध्यते ॥

(आ) ŚP 537, SR 194. 28, SSB 547. 3, SRK 158. 18 (a. Kalpataru).

(*a*) हैरमणि [हे र°] SSB.

(*d*) बुध्यसे ŚP.

Rathoddhatā metre.

Come lady, see the fun,[1] *viz.*, the directionclad one[2] with his body smeared with dust (of ashes) ; she too kissed his lotus-face : Brother, though stated do you not understand ? (A. A. R.).

1. Kau+tuka=the little boy on the ground.
2. The expression suggests Lord Śiva.

8181

एह्यागच्छ समाविशासनमिदं कस्माच्चिराद् दृश्यसे
का वार्त्तेति सुदुर्बलोऽसि कुशलं प्रीतोऽस्मि ते दर्शनात् ।
एवं ये समुपागतान् प्रणयिनः प्रत्यालपन्त्यादरात्
तेषां युक्तमशङ्कितेन मनसा हर्म्याणि गन्तुं सदा ॥

(अ) P (PP 2. 48, Pts 1. 253 and 2. 60, PtsK 1. 283 and 2. 63, PM 2. 16), Cr 1297 (CvL I 8. 30).

(आ) SH 1425, Sama 1 ए 14, SR 180. 1043, SSB 518. 1043, SRK 229. 93, IS 1478, Subh 64.

(*a*) एहि स्वागतमाविशा° SR, SSB, SRK ; समाश्रयासनम् (°सास°) Pts, PtsK 1. 283, Sama ; प्रीतोऽस्मि ते दर्शनात् [क° चि° दृ°] Cr, SH.

(*ab*) क°...(in *a*) and कु° (in *b*) tr. Cr.

(*b*) वार्त्ता अतिदुर्ब° (ह्यति°) Pts, PtsK, Sama ; वार्तापरिदुर्ब° SH, SR, SRK ; नितरां प्रीतो° [कु° प्री°] SR, SSB, SRK ; च कथं कस्माच्चिराद् दृश्यसे [कु° प्री° ते द°] SH.

(*c*) एवं नीचजनेऽपि युज्यति गृहं प्राप्ते सतां सर्वदा Pts 1. 253, PtsK 1. 283; प्रह्लादयन्त्या° Pts 2. 60, PtsK 2. 63, Sama; इत्येवं गृहमागतं प्रणयिनं मे भाषयन्त्यादरात् Cr, Subh; इत्येवं गृहमा(ग)तस्य विनयं कुर्वन्ति ये सोदरास् SH; °पागतं द्विजवरं संभावयन्त्यादरात् SR, SSB, SRK.

(*d*) धर्मोऽयं गृहमेधिनां निगवितः स्मार्तैर्लघुः स्वर्गदः Pts 1. 253, PtsK 1. 283; तेषां गेहमशंकितेन मनसा गन्तुं समभ्युत्सहे SH; °मसंकितेन Subh; गन्तुं गृहं सर्वदा Cr; गेहानि [हृ°] Subh; गेहेषु SR, SSB, SRK; इत्येवं SR, SSB, SRK.

Śārdūlavikrīḍita metre.

"Come! Enter! News from town? / A chair! You look run down! / Welcome! Why have you slighted / our home so long? Delighted!" Such kindly words as those / may set the mind at ease, / and friends be glad to go / where they are greeted so. (A. W. Ryder's translation).

8182*

एह्यालिङ्ग त्वरयति मनो दुर्बला वासरश्रीर्
आश्लिष्टासि क्षपय रजनीमेकिका चक्रवाकि।
नान्यासक्तो न खलु कुपितो नानुरागच्युतो वा
दैवाधीनः सपदि भवतीमस्वतन्त्रस् त्यजामि ॥

(आ) Skm (Skm [B] 2069; Skm [POS] 5. 14. 4) (a. Bhānu), Vidy 165 (a. Bhānukavi), AB 578.

(*b*) आपृष्टासि AB; चक्रवाकी Vidy.

(*c*) नैवासक्तो Vidy; नैव राग° Vidy.

(*d*) भवतीं न स्वतः सन्त्य° Vidy; °स्त्यजसि Skm (B) (*contra metrum*).

Mandākrāntā metre.

Come, embrace me, my mind prompts me to hurry up, for short is the remaining part of daylight; now you have embraced me, please spend the night alone, oh! (beloved) *cakravākī*; I am not attached to any other (female); neither am I angry with you, nor have I left off loving you; I abandon you being helpless and under the control of destiny. (A. A. R.).

8183*

एह्येहि क्व गतासि मैथिलि मृगः प्राप्तो मया काञ्चनीम्
एतस्य त्वचमुच्चरामि कुचयोर्विन्यस्य वर्णांशुकम्।
मत्सौभाग्यबुभुत्सयापि विपिनेष्वेकाकिनी मा स्म भूर्
विद्विष्टा मयि संचरन्ति सरले मायाविनो राक्षसाः ॥

(आ) Skm (Skm [B] 979, Skm [POS] 2. 101. 4).

(*a*) म° प्रा° मृ° tr. Skm (POS).

(*c*) मास्म Skm (B).

Śārdūlavikrīḍita metre.

Come, come, where are you gone, dear Sītā. I have caught the deer; with its golden hide I shall adorn your bosom as with a coloured silk; even with a desire to enjoy the happiness of my company you may not remain alone; for, charming one, the demons who hate me and who are adepts in magic are roaming about here constantly. (A. A. R.).

8184*

एह्येहि वत्स रघुनन्दन रामभद्र
चुम्बामि मूर्धनि चिराय परिष्वजे त्वाम्।
आरोप्य वा हृदि दिवानिशमुद्वहामि
वन्देऽथवा चरणपुष्करकद्वयं ते ॥

(अ) Mahāvīra 1. 55.

(आ) KH 116. 14-16, Sar 1. 94 (p. 68) and 5. 459 (p. 708), Daś 211. 4-7, Vīrat 58.

(*a*) पूर्णचन्द्र [रा°] KH, Sar, Daś, Vīrat.

(*b*) चिरं च KH, Sar, Vīrat; चिरस्य Daś.
(*c*) दिशामि श° KH (but KHpk as above).

Vasantatilakā metre.

Come, come! oh! descendant of Raghu, Rāmacandra! I kiss thy head! At length I embrace thee. Clasping thee to my heart, I will bear thee day and night, or I will salute thy two lotus-like feet. (J. Pickford's translation).

8185*

एह्येहीति शिखण्डिनां पटुतरं केकाभिराक्रन्दितः
प्रोड्डीयेव बलाकया सरभसं सोत्कण्ठमालिङ्गितः।
हंसैरुज्झितपङ्कजैरतितरां सोद्वेगमुद्वीक्षितः
कुर्वन्नञ्जनमेचका इव दिशो मेघः समुत्तिष्ठति ॥

(अ) Mṛcch 5. 23.
(*d*) समुत्तिष्ठते Mṛcch (var.).

Śārdūlavikrīḍita metre.

The peacock's shrill-voiced cry / implores it to draw nigh; / and ardent cranes on high / embrace it lovingly. / The wistful swans espy / the lotus-sweeter sky; / the darkest colours lie / on heaven clingingly. (A. W. Ryder's translation).

ऐ

8186

ऐकगुण्यमनीहायाम् अभावः कर्मणां फलम् ।
अथ द्वैगुण्यमीहायां फलं भवति वा न वा ॥

(अ) MBh (MBh [Bh] 5. 133. 25, MBh [R] 5. 134. 28, MBh [C] 5. 4608).

(*a*) एक° or ऐक्य° MBh (var.).

(*b*) मा तावत् [अ°] MBh (var.).

(*c*) वैगुण्यं [द्वै°] MBh (var.).

In the absence of exertion, there is but one result, *viz.*, the absence of success. There are, however, two results in the case of exertion, *viz.*, the acquisition of success or its non-acquisition. (P. C. Roy's translation).

8187–89

ऐकमत्यमुपागम्य शास्त्रदृष्टेन चक्षुषा ।
मन्त्रिणो यत्र निरतास् तमाहुर्मन्त्रमुत्तमम् ॥

बह्व्योऽपि मतयो गत्वा मन्त्रिणामर्थनिर्णये ।
पुनर्यत्रैकतां प्राप्तः स मन्त्रो मध्यमः स्मृतः ॥

अन्योऽन्यं मतिमास्थाय यत्र संप्रतिभाष्यते ।
न चैकमत्ये श्रेयोऽस्ति मन्त्रः सोऽधम उच्यते ॥

(अ) R (R [Bar] 6. 6. 12-14, R [B] 6. 6. 12-14, R [R] 6. 6. 12 *cd*–15 *ab*, R [Kumbh] 6. 6. 12-14, R [G] 5. 77. 13-15, R [L] 5. 77. 13-15).

(आ) IS 1479-81.

(*b*) कर्मणा or वर्त्मना [च°] R (var.).

(*c*) मन्त्रनि° [य° नि°] R (var.).

(*e*) बह्वीरपि मतीर्दत्त्वा (°र्गत्वा) R (var.); भूत्वा [ग°] R (var.).

(*f*) मन्त्रिणां मन्त्रनिर्णये R(var.); °र्णयः R(var.); अर्थसिद्धये R (var.).

(*g*) यान्ति or याति [प्रा°] R (var.); प्राप्ताः R (var.).

(*i*) मन्त्रं कृतं विलुम्पन्ति [अ° म°] R (var.); गर्हितान्योऽन्यमतयो R (var.); अन्योन्यं मति° R (var.).

(*j*) मन्त्रिणो ब्रुवते सदा R (var.); संप्रति भाष्यते or अन्यथा परिभाष्यते R (var.).

(*k*) ऐकमत्यः [चै°] R (var.); °मत्यं शेषो° or °मत्यलेशो° R (var.).

The decision unanimously arrived at by the ministers in consonance with the laws of *dharma* is deemed to be "the very best".

The decision unanimously arrived at by the ministers but with great difficulty and after a heated controversy falls under the category of "second class".

The decision where there is no unanimity of opinion among the councillors even after a stormy debate and which is not conducive to the prosperity of the state, is "the worst" that can be imagined. (T. S. Raghavacharya's translation).

8190*

ऐणं चर्म पलाशवेश्म पुरतो दृष्ट्वैव कृष्णाजिनं
भिक्षार्थी क्षुधितस् तपोवनधिया किं धार्मिक भ्राम्यसि ।
एनां भिल्लपुरीमवेहि सुरभीशृङ्गेण यत्र स्थितैः
पीयन्ते वनवह्निदग्धमहिषीमांसोपदंशं सुराः ॥

(आ) JS 127. 43.

Śārdūlavikrīḍita metre.

Deer skin, a hut made of leaves and the skin of a dark antelope—seeing these in front, oh ! good man, are you

wandering here under the impression that this is a penance grove desiring alms because you are hungry? Know that this is a hamlet of mountaineers who, staying on here, drink liquor in cups made of cows' horns, munching pickles in the form of buffalo's flesh roasted in forest fire. (A. A. R.).

8191

ऐन्दवादर्चिषः कामी शिशिरं हव्यवाहनम् ।
अबलाविरहक्लेश- विह्वलो गणयत्ययम् ॥

(अ) KāD 3. 183.

(आ) SR 387. 408 (a. KāD), IS 1482, Sar 1. 198 (p. 137).

(इ) KāD (T) 3. 183.

(*d*) °त्यलम् KāD (var.), Sar.

This man in love who is full of sorrow due to separation from his sweetheart, considers fire to be cooler than the rays of the moon.

8192**

ऐन्दवी वहति नाडिका यदा
स्वेच्छया प्रविशति प्रभञ्जनः ।
पोतकी व्रजति दक्षिणा यदा
स्यात् तदा सकलमीप्सितं फलम् ॥

(आ) ŚP 2717.

Rathoddhatā metre.

When the *candranāḍī* [tubular vessel in the body] is active and air enters freely therein, if a female cuckoo flies on the right side (when a person sets out on a journey), then all his desired objectives will be fulfilled. (A. A. R.).

8193*

ऐन्द्रं धनुः पाण्डुपयोधरेण
शरद् दधानार्द्रनखक्षताभम् ।
प्रसादयन्ती सकलङ्कमिन्दुं
तापं रवेरप्यधिकं चकार ॥

(आ) SkV 266 (a. [?] Manovinoda), VS 1815 (a. Pāṇini), Prasanna 97*b*, SSSN 218. 11 (a. Vallabhadeva), ŚbB 3. 169, SuMañ 155. 8-9 (a. Pāṇini), SR 344. 17 (a. KāVā), SSB 219. 24 (a. Pāṇini), GVS p. 143 fn. 1, KāVā *ad* 4. 3. 27 (p. 58), Amd 282. 804, VyVi 361. 24-25, AR 117. 1-2, Sāh *ad* 703 (p. 309), cf. Kav p. 52.

(*c*) प्रसारयंती Prasanna ; प्रमोद° SSSN, SR, SSB, Sāh.

(*d*) रवेरभ्यधिकं VS, SuMañ, SR, SSB, Amd (var.), VyVi, Sāh; ततान KāVā (var.).

Upajāti metre (Indravajrā and Upendravajrā).

Wearing on her white cloud [*or* : breast] a rainbow looking like the moist wound of a finger-nail, autumn gives pleasure to [*or* : makes beautiful] the moon with its flaw [*or* : sin, *viz.*, adultery] and makes the sun more hot [*or* : miserable]. (D. H. H. Ingalls's translation).

8194*

ऐन्द्रिः किल नखैस् तस्या विददार स्तनौ द्विजः ।
प्रियोपभोगचिह्नेषु पौरोभाग्यमिवाचरन् ॥

(अ) Ragh 12. 22. (Cf. A. Scharpé's Kālidāsa-Lexicon I. 4 ; p. 186).

It is reported that a bird[1], Indra's descendant, tore up by (its) claws her[2] breasts, as though practising fault-finding in the marks made there during enjoyment by the husband. (R. D. Karmarkar's translation).

1. Crow.   2. Sītā's.

8195**

ऐन्द्रयां दिगवलोकित-
सूर्याभिमुखो गृहे गृहिणः ।
राजभयं चौरभयं
वधकलहः पशुभयं च स्यात् ॥

(आ) ŚP 2481.

Āryā-upagīti metre.

If on the eastern side a crow remains facing the sun in the house of a householder, then he will have fear from the king, fear of robbers, quarrel due to death, and fear for his cattle. (A. A. R.).

8196*

ऐरावणन्ति करिणः फणिनोऽप्यशेषाः
शेषन्ति हन्त विहगा अपि हंसितारः ।
नीलोत्पलानि कुमुदन्ति च सर्वशैलाः
कैलासितुं व्यवसिता भवतो यशोभिः ॥

(आ) SkV 1011, (a. Mahāśakti), Skm (Skm [B] 1604, Skm [POS] 3. 47. 4) (a. Mahāśakti), Prasanna 77*a*.

(*b*) हंसिभावः Skm (var.).

(*c*) नीलोत्पलन्ति Skm (var.).

Vasantatilakā metre.

All elephants become Airāvata-s, / all serpents grow as white as Śeṣa, / birds turn to geese, the water-lilies to white lotuses, / and every mountain becomes Kailāsa by your fame. (D. H. H. Ingalls's translation).

8197*

ऐरावणाननमदाम्बुकणावपात-
संसक्ततामरसरेणुपिशङ्गिताङ्गः ।
चण्डानिलाहततुषारविशीर्णपक्षः
क्षीणः क्षितौ मधुकरो विवशोऽत्र शेते ॥

(आ) VS 736 (a. Bhaṭṭanāyaka).

Vasantatilakā metre.

By the fall of drops of ichor from the temples of the Airāvata elephant, his body has got stuck up with the pollen of lotus-flowers and thus rendered yellowish red in colour, and his wings are shattered by the fall of dew wafted by a strong wind—thus exhausted and helpless, the bee lies on the ground. (A. A. R.).

8198*

ऐरावणे सुरवधूपरिगीयमान-
युष्मद्यशःश्रवणनिश्चलकर्णताले ।
निर्विघ्नमापिबति भृङ्गकुलं मदाम्भः
कल्याणमावहति कस्य न चेष्टितं ते ॥

(आ) JS 341. 41 (a. Jitamanyu), VS 2493 (a. Jitamanyu).

(*a*) दिग्वारणे [ऐ°] JS.

(*c*) मदाम्बु° JS.

Vasantatilakā metre.

When your fame is being sung by divine damsels the elephant Airāvata remains rapt in attention and hence does not flap his ears; consequently swarms of bees drink his ichor without impediment; to whom does not good come out of your noble deeds? (A. A. R.).

8199**

ऐशान्यां पतनं दुष्टं विदिशोऽन्याश्च शोभनाः ।
हर्षपुष्टिकराश्चैव सिद्धिदाः शस्त्रकर्मणि ॥

(आ) ŚP 1740.

When hitting a target, if the arrow falls on the north-east, it is bad; but all the other intermediate quarters are auspicious; they increase joy in him and make him attain success in the art of weapons. (A. A. R.).

8200**

ऐशान्यां संप्राप्तिर्
घृतपूर्णानां भवेदनडुहश्च ।
एवं फलं गृहपतेर्
गृहपृष्ठसमाश्रिते भवति ॥

(आ) ŚP 2478.

Āryā metre.

When a crow sits on the north-eastern side (of the house), his cows will yield plenty of ghee [milk] and he will have a (good) bullock ; thus will be the result to the householder, also when it [a crow] is seated on the backside of the house. (A. A. R.).

8201*

ऐश्वर्यं नहुषस्य शंभुविषयश्रद्धा दशास्यस्य सा
शौर्यं श्रीरघुनायकस्य सहजं गाम्भीर्यमम्भोनिधेः ।
दातृत्वं बलिकर्णयोरिह जगत्येकत्र चेत् स्यात् तदा
श्रीवीरक्षितिपालमौलिनृपतेः साम्यं कथंचिद् भवेत् ॥

(आ) RJ 117, Regnaud II 30 (a. Bhadra), SR 112. 271, SSB 407. 290.

(*a*) विष्णु° [शंभु°] RJ, Regnaud; °श्रद्धाम्बरीषस्य RJ, Regnaud.

(*b*) पाण्डित्यं धनुषश्च पाण्डुजनुषो गा° RJ, Regnaud.

(*c*) जग° RJ, Regnaud.

(*d*) क्षोणीन्द्रव्रजवन्द्यमानचरण स्यात् त्वत्समत्वं प्रभो SSB ; तस्य श्रीयुतभावसिंहनृपतेः साम्यं समुन्मीलतु RJ, Regnaud.

Śārdūlavikrīḍita metre.

The prosperity of Nahuṣa, that devotion of Rāvaṇa to Śiva, the heroism of Śrī-Rāma, that natural majesty of the ocean, the liberality of Bali and Karṇa—if these are combined together, then somehow a similarity can be struck with the greatness of the emperor Śrī-Vīra(rudra). (A. A. R.).

8202

ऐश्वर्यतिमिरं चक्षुः पश्यच्चापि न पश्यति ।
पश्चाद् विमलतां याति दारिद्र्यगुलिकाञ्जनैः ॥

(अ) MBh (MBh [Bh] 3. App 20. 27-28), BhŚ 827.

(आ) SRHt 205. 1 (a. Vyāsa), SSSN 163. 1 (a. Vyās), Sama 2 द 14, Vyās 35.

(इ) Vyās (C) 31, Vyās (S) 31.

(*b*) न तत्पश्यति निर्मलम् MBh; पश्यन्नपि SSSN, Sama, Vyās ; पश्यतोऽपि BhŚ ; पश्यत्यपि Vyās (C).

(*c*) तस्य निर्मलतायां तु Sama ; पश्चान् निर्म° Vyās (C) ; पुनर्निर्मलतां BhŚ.

(*d*) दारिद्र्यं परमौषधम् Sama; विनिपाताञ्जनाञ्जितम् MBh ; दरिद्राञ्जनमौषधम् BhŚ.

Eyes blinded by prosperity do not care to observe though they see; but later they become clear (of blindness) by the eye-salve in the form of poverty. (A. A. R.).

8203

ऐश्वर्यधनरत्नानां प्रत्यमित्रेऽपि तिष्ठताम् ।
दृष्टा हि पुनरावृत्तिर् जीवतामिति नः श्रुतम् ॥

(अ) MBh (MBh [Bh] 12. 136. 172, MBh [R] 12. 138. 176, MBh [C] 12. 5090-91).

(आ) SRHt 183. 2 (a. Saṁgraha), IS 1483.

(*a*) एश्वर्य MBh (var.).

(*b*) प्रत्यमित्रेषु MBh (var.), SRHt; प्राप्य मित्रे° MBh (var.); °मित्रोपि or °मित्रे निवर्त्यतां (°ततां) or °मित्रे प्रतिष्ठितां (°वर्ततां) MBh (var.) ; वर्त्तिनाम् SRHt.

(*c*) दृष्ट्वा MBh (var.); आवृत्ति MBh (var.).

(*d*) जीवितामिह तच्छृणु MBh (var.); जीवद्भिर् or जीविताम् MBh (var.) ; इह [इति] SRHt; न MBh (var.); श्रुतिः MBh (var.).

Power, property and jewels which have passed on to the enemy are seen to return again (to the previous owner) if he lives (long enough). This is our creed. (S. Bhaskaran Nair's translation).

8204

ऐश्वर्यमत्तः पापिष्ठो मधुपानमदादपि ।
ऐश्वर्यमदमत्तानां गतिरूर्ध्वा न विद्यते ॥

(आ) SRHt 206. 12 (MBh).

Greatest of sinners is he who is intoxicated by prosperity; he is worse than one who is inebriated by liquor; to those who are intoxicated by the arrogance of prosperity, there is no passage upward (to heaven). (A. A. R.).

8205

ऐश्वर्यमदपापिष्ठा मदाः पानमदादयः ।
ऐश्वर्यमदमत्तो हि नापतित्वा विबुध्यते ॥

(अ) MBh (MBh [Bh] 5. 34. 51, MBh [R] 5. 34. 54, MBh [C] 5. 1147).

(आ) SR 387. 398 (a. MBh), IS 1484.

(*a*) ऐश्वर्यपदमाविष्टाः (°मद°) or ऐश्वर्यमत्तः (°मदः) पापिष्ठो MBh (var.).

(*b*) मदा मद्य(°ख्यान)मदादयः or मद्यपान° or मधुपानमदादपि (मद्य°) MBh (var.).

(*c*) ऐश्वर्यमदमत्तानां MBh (var.) ; तु [हि] MBh (var.).

(*d*) नोपतित्वावबुध्यते or नावतिष्ठति (न हि or °ष्टेत) कुत्रचित् or गतिरूर्ध्वा न विद्यते MBh (var.) ; विमाद्यति (°ते) or विरुध्यते MBh (var.).

Intoxication of wealth is much more censurable than wine; for a man intoxicated with prosperity can never be brought to his senses, unless he meeteth with his fall. (P. C. Roy's translation).

8206

ऐश्वर्यमदमत्तांश्च मत्तान् मद्यमदेन च ।
अप्रमत्ताः शठाः शूरा विक्रान्ताः पर्युपासते ॥

(अ) MBh (MBh [Bh] 12. 318. 39, MBh [R] 12. 331. 39, MBh [C] 12. 12550).

(आ) IS 1485.

(*a*) एश्वर्यं MBh (var.); °मदमत्ताश् MBh (var.).

(*b*) मत्ताम° MBh (var.) ; धन° [मद्य°] MBh (var.) ; वा [च] MBh (var.).

(*c*) अप्रमत्ताञ् MBh (var.) ; शठान् or जलाः (°डाः) MBh (var.); क्रूरा [शूरा] MBh (but MBh [var.] as above); शूरान् MBh (var.).

Even men that are perfectly heedful, that are honest, and brave and endued with prowess, are seen to pay their adorations to men intoxicated with the pride of affluence and with even alcoholic stimulants. (P. C. Roy's translation).

8207

ऐश्वर्यमदमत्तानां क्षुधितानां च कामिनाम् ।
अहंकारविमूढानां विवेको नैव जायते ॥

(अ) Nāradīya-purāṇa 1. 8. 103.

In those intoxicated by the arrogance of power, in hungry persons, in those who are in love, and in persons that are deluded by self-conceit, a sense of discrimination does not arise. (A. A. R.).

8208

ऐश्वर्यमध्रुवं प्राप्य ध्रुवधर्मे मतिं कुरु ।
क्षणादेव विनाशिन्यः सम्पदोऽप्यात्मना सह ॥

(अ) Cr 223 (CRr "I", CPS 106. 64, Crn 47), GP 1. 111. 8. Cf. क्षणसंपदियं सुदुर्लभा (Cr 314) and सत्यं मनोरमाः कामाः (Cr 1029).

(*b*) ध्रुवे धर्मे (°र्मं) CR (var.), CPS; ध्रुवं जन्मा CR (var.) ; राजा धर्मे GP ; चरेत् [कु°] GP.

(*c*) क्षणेन विभवो नश्येत् GP ; व om. CRBh II.

(*d*) नात्मायत्तं धनादिकम् GP ; सम्पदोह्यात्मना CR (var.).

Having secured power and wealth which are of short duration, set your mind on *dharma* which is everlasting; for, all prosperity perishes in a moment along with the body.

8209

ऐश्वर्यमल्पमेत्य
प्रायेण हि दुर्जनो भवति मानी ।
सुमहत्प्राप्यैश्वर्यं
प्रशमं प्रतिपद्यते सुजनः ॥

(अ) Dvi 85.

Āryā metre.

Having secured a little power and wealth, a bad person generally becomes proud ; but a good person securing even very great wealth and power, attains tranquillity. (A. A. R.).

8209 A

ऐश्वर्यमव्याहतमावहन्तु
हेरम्बपादाम्बुजपांसवो नः ।
ये निर्वहन्ति श्रुतिसुन्दरीणां
सीमन्तसिन्दूरपरागलक्ष्मीम् ॥

(आ) SSSN 1. 3.

Indravajrā metre.

May the dusty particles at the lotus-feet of Lord Heramba [Gaṇeśa], which serve to adorn the saffron-mark on the foreheads of noble ladies (as they prostrate before the God), bring unending prosperity to us. (S. Bhaskaran Nair's translation).

8210

ऐश्वर्यमीर्ष्या नैर्घृण्यं क्षीबत्वं निर्विवेकता ।
एकैकं किं न यत् कुर्यात् पञ्चाङ्गित्वे तु का कथा ॥

(अ) KSS 6. 28. 32. Cf. स्त्रीत्वं क्षीबत्वमेकान्तः (Cr 2074).

(आ) IS 1486.

(*b*) °विवेकिता KSS (KM).

(*d*) पञ्चाग्नित्वे KSS (AKM).

What crime will not sovereign power, jealousy, cruelty, drunkenness, and indiscretion cause separately ? Then what to say when they are combined together in a single person[1] ! (C. H. Tawney's translation [revised]).

1. Accepting the reading as पञ्चाग्नित्वे C. H. Tawney has : "much more deadly are they when combined, like five fires".

8211

ऐश्वर्यवन्तोऽपि हि निर्धनास् ते
व्यर्थश्रमा जीवितमात्रसाराः ।
कृता न लोभोपहतात्मभिर्यैः
सुहृत्स्वयंग्राहविभूषणा श्रीः ॥

(अ) P (PT 2. 124, PP 2. 164, PRE 2. 74). Cf. Ru 118.

(आ) SPR 1226. 45 (a. Jaina-Pañcatantra).

(इ) Old Syriac 2. 53, Arabic 3. 174.

(*c*) लोभेन हृता° PT ; °हृता° PP.

Upajāti metre (Indravajrā and Upendravajrā).

Though their station be exalted, yet are they poor, and their labours are in vain, those who make (their own) lives their sole object, whose hearts are so seduced by cupidity that they fail to adorn themselves by the free offer of their fortunes to their friends. (F. Edgerton's translation [revised]).[1]

1. A. W. Ryder translates this verse beautifully :
This richest man is penniless,
A living naught, a vain distress,
If greed, true wealth destroying, bends
His soul to lack the charm of friends.

8212

ऐश्वर्यस्य परा काष्ठा यत्र नित्यं विभाव्यते ।
धनदः स न केषां स्यात् स्पृहणीयगुणोदयः ॥

(आ) SSB 280. 1 (a. Saṁgrahītṛ).

Where the highest pinnacle of prosperity is ever present, to whom is he not *dhanada* [giver of wealth *or* : Kubera] possessing qualities that are greatly coveted ? (A. A. R.).

8213

ऐश्वर्यस्य विभूषणं सुजनता शौर्यस्य वाक्संयमो
ज्ञानस्योपशमः शमस्य विनयो वित्तस्य पात्रे व्ययः ।
अक्रोधस् तपसः क्षमा प्रभवितुर्धर्मस्य निर्व्याजता
सर्वेषामपि सर्वकारणमिदं शीलं परं भूषणम् ॥

(अ) BhŚ 41, KR 10. 253. 2. (Variant of पाण्डित्यस्य विभूषणं मधुरता [Cr 651]).

(आ) SuB 4. 1, Pras 4. 1, SSSN 30. 2, SH 1533, SPR 82. 4 (a. BhŚ), SRM 2. 2. 178, SSH 2. 36, SSNL 28, SRS 2. 2. 73, SR 84. 20 (a. BhŚ), SSB 362. 24, SRK 14. 34 and 231. 6 (a. BhŚ), SMJ 1353, JSu 370, SSV 1335, SSD 2*f*. 116*b*, IS 1487, Subh 180, Sa 8. 18, ST 1. 51.

(*a*) सुभूषणं [वि°] BhŚ (var.); स्वजनता BhŚ (var.), SuB; चतुरता SSSN; सौर्यस्य or शूरस्य [शौ°] BhŚ (var.).

(*b*) ज्ञानस्योपशमं (°परमः or °परतिः) BhŚ (var.); रूपस्योपशमः SSSN; कुलस्य [श°] BhŚ (var.), SR, SSB, SRK, SRS, SSH, SRM; श्रुतस्य [श°] BhŚ (var.), SuB, SSSN, SPR; शुतस्य [श°] BhŚ (var.), Pras; समस्य [श°] BhŚ (var.); विनयं [विन°] Pras; विभवस्य [वित्त°] BhŚ (var.); पात्रेर्पणं BhŚ (var.), SRM, SSH, SRS.

(*c*) तपसां BhŚ (var.), SH; बलवतां धर्मस्य [प्र°] SR, SSB, SRK 14. 34 (but SRK 231. 6 as above); प्रभवितु BhŚ (var.); प्रभवतो SuB, SSSN; निर्वाजिता BhŚ (var.); निर्वाच्यता SuB.

(*d*) सर्वस्याम् BhŚ (var.); सर्वसाधनम् SSSN; कीर्तिकार° KR; इह [अपि] BhŚ (var.); °कालसुभगं SuB; कारणं परमिदं BhŚ (var.); वरं भू° SuB; सर्वभूषणमिदं BhŚ (var.).

Śārdūlavikrīḍita metre.

Gentlemanliness is an ornament to prosperity; proper control of speech, to personal valour; calmness, to knowledge; humility, to learning; due charity, to wealth; absence of anger, to religious devotion; forgiveness, to power; and candour as well as sincerity of heart, to virtue; but good conduct is the best ornament to all, because it heightens the worth of all the aforesaid merits. (S. Bhaskaran Nair's translation).

8214

ऐश्वर्यात् सह संबन्धं न कुर्याच् च कदाचन ।
गते च गौरवं नास्ति आगते च धनक्षयः ॥

(अ) Cr 1298 (CNW 105, Crn 150). Cf. No. 12716.

(आ) SR 387. 400 (a. C), IS 1488.

(An ordinary person) should never cultivate close relations with the wealthy, since when he visits him he is not honoured and when the rich man visits (the ordinary man), the latter is put to a lot of expense.

8215

ऐश्वर्यादनपेतमीश्वरमयं लोकोऽर्थतः सेवते
तं गच्छन्त्यनु ये विपत्तिषु पुनस् ते तत्प्रतिष्ठाशया ।
भर्तुर्ये प्रलयेऽपि पूर्वसुकृतासङ्गेन निःसङ्गया
भक्त्या कार्यधुरं वहन्ति कृतिनस् ते दुर्लभास्त्वादृशाः ॥

(अ) Mudr 1. 14.

(आ) JS 409. 62 (a. Viśākhadatta), SR 152. 419 (a. Mudr), SSB 479. 378, Almu 6. 13-17 (a. Mudr).

(*c*) भर्तुर्विप्र° Almu.

(*d*) कार्यधुरां Mudr (var.), Almu; बहवस्ते [कृति°] Mudr (BSS), JS; विरलस्ते [कृ°] Almu; दुर्लभास्तादृशाः SR, SSB.

Śārdūlavikrīḍita metre.

For selfish ends people serve a king as long as he is in power; those who follow him in adverse circumstances do so in the hope that he would be restored to glory once again. But those blessed people, who, like you, in spite of the destruction of their master, shoulder the

responsibility of state in consideration of former favours and with selfless devotion, are quite rare. (R. S. Walimbe's translation).

8216

ऐश्वर्येऽपि क्षमा यस्य दारिद्र्येऽपि हितैषिता ।
आपत्तावपि धीरत्वं दधतो मर्त्यता कथम् ॥

(आ) SSB 475. 270 (a. Saṁgrahītṛ).

He who has patience (and forgiveness) even in prosperity and has a sense of benevolence even in poverty, and courage even during great calamities—how can such a person be a man (of this world). (A. A. R.).

8217

ऐश्वर्ये वा सुविस्तीर्णे व्यसने वा सुदारुणे ।
रज्ज्वेव पुरुषं बद्ध्वा कृतान्तः परिकर्षति ॥

(अ) R (R [Bar] 5. 35. 3, R [B] 5. 37. 3, R [Kumbh] 5. 37. 3, R [G] 5. 35. 3, R [L] 5. 34. 3), Cr 224 (CLr 4. 8).

(आ) SRHt 58. 12 (a. MBh), IS 1489. Cf. JSAIL 31. 6.

(*a*) ऐश्वर्यं Cr (var.) ; स्वातिविस्तीर्णे (वाति°) Cr (var.).

(*b*) व्यसनैः स्वतिदारुणैः Cr (var.) ; विसने Cr (var.) ; व्यसनेन R (var.) ; चापि (वापि or चाति° or, वाति° SRHt), दारुणे Cr (var.), R (var.), SRHt.

(*c*) राजो पौरुष विद्यानां Cr (var.) ; बंधो वा or राज्ये च or रक्षैव or रज्ज्वैव R(var.) ; रज्वे or राज्ञश्च or राज्यते Cr (var.) ; पुरुषो Cr, R (var.) ; बद्धः (ब° ; °द्धा; °द्धं ; °द्ध) or वृद्धो R (var.), Cr (var.).

(*d*) कृतान्तेनोपनीयते (°तो°; °तिनो°, °तेनो°; °नैव °मीय°) R (var.), Cr (var.) ; वनदैवेन नीयते R (var.); क्रियान्तेनोपनीयते Cr(var.).

Fate does not discriminate the joyous rich and the miserable poor. It drags all alike hither and thither as if by a rope. (T. S. Raghavacharya's translation).

8218

ऐहलौकिकपारत्र्यं कर्म पुंभिर्निषेव्यते ।
कर्माण्यपि तु कल्यानि लभते काममास्थितः ॥

(अ) R (R [Bar] 6. 52. 9, R [B] 6. 64. 9, R [R] 6. 64. 9, R [Kumbh] 6. 64. 9, R [G] 6. 43. 9, R [L] 6. 43. 9).

(*a*) इह° [ए°] R (var.); °पारत्रं or पाविव्यं or पारक्यं R (var.).

(*c*) कर्मणात्त नु कल्याणं R (var.).

A seeker of *dharma* and *artha* reaps the fruits of his action either here or hearafter ; but the seeker of *kāma* attains the fruits of his actions only on this side of eternity. (T. S. Raghavacharya's translation).

8219

ऐहलौकिकमीहन्ते मांसशोणितवर्धनम् ।
पारलौकिककार्येषु प्रसुप्ता भृशनास्तिकाः ॥

(अ) MBh (MBh [Bh] 12. 309. 9, MBh [R] 12. 321, 9, MBh [C] 12. 12053).

(आ) IS 1490.

(इ) SS (OJ) 122.

(*a*) ऐहलोके समीहंते MBh (var.) ; ये ह लौ° MBh (var.) ; इह° MBh (var.) ; ईहंतो MBh (var.).

(*b*) °वर्धनाः SS (OJ).

(*c*) सार° (पर°) MBh (var.) ; °क(कु)कृत्येषु MBh (var.) ; SS (OJ).

(*d*) प्रमत्ता [प्र°] MBh (var.).

The utter atheists seek the increase of what pertains to this world, e.g., flesh and blood. They are oblivious to such acts as pertain to the other world. (Raghu Vīra's translation).

8220

ऐहिकामुष्मिकान् कामांल् लोभमोहात्मकांश्च यान् ।
निरुध्यास् ते सदा योगी प्राप्तिः स्यात् सार्वकामिकी ॥

(आ) ŚP 4453.

If a *yogi* restrains desires of this world and of hereafter [heaven], and those which consist of covetousness and delusions, he will be able to attain the fruit of all (noble) desires. (A. A. R.).

ओ

8221

ओंकार: पुरुष: पूर्व: व्याहृति: प्रकृति: स्त्रिय: ।
उभयो: करसंयोगे वस्त्रेणाच्छादयेत् नर: ।।

(आ) NBh 215.

The syllable '*Oṁ*' is the first manifestation of *Puruṣa*, and the *vyāhṛti-s*[1] constitute the *Prakṛti* that is a female; hence when they are associated with a person's hand, (*i.e.* counted while chanting them) he should cover (the hands) with a garment. (A. A. R.).

1. *Bhūḥ, Bhuvaḥ* and *Svaḥ*.

8222

ओंकारशब्दो विप्राणां यस्य राष्ट्रे प्रवर्तते ।
स राजा हि भवेद् योगी व्याधिभिश्च न पीड्यते ।।

(अ) Cr 225 (CRr 4. 9, CPS 85. 7, Crn 7), GP 1. 111. 15.

(*a*) ओं om. CRP.

(*b*) येन राष्ट्रं GP ; प्रवर्द्धते GP.

(*c*) वर्धते योगाद् [हि भ°] GP.

(*d*) स [च] CR (var.); वध्यते (वि° GPy) [पी°] GP.

Where the sound '*Oṁ*' muttered by the Brāhmaṇa-s prevails, the king of that country becomes indeed a *yogi*[1] and he will not be troubled by diseases.

1 One endowed with righteousness and self-control.

8223

ओंकारा: कुसुमायुधोपनिषदां मन्त्रानुवाद: स्मर-
स्वाध्यायस्य रते: पुनर्भवविधौ गन्धाभिरामश्रुति: ।
चित्ताकर्षणसाध्यसिद्धिरसतीनेत्रस्य कर्णज्वर:
पान्थानां सहकारकाननसुधासेक: पिकानां ध्वनि: ।।

(आ) Skm (Skm [B] 1250, Skm [POS] 2. 155. 5).

Śārdūlavikrīḍita metre.

The song of the cuckoos is the muttering of the syllable '*Oṁ*' of the scripture [Upaniṣad] of Cupid, it is the repetition of the *mantra-s* of the daily scripture-lesson of love, it is like the chanting of the name of Śrī-Rāma in reviving passion, it has the result of attracting the minds of lovers, it is like fever to the ears of travellers, and it is like the sprinkling of nectar in the face [boughs] of the mango tree. (A. A. R.).

8224

ओंकारे सत्प्रदीपे मृगय गृहपतिं सूक्ष्ममेकान्तरस्थं
संयम्य द्वारवाहं पवनमविरतं नायकं चेन्द्रियाणाम् ।
वाग्जालं कस्य हेतोर्वितरसि हि गिरां दृश्यते नैव किंचिद्
देहस्थं पश्य नाथं भ्रमसि किमपरे शास्त्रमोहान्धकारे ।।

(अ) BhŚ 441 and 461 (doubtful).

(आ) SRK 294. 8. (a. Indiśesaprukha), IS 1491.

(*a*) उकारे BhŚ 461 (var.); कृत्वोंकारप्रदीपं BhŚ 461; °नाड्यन्तरस्थं BhŚ 461; °मेवान्तरस्थं SRK, IS.

(*b*) °बाहचं SRK, IS ; पवनपटुतरं BhŚ 461.

(*c*) हेतो: प्रलपसि (नटयसि) बहुधा [वि° हि गि°] BhŚ 461 ; विरचयसि [वि° हि] SRK, IS; गिरा SRK, IS.

(*d*) किमपरं SRK, IS ; शास्त्रजाले विशाले BhŚ 461.

Sragdharā metre.

Search for the master of the house who is subtle and who remains alone in the good light of the syllable '*Oṁ*'; (for this) sub-due the door-keeper, *viz.* the vital airs and the lord of the senses; why do you scatter a series of (useless) words? For, nothing is seen in words.

Look for the Lord residing in the body. Why do you roam about in the deluding darkness of polemical texts? (A. A. R.).

8225*

ओंकारो मदनद्विजस्य गगनक्रोडैकदंष्ट्राङ्कुरस्
तारामौक्तिकशुक्तिरन्धतमसस्तम्बेरमस्याङ्कुशः ।
शृङ्गारार्गलकुञ्चिका विरहिणीमानच्छिदा कर्तरी
संध्यावारवधूनखक्षतिरियं चान्द्री कला राजते ॥

(आ) ŚP 3629, VS 1983, PV 571, SG 379 (a. Mahānāṭaka), RJ 1067 (om. in some texts), Any 12. 96, SR 301. 92 (a. ŚP), SSB 148. 95, SRK 170. 13 (a. ŚP), SuMañ 186. 11-14.

(*a*) °क्रोडस्य दं° VS, SuMañ.

(*b*) °मसः स्त° SuMañ.

(*c*) °णीप्राणच्छिदे VS, SuMañ ; °णीमर्म° ŚP, Any, SR, SSB, SRK ; कतरी PV (printer's error).

(*d*) सायंवार° SRK ; °क्षतिरसौ VS, SuMañ; पातु वः [रा°] VS, SuMañ; जृम्भते [रा°] ŚP, SRK.

Śārdūlavikrīḍita metre.

It is the syllable '*Oṁ*' of the brāhmaṇa Cupid; it is the one sharp fang of the boar of the sky; it is the oyster for the pearls in the form of stars, and the goad to the elephant of blinding darkness; it is the key to open the bolt in the door of love; it serves as a pair of scissors to cut the jealous anger of separated women; it is the nail-mark on the harlot of evening twilight—thus does the digit of the moon shine. (A. A. R.).

8226*

ओंकारो यस्य कन्दः सलिलमुपनिषन् न्यायजालं मृणालं
ब्रह्माण्डं यस्य काण्डं प्रसरति परितो यस्य यागः परागः।
भृङ्गध्वानः पुराणं विजनसुरधुनीतीरवासोऽधिवासो
यस्यानन्दो मरन्दः पुरहरचरणाम्भोरुहं तद् भजामः ॥

(आ) Pad 5. 28 (a. Bhānukara), SH 22 (a. Bhānukara).

(*b*) रागः प्रयागः SH.

(*c*) पुराणं om. in Pad.

Sragdharā metre.

The syllable '*Oṁ*' is its root, the sacred texts of the Upaniṣad-s constitute the water, and the metaphysical texts form its stalk; the whole world is its stem, its pollen in the form of sacrifices spreads on all sides, the Purāṇic lore is the humming of the bee, its abode is the quiet residence on the bank of the divine river Gaṅgā and its honey is bliss—such a lotus of the feet of Lord Śiva we worship. (A. A. R.).

8227*

ओं नमः परमार्थैक- रूपाय परमात्मने ।
स्वेच्छावभासितासत्य- भेदभिन्नाय शंभवे ॥

(अ) Stutikusumāñjali 2. 1.

(आ) VS 12 (a. Paṇḍita-Jagaddhara), SR 4. 8 (a. VS).

Oṁ, my salutation to that Lord Śiva who is truly of one form alone and is the Supreme Lord and who appears of his own accord in different forms which are but illusory. (A. A. R.).

8228*

ओं ह्रौं शिखास्थाने शंकराय नमः ।
ओं ह्रौं बाह्वोः केशवाय नमः ।
ओं ह्रौं नाभिमध्ये ब्रह्मणे नमः ।
ओं ह्रौं जङ्घयोर्गणपतये नमः ।

(आ) ŚP 1733.

Prose formulae meant for chanting.

Oṁ, *Hrauṁ*, salutation to Śiva situated on the head, / *Oṁ*, *Hrauṁ*, salutation to Viṣṇu remaining on the arms, / *Oṁ*, *Hrauṁ*, salutation to Brahmā remaining in the middle of the navel, / *Oṁ*, *Hrauṁ*, salutation to Gaṇapati remaining at the end of legs. (A. A. R.).

8229

ओघवाताहृतं बीजं यस्य क्षेत्रे प्ररोहति ।
क्षेत्रिकस्यैव तद् बीजं न बीजी लभते फलम् ॥

(अ) Mn 9. 54, Parāśara 4. 16. (Cf. Śaṅkha-Likhita in Vivādaratnākara 580, Mn 9. 55).

(आ) Vivādaratnākara 579, Smṛtitattva 2. 150.

(*c*) तज्जेयं क्षेत्रिकस्यैव Nandana's commentary, Vivāda°; बीजी Medhātithi's, Govindarāja's, Rāghavānanda's and anonymons Kaśmīrian commentaries.

(*d*) वप्ता [बी°] Kullūka's, Nandana's commentaries and vulgata, Smṛtitattva.

If seed be carried by water or wind into somebody's field and germinates (there), the (plant sprung from that) seed belongs to the owner of the field alone; the owner of the seed does not receive the crop.[1] (G. Bühler's translation).

1. This rule refers also to cows, mares, slave girls, female camels, she-goats, ewes, female birds, buffalo-cows (Mn. 9. 55), etc. but not to children of free men, because the child belongs to his father and mother (cf. Nārada or Hārita in Vivādaratnākara, p. 580).

ओजः सत्त्वं बुद्धिर् see तेजः सत्त्वं बुद्धिर्.

8230

ओजसापि खलु नूनमनूनं
नासहायमुपयाति जयश्रीः ।
यद् विभुः शशिमयूखसखः सन्न्
आददे विजयि चापमनङ्गः ॥

(अ) Kir 9. 33.

(आ) SR 300. 48 (a. Kir), SSB 146. 50 (a. Bhāravi).

(*a*) तेजसापि Kir (var.).

(*b*) सात्सहायम् Kir (var.); अभियाति [उप°] Kir (var.); अपयाति [उप°] SR, SSB.

Svāgatā metre.

Even though one is not indeed deficient in valour, the goddess of victory does not reach him without help; for, the god of love though having a friend in the moon, took up the (flowery) bow for gaining victory. (A. A. R.).

8231*

ओजोभाजां यद् रणे संस्थितानाम्
आदत् तीव्रं सार्धमङ्गेन नूनम् ।
ज्वालाव्याजादुद्वमन्ती तदन्तस्-
तेजस्तारं दीप्तजिह्वा ववाशे ॥

(अ) Śiś 18. 75.

(आ) SR 130. 104 (a. Śiś), SSB 441. 104 (a. Māgha).

Śālinī metre.

The vixen that swallowed the limbs of heroes that had died on the battlefield, emitted their splendour in the guise of flames and howled aloud. (A. A. R.).

8232*

ओमित्येतत्परं ब्रह्म श्रुतीनां मुखमक्षरम् ।
प्रसीदतु सतां स्वान्तेष्व् एकं त्रिपुरुषीमयम् ॥

(आ) KHpk 456. 609 (a. Haravilāsa, but not found in the KM text).

The syllable '*Oṁ*' is the Supreme Brahman, it is the indestructible syllable, the face of the scriptures; may it remain in the hearts of the good, the one (syllable) that comprehend the Trinity[1]. (A. A. R.).

1. Trinity of gods, *viz.*, Brahmā, Viṣṇu and Śiva.

8233*

ओषामासे मत्सरोत्पातवाता-
श्लिष्यद्दन्तक्ष्मारुहां घर्षणोत्थैः ।
यौगान्तैर्वा वह्निभिर्वारणानाम्
उच्चैर्मूर्धव्योम्नि नक्षत्रमाला ॥

(अ) Śiś 18. 35.

(आ) SR 129. 74 (Śiś), SSB 439. 74 (a. Māgha),

Śālinī metre.

The *nakṣatramālā* [the elephant's ornament resembling the group of stars] on the heads of towering elephants resembling the sky, was burnt by the fire resembling the fires of doomsday, emanating from the friction of trees in the form of their tusks, fanned by the terrible winds in the form of hatred of their rivals. (A. A. R.).

8234*

ओष्ठपल्लवविदंशरुचीनां
हृद्यतामुपययौ रमणानाम् ।
फुल्ललोचनविनीलसरोजैर्
अङ्गनास्यचषकैर्मधुवारः ॥

(अ) Kir 9. 57.

(आ) SR 315. 49 (a. Kir), SSB 171. 49 (a. Bhāravi).

Svāgatā metre.

To the lovers who were connoisseurs of the taste of the beloveds' tendril-like lips, the drinking of wine from wine-cups in the form of their mouths charming with blue lilies of their eyes became highly pleasing. (S. Bhaskaran Nair's translation).

8235-36

ओष्ठाग्रं स्फुरतीक्षणे विचलतः कूपोदरे मत्स्यवद्
धम्मिल्लः कुसुमाञ्चितो विगलितः प्राप्नोति बन्धं पुनः।
प्रच्छन्नौ व्रजतः स्तनौ प्रकटतां श्रोणीतटं दृश्यते
नीवी च स्खलति स्थितापि सुदृढं कामेङ्गितं योषिताम् ॥

सौभाग्यरूपपरिहासगुणानुराग-
संकीर्तनेन दयितस्य च लब्धसौख्यम् ।
संबन्धिमित्रमुखदर्शनदत्तदूर-
तोषं परोक्षमपि कामगुणेङ्गितं स्यात् ॥

(अ) Ratirahasya 4. 26-27. Cf. Nos. 6291-92 and प्रकाशो बाहुमूलस्य.

(*b*) कुसुमान्वितो विगलति Rati° (var.).

(*d*) प्रस्खलति Rati° (var.) ; कामेङ्गिते Rati° (var.).

(*g*) °सुख° [°मुख°] Rati° (var.) ; °दूरदत्त- [°दत्तदूर-] Rati° (var.) (tr.).

No. 8235 Śārdūlavikrīḍita metre.

No. 8236 Vasantatilakā metre.

A girl in love sucks at her lips, her eyes stray about like fish in a river-pool, she wears flowers in her hair, binds it up and then lets it down again ; her breasts show through her clothes, her buttocks likewise—her girdle keeps slipping however tightly she ties it. All these things serve in a woman to make known that she is in love.

If she longs for a man as often as his face, his good looks, his conversation, his virtues and his affection are praised; and if, when he is not present, she delights in hearing news of his acquaintances and his friends—this too is a sign that she is in love. (A. Comfort's translation).

8237*

ओष्ठे बिम्बफलाशयालमलकेषूत्पाकजम्बूधिया
कर्णालंकृतिभाजि दाडिमफलभ्रान्त्या च शोणे मणौ ।
निष्पत्त्या सकृदुत्पलच्छददृशामात्क्लमानां मरौ
राजन् गूर्जरराजपञ्जरशुकैः सद्यस्तृषा मूर्च्छितम् ॥

(आ) AR 57. 1-4.

(*c*) व्युत्पत्त्या [°नि] AR (var.) ; °त्यासकृ° AR (in some editions).

Śārdūlavikrīḍita metre.

Considering the red lip to be the *bimba*-fruit, the dark tresses to be the ripe rose-apples, the red gems of the ear-ornament to be the red seeds of pomegranate, the parrots in cages of the Gurjara king, oh ! king, fall into a swoon out of thirst, when his wives, having had once eyes resembling petals of lilies were fatigued while wandering in the desert. (A. A. R.).

औ

8238

औचित्यं स्तुत्यानां
गुणरागश् चन्दनादिलेपानाम् ।।
कन्या शोककराणां
बुद्धिविहीनोऽनुकम्प्यानाम् ।।

(अ) Kal 10. 31 (or 10. 32).

(*d*) ऽनुकन्यानाम् Kal (var.).

Ārya metre.

(To be noted) among praise-worthy aspects is propriety; among unguents like sandal paste, scent and colour; among causes of worry, an unmarried daughter; and among the pitiables, one devoid of common sense. (S. Bhaskaran Nair's translation).

8239

औचित्यप्रच्युताचारो युक्त्या स्वार्थं न साधयेत् ।
व्याजबालिवधेनैव रामकीर्तिः कलङ्किता ।।

(अ) Cārucaryā 51.

(आ) Nīsam 1. 50.

When propriety and good conduct are given up, one may not accomplish one's ends by strategy; by killing Bālin [the monkey-chief] by deceit, the fame of Śrī-Rāma has got tarnished. (A. A. R.).

8240

औचित्यमेकमेकत्र गुणानां राशिरेकतः ।
विषायते गुणग्राम औचित्यपरिवर्जितः ।।

(आ) JS 420. 7, IS 1492, Subh 64 and 279.

(*a*) औदार्यमे° JS (but JS [MS] as above).

(*b*) कोटिर् [रा°], Subh.

(*c*) विफलस्तु JS; विषयं त्वगु° JS (MS); °ग्राम: Subh.

(*d*) औदार्यप° JS (but JS [MS] as above).

If we put on one (scale of the balance) mere propriety and on the other a lot of good qualities—they balance; even a multitude of good qualities is like poison, if not accompanied by propriety.

8241*

औज्झि प्रियाङ्गैर्घृणयैव रूक्षा
न वारिदुर्गात् तु वराटकस्य ।
न कण्टकैरावरणाच् च कान्तिर्
धूलीभृता काञ्चनकेतकस्य ।।

(अ) Naiṣ 7. 18.

(*a*) °णयेव Naiṣ *ad* Mallinātha.

Upajāti metre (Indravajrā and Upendravajrā).

The limbs of my beloved[1] shunned the rough beauty of the seed-pod of the lotus, not because of its watery fort, but out of sheer contempt; they shunned the dusty beauty of the golden *ketaka*-flower also out of contempt, not because it is covered with thorns. (K. K. Handiqui's translation).

1. Damayantī.

8242

औत्सुक्यगर्भा भ्रमतीव दृष्टिः
पर्याकुलं क्वापि मनः प्रयाति ।
वियुज्यमानस्य गुणान्वितेन
निरन्तरप्रेमवता जनेन ।।

(अ) P (PT 2. 159, PTem 2. 141, PS 2. 75, PN 1. 71, PP 2. 182, PRE 2. 84). Cf. Ru 129.

(आ) KH 312. 14-16.

(इ) Old Syriac 2. 56, Arabic 3. 199.

(*b*) °कुला KH ; मति: KH.

(*cd*) निरत्ययप्रेमनिबन्धनं च / वियोगकाले द्रवतीव चेत: KH.

(*d*) निरन्तरं प्रे° PT, PTem ; निरत्ययप्रे° PS.

Upajāti metre (Indravajrā and Upendravajrā).

The wistful glances wander, / the wits, bewildered, ponder / in good men separated, / whose love is unabated. (A. W. Ryder's translation).

8243*

औत्सुक्यमात्रमवसादयति प्रतिष्ठा
क्लिश्नाति लब्धपरिपालनवृत्तिरेव ।
नातिश्रमापनयनाय यथा श्रमाय
राज्यं स्वहस्तधृतदण्डमिवातपत्रम् ॥

(अ) Śak 5. 5 (in some editions 5. 6). Cf. A. Scharpé's Kālidāsa-Lexicon I. 1 ; p. 62).

(आ) SRHt 180. 104 (a. Kālidāsa), SSSN 82. 82, SSap 502 *a* only, SR 139. 2, SSB 453. 2 (a. Kālidāsa), IS 1493.

(*a*) अवसाधयति or अवसापयति Śak (var.) ; अवसाययति Śak (var.), SRHt, SSSN ; प्रतिष्ठां Śak (var.).

(*b*) एवं or एनं [एव] Śak (var.).

(*c*) न च [यथा] Śak (var.), SRHt, SSSN ; नव [यथा] Śak (var.).

Vasantatilakā metre.

'T is a fond thought to attain the end/ and object of ambition is to rest ; / success doth only mitigate the fever / of anxious expectation ; soon the fear / of losing what we have, the constant care / of guarding it, doth weary. Ceaseless toil / must be the lot of him who with his hands / supports the canopy that shields his subjects.[1] (Sir M. Monier-Williams's translation).

1. Refers to the king.

8244*

औत्सुक्यहेतुं विवृणोषि न त्वं
तत्त्वावबोधैकरसो न तर्क: ।
तथापि रम्भोरु करोमि लक्ष्यम्
आत्मानमेषां परिदेवितानाम् ॥

(अ) Māl 3. 10. (Cf. A. Scharpé's Kālidāsa Lexicon I. 2 ; p. 30).

(*b*) °फलो [°रसो] Mal (NSP).

Upajāti metre (Indravajrā and Upendravajrā).

You do not reveal the cause of your longing, also inference has not the perception of the real truth as its only fruit ; still, oh ! you, with plantain-like thighs, I make myself the object of these lamentations.[1] (P. S. Sane's, G. H. Godbole's, etc. translation).

1. King to Mālavikā describing the perverse character of love.

8245*

औत्सुक्यात् परिमिलतां
त्रपया संकोचमञ्चतां च मुहु: ।
नवसंगमयोर्यूनोर्
नयनानामुत्सवो जयति ॥

(अ) BhV (BhV [POS] 2. 43, BhV [C] 2. 42).

Āryā metre.

Victorious is the delight of the eyes of a newly married couple united together for the first time, (eyes) which meet together out of eagerness and are again contracted through shame. (H. D. Sharma's translation).

8246*

औत्सुक्येन कृतत्वरा सहभुवा व्यावर्तमाना ह्रिया
तैस् तैर्बन्धुवधूजनस्य वचनैर्नीताभिमुख्यं पुनः ।
दृष्ट्वाग्रे वरमात्तसाध्वसरसा गौरी नवे सङ्गमे
संरोहत्पुलका हरेण हसता श्लिष्टा शिवायास्तु वः ॥

(अ) Rat 1. 2.

(आ) JS 22. 39 (a. Śrī-Harṣa), SSSN 20. 98 (a. Harṣa's Rat), SR 12. 26 (a. Rat), SSB 19. 22 (a. Rat), Kpr 7. 330, KāP 267. 19–22, Amd 179. 476, Daś 150. 4-7, RA 5. 10 (a. Rat), KH 133. 12-15.

(*a*) व्यावर्त्यमाना Rat (var.); ह्लिया SSSN (printer's error).

(*c*) धव° [वर°] SSSN; चर° [वर°] Amd (var.).

(*d*) हसिता or सहसा [ह°] Amd (var.); सुखायास्तु [शि°] JS; पातु [°यास्तु] Daś.

Śārdūlavikrīḍita metre.

May Gaurī embraced by smiling Hara bring you happiness! she who at the first meeting with her husband eagerly hastened to him but turned back through natural bashfulness; who was again led into his presence by the usual persuations of her kinswomen and who on beholding her husband before her, was seized with fear and was full of horripilation. (C. R. Devadhar's and N. G. Suru's translation).

8247

औदार्यं दाक्षिण्यं
पापजुगुप्सा च निर्मलो बोधः ।
लिङ्गानि धर्मसिद्धेः
प्रायेण जनप्रियत्वं च ॥

(अ) CR 1299 (CNI I 65).

(आ) IS 1494, Subh 41.

(*a*) औदार्यं CNI I; दाक्षिणं Subh.

(*c*) लिंगानि त्रीणि ध° CNI (*contra metrum*); °सिद्धैः Subh.

Ārya metre.

Generosity, courtesy, disgust for sinful deeds, learning devoid of errors—these are the signs of the fruit of *dharma*; so also, generally, is popularity among the people.

8248

औदार्यं भुवनत्रयेऽपि विदितं संभूतिरम्भोनिधेर्
वासो नन्दनकानने परिमलो गीर्वाणचेतोहरः ।
एवं दातृगुरोर्गुणाः सुरतरोः सर्वेऽपि लोकोत्तराः
स्यादर्थिप्रवरार्थितार्पणविधावेको विवेको यदि ॥

(अ) BhV (BhV [POS] 1. 64, BhV [C] 1. 65).

(आ) SR 237. 35, SSB 634. 5, SRK 204. 3 (a. ŚP).

(*c*) दातृगुणोत्करः SR, SSB, SRK; गुणः ... सर्वोऽपि लोकोत्तरः BhV (var.).

(*d*) °प्रकरा(टा)र्थत(ता)र्पणविधौ चैको BhV (var.).

Śārdūlavikrīḍita metre.

Generosity well known to the three worlds, birth in great store of water, abode in the Nandana-forest and fragrance attracting the hearts of gods,—all these qualities of the celestial tree would have been extraordinary, if only there had been discretion in granting requests of only the best of the supplicants. (H. D. Sharma's translation [slightly changed]).

8249

औदार्यं सधने नयो गुणिजने लज्जा कुलस्त्रीजने
सत्काव्यं वदने मदो द्विरदने पुंस्कोकिलः कानने ।
रोलम्बः कमले नखाङ्कुरचना कान्ताकपोलस्थले
तन्वी तल्पतले भवानपि विभो भूमण्डले मण्डनम् ॥

(अ) Rājendrakarṇapūra (KM I 22) 54.

(आ) VS 2622 (a. Śambhu).

(*a*) नयोथ सुजने [न गु°] VS.

Śārdūlavikrīḍita metre.

Like generosity in a wealthy person, efficient policy in a man of merits, bashfulness in women of good families, good

poetry in the mouth, ichor in an elephant, the male cuckoo in the garden, the bee in a lotus, the imprint of nail-marks in the cheeks of the beloved wife, a charming girl in the bed—oh ! king, these are ornaments, as you are (an ornament) to the earth. (A. A. R.).

औदार्यमेकमेकत्र see No. 8240.

8250

औदासीन्यं दयालूनाम् अर्थिनां भाग्यहीनता ।
नहि स्वमुखवैरूप्यं दर्पणस्यापराधतः ॥

(आ) SRHt 55. 46, SSSN 44. 31.

Indifference in the compassionate, absence of good luck in suppliants, (are inborn); the ugliness of one's face is not the fault of the mirror (that reflects it). (S. Bhaskaran Nair's translation).

8251

औदुम्बराणि पुष्पाणि श्वेतवर्णं च वायसम् ।
मत्स्यपादं जले पश्येन् न नारीहृदयस्थितम् ॥

(आ) IS 7490, NT 10, TP 392.
(इ) PrŚ (C) 16, Nīdīnvéṇbā 55.
(*a*) औदुम्बरभवं पुष्पं PrŚ (C).
(*b*) काकयो: [वा°] PrŚ (C).
(*c*) पश्येत् PrŚ (C).
(*d*) नारिचित्तं न विश्वसेत् PrŚ (C).

Rather can one see blooms on the fig-tree, a white crow, foot-steps of a fish on water, but not what is in a woman's heart.

8252*

औन्नत्यं भवतः सुमेरुशिखरोच्छ्रायोपमां गाहते
व्याप्तिस् ते गिरिराजमूलमहिमन्यायेन निर्णीयते ।
एकस्यापि न किंतु चातकशिशोः पूर्त्यै पयो वर्तते
वन्ध्यापीनपयोधरोपमतया बुद्धोऽसि पाथोधर ॥

(आ) Vidy 224.

Śārdūlavikrīḍita metre.

Your height vies comparison with peaks of the Sumeru mountain, your width may be judged by the grandeur of the foot of the Himalayas; but there is no water coming from you to satisfy even one baby *cātaka*-bird; you are seen to be similar to the stout bosom of a barren woman, oh ! cloud. (A. A R).

औरसं कृतसम्बन्धं (°द्धं) see No. 8253.

8253

औरसं मैत्रसंबद्धं तथा वंशक्रमागतम् ।
रक्षितं व्यसनेभ्यश्च मित्रं ज्ञेयं चतुर्विधम् ॥

(अ) KN (KN [ĀnSS] 4. 71, KN [TSS] 4. 71, KN [Bl] 4. 74), H (HJ 1. 205, HS 1. 185, HM 1. 190, HK 1. 192, HP 1. 152, HN 1. 153, HH 33. 21-22).
(आ) Sama 1 औ 1, SR 88. 7, SSB 369. 10, IS 1495.
(*a*) कृतसम्बद्धं KN (Bl) ; कृतसम्बन्धं H, Sama, SR, SSB.
(*b*) देशक्र° KN (ĀnSS), KN (TSS).

A friend is to be regarded as of four kinds : one's own offspring; one formed by connexion ; one lineally descended[1] ; and one rescued from dangers. (F. Johnson's translation).

1. *Or* : one from the same country [देशक्रमागतम्].

8254

औरसानपि पुत्रान् हि त्यजन्त्यहितकारिणः ।
समर्थान् संप्रगृह्णन्ति जनानपि नराधिपाः ॥

(अ) R (R [Bar] 2. 23. 33, R [B] 2. 26. 36, R [Kumbh] 2. 26. 36, R [G] 2. 26. 36, R [L] 2. 29. 35).
(आ) SRHt 146. 23 (a. R), SSSN 167. 22, IS 1496.
(*a*) औरस्यानपि R (var.); पुत्रांश्च SSSN; च or वा [हि] R (var.).
(*b*) विहिंसत्यपकारिण: (°न्त्य°) or जहंत्यनुपकारिण: (°त्यन°) or हितं संत्यपकारिणः or विहसत्युपकारिण: or विहिंसत्यपरारिण: R (var.).

(*c*) समार्थाः R (var.); संप्रसीदंति R (var.); प्रतिगृह्णन्ति SRHt; परिगृह्णन्ति SSSN; परानप्युपकारिणः R (var.); जनाधिपाः R (var.), SRHt.

(*cd*) अनुगृह्णति (°ह्यंति; °न्ति) च प्रीताः (संप्रीताः) परानप्युपकारिणः (°ननुप°) R (var.).

(*d*) जनाधिपाः R (var.), SRHt; नराधिपः SSSN.

Kings discard even their own sons if the latter act against their interests, and favour only those that are loyal and dexterous even though they belong to the common folk. (T. S. Raghavacharya's translation [slightly changed]).

8255

औरसीं भगिनीं वापि भार्यां वाप्यनुजस्य यः ।
प्रचरेत नरः कामात् तस्य दण्डो वधः स्मृतः ॥

(अ) R (R [Bar] 4. 18. 22, R [B] 4. 18. 23, R [Kumbh] 14. 18. 23, R [G] 4. 17. 34, R [L] om.).

(*a*) औरसां भगिनीं चापि R (var.).

(*b*) पत्नीं च or भार्यां च [भा° वा°] R (var.).

(*c*) स्वैरवृत्तश्चरेत् (°त्तिश्च°) कामं (°मात्) R (var.).

(*d*) तस्य दंडो वधो मतः or तस्य दंडः परः स्मृतः R (var.).

Seduction of a daughter, uterine sister, or a brother's wife[1] with criminal intentions is punishable with death. (T. S. Raghavacharya's translation).

1. *Lit.*: younger brother's wife.

8256

औौर्वा इवातिलुब्धा
भवन्ति धनलवणवारिबहुतृष्णाः ।
तृणलवमिव निजदेहं
त्यजन्ति लेशं न वित्तस्य ॥

(अ) Kal 2. 37.

(आ) ŚP 431 (a. Kṣemendra), AP 20, SR 72. 40 (a. ŚP), SSB 342. 40, ZDMG 27. 629.

(*a*) एवं स्वभावलुब्धा Kal.

Āryā metre.

Highly parsimonious people, like the submarine fire, become full of *tṛṣṇā* [greed *or*: thirst] by the salt water of wealth; they abandon their own bodies like a blade of grass but not a particle of their wealth. (A. A. R.).

8257

औषधं मूढवैद्यानां त्यजन्तु ज्वरपीडिताः ।
परसंसर्गसंसक्तं कलत्रमिव साधवः ॥

(अ) Vaidya-jīvana 9 in Vaidyakīya-subhāṣitāvalī.

(*a*) एवं स्वभावलुब्धानां Kal.

Let the persons afflicted with disease cast away the medicine given by ignorant physicians, just as a good husband would abandon a wife given to adultery. (P. M. Mehta's translation).

8258

औषधानां च मन्त्राणां बुद्धेश्चैव महात्मनाम् ।
असाध्यं नास्ति लोकेऽत्र किंचिद् ब्रह्माण्डमध्यगम् ॥

(अ) P (Pts 1. 203, PtsK 1. 223).

(आ) SR 164. 511, SSB 497. 511, IS 1497.

(*a*) औषधार्थसुमन्त्राणां Pts, SR, SSB.

(*d*) यद् ब्रह्माण्डस्य म° Pts, SR, SSB.

There does not exist in this world anything which could not be obtained by means of medicine, incantations or the wisdom of highly talented men.

8259

औषधानि च मन्त्राणि नक्षत्रं शकुनं ग्रहाः ।
भाग्यकाले प्रसन्नाः स्युर् अभाग्ये निष्फलाश् च ते ॥

(आ) IS 1498, Subh 149 and 176.

(*b*) ग्रहा Subh (var.).

(*c*) प्रसन्ना Subh (var.).

Medicines, incantations, stars, good omens, and planets seem to be favourable in prosperity, but do not bear fruit at unlucky times.

8260

औषधान्यगदो विद्या दैवी च विविधा स्थितिः ।
तपसैव प्रसिध्यन्ति तपस् तेषां हि साधनम् ॥

(अ) Mn 11. 238 (in Mn[Jh] 11. 236, in other texts 11. 237).

(*a*) अगदा Mn (J).

(*d*) त्वेषां Rāghavānanda's commentary.

Medicines, good health, learning and the various divine stations are attained by austerities alone; for, austerity is the means of gaining them. (G. Bühler's translation).

8261

औषधायापि यो मर्त्यो मध्वस्यति विचेतनः ।
कुयोनौ जायते सोऽपि किं पुनस् तत्र लोलुपः ॥

(अ) AS 557.

When one consumes honey [*or* : wine] even unconsciously and even for medicinal purposes, he will be reborn from the wombs of worthless creatures; what of those who hanker after it ? (S. Bhaskaran Nair's translation).

औषधार्थसुमन्त्राणाम् see No. 8258.

8262*

औषसातपभयादपलीनं
वासरच्छविविरामपटीयः ।
संनिपत्य शनकैरथ निम्नाद्
अन्धकारमुदवाप समानि ॥

(अ) Kir 9. 11.

(आ) SR 297. 7. (a. Kir), SSB 140. 9 (a. Bhāravi).

(*c*) इव [अथ] Kir (var.), SR, SSB.

Svāgatā metre.

Darkness which had cloaked itself out of fear of the light of early dawn, mustered up strength as the brightness of day waned and gathering together gradually from deeper regions made everything equal in appearance. (S. Bhaskaran Nair's translation).

8263

औष्ण्यं तथा विक्रमं च सौम्यं दण्डं प्रसन्नताम् ।
धारयन्ति महात्मानो राजानः प्रायशो भुवि ॥
तस्मात् सर्वास्ववस्थासु मान्याः पूज्याश् च पार्थिवाः ॥

(अ) R (R [Bar] 3. 38. 12 *ef* +743*+3. 38. 13 *ab*, R [B] 3. 40. 13–14 *ab*, R [Kumbh] 3. 40. 13–14 *ab*, R [G] 3. 44. 13 [part only], R [L] 3. 43. 18 [part only]).

(*a*) औद्म्यं or औष्ट्यं R (var.).

(*b*) प्रशम्यतां R (var.).

(*d*) क्षणदाचर [प्रा° भु°] R (var.).

Great kings generally possess the characteristics (of the five gods), *viz.*, ferocity, majesty, placidity, chastisement and tranquillity; they are therefore respected at all times and honoured by their subjects. (T. S. Raghavacharya's translation [slightly changed]).

8264*

औष्मायमाणनवयौवनमुग्धभावाः
शृङ्गारसागरमनोज्ञतरङ्गलेखाः ।
कन्दर्पकेलिरसलब्धयशःपताकाः
पण्याङ्गनाः पुरमिमामधिवासयन्ति ॥

(आ) JS 378. 13 (a. Nāthakumāra or Bhallaṭa; in Bhandarkar's Report a. Bilhaṇa).

(*a*) ऊष्मा° JS (var.).

Vasantatilakā metre.

Harlots[1] endowed with the charm of the warmth of freshness of youth, sporting like enchanting streaks of waves in the ocean of love, and possessing the banner of fame in imparting pleasure in erotic sports, populate this city (by making it worth dwelling through their delightful presence). (S. Bhaskaran Nair's translation).

1. *Paṇyāṅganāḥ*.

I. INDEX

OF

AUTHORS AND SOURCES OF INDIVIDUAL VERSES

On the following pages authors and sources of the individual verses included in Vol. IV are quoted. The minimum necessary information about each author or source is given, as well as bibliographical references to more detailed information about the authors and sources. (For reference to the texts used see "Abbreviations" and "Additional Abbreviations" prefixed to Vols. I-III and the one to the present Volume).

At the end of each entry are given numbers of verses in the present Volume where the authors or sources are quoted. The *subhāṣita-saṁgraha-s* which quote the appropriate verses are given in brackets. 'c.' after page-numbers of relevant volume or volumes denotes colmn or colmns of that page and '1' or '2' after 'c.' indicates the first or the second colmn, respectively, as the case may be.

AKBARĪ(YA)-KĀLIDĀSA. See Vol. I p. 319 c. 1. (See also DCA No. 2).
No. 6694.

AGANNĀTHA [? JAGA°] TARKAPAÑCĀNANA. No information. Quoted in SuMañ.
No. 7628 (=Ghaṭakarpara's Nītisāra and Dharmaviveka; in SR a. Ghaṭakarpara).

ACINTADEVA see Arcitadeva (below).

Atrisaṁhitā see P. V. Kane : *History of Dharmaśāstra,* Vol. I. 4 pp. 261-64.
Nos. 7519, 7603.

ANAṄGABHĪMA, poet. No information. Not later than the first half of the 13th century. Quoted in JS only. (Cf. NCC_1 156, DCA No. 12).
No. 7869 (JS).

ANAṄGAHARṢA see Malayarāja (below).

Anargharāghava. See Vol. I p. 319 c. 1 and Murāri (below).
Nos. 6777, 6803 (SkV, JS), 6806 (JS), 6978 (JS), 6991 (JS), 7503 (SkV, SG), 7877 (JS).

ANIRUDDHAŚARMĀ, poet from Mithilā. Lived during the reigns of Akbar and Shah Jahan. Quoted in Vidy and Rasakalpadruma of Caturbhuja (A. D. 1689). (Cf. NCC_1 198, DCA No. 18).
No. 7135 (Vidy).

Anyāpadeśaśataka. See Vol. I p. 310 c. 2 and Nīlakaṇṭha Dīkṣita (below).
Nos. 6591, 6603, 6651, 6975, 6992.

Anyoktimuktālatā of Śaṁbhu. See Śaṁbhu (below).
Nos. 6486, 6646, 6845, 7285, 7875, 8007,

AMITAGATI. See Vol. I p. 320 c. 2–321 c. 1; and Subhāṣitasaṁdoha Vol. I, p. 373 c. 1.

Nos. 6467, 6503, 6756, 6823, 6850, 6864, 6876, 7073, 7487, 7492, 7516, 7517, 7520, 7693, 7697, 7701, 7743, 8070, 8079, 8080, 8094, 8097, 8261.

AMṚTADATTA = BHĀGAVATĀMṚTA-DATTA. See Vol. I p. 320 c. 2, Vol. II p. 1027. (See also DCA No. 38).

Nos. 6512 (Skm), 6919 (VS, SSB), 8031 (VS).

AMṚTADEVA see Arcitadeva (below).

AMṚTĀNANDAYOGIN. See Vol. I p. 321 c. 1.

AMṚTAVARDHANA. See Vol. I p. 321 c. 1. Not later than the middle of the 14th century. 9 verses attributed to the author are quoted in ŚP, VS, SRHt and Vjv. (See also DCA No. 39).

No. 7030 (VS).

ARGAṬA (or ARGATHA or RĀJA-PUTRĀRGATA). See Vol. II p. 931 c. 1-2. 49 verses attributed to the author are quoted in JS, ŚP, VS and SH. (See also DCA No. 51).

No. 7225 (ŚP, VS, SSB; but Skm, SR a. Amar and SkV a. Devagupta = Amar).

ARCITADEVA (or ACINTADEVA or ACITTADEVA or AMṚTADEVA). See Vol. II p. 931 c. 2. Not later than 15th century. 3 verses attributed to the author are quoted in VS. (See also DCA No. 52).

No. 7087 (VS, SSB).

ARBHAKA, poet. No information. 3 verses attributed to the author are quoted in VS. (Cf. VS 7, NCC I 393, DCA No. 55).

No. 7394.

Alaṁkāra-kaustubha. See Vol. I p. 321 c. 2 and Viśveśvara-paṇḍita in Vol. I p. 362 c. 1–2.

Nos. 6298, 6322, 6441, 6784, 6811, 6897, 6932, 6971, 6999, 7154, 7208, 7670, 7864, 8005.

Alaṁkāratilaka = *Kāvyānuśāsana*. See Vāgbhaṭa II (below).

No. 7926.

Alaṁkāramahodadhi. See Vol. I p. 321 c. 2 and Narendraprabhasūri (below).

Nos. 6316, 6324, 6354, 6427, 6441, 6519, 6525, 6531, 6532, 6554, 6579, 6597, 6703, 6727, 6734, 6775, 6784, 6811, 6817, 6854, 6866, 6942, 6943, 7037, 7093, 7160, 7192, 7208, 7464, 7557, 7564, 7565, 7799, 8066, 8193, 8246.

Alaṁkāramuktāvalī. See Vol. III p. 1496 c. 1.

Nos. 6773, 6978, 7208, 7216-17, 7262, 7435, 7740, 8215.

Alaṁkāraratnākara. See Vol. I p. 321 c. 2 and Śobhākaramitra (below).

Nos. 6427, 6441, 6680, 7208, 7394, 7490.

Alaṁkāraśekhara. See Vol. I p. 931 c. 2 and Keśavamiśra (below).

Alaṁkārasaṁgraha of Amṛtānandayogin.

INDURĀJA see Bhaṭṭendurāja (below).

INDULEKHĀ, poetess. No information. Not later than the middle of the 13th century. 6 verses attributed to the poetess are quoted in VS and JS, but in the Bhandarkar Report on JS they are attributed to Ākāśapolī). (Cf. VS 12, NCC_2 249 and J. B. Chaudhuri, *Sanskrit Poetess* I, p. 14; Journal of Mythic Soc. 25, p. 60; DCA No. 100).

No. 7690.

ĪŚVARAVARMAN, poet. Not later than the 15th century. 2 verses attributed to the author are quoted in VS. (Cf. VS 13, NCC_2 277, DCA No. 114).

No. 8165.

Ujjvalanīlamaṇi. See Vol. I p. 322 c. 2 and Rūpa Gosvāmin (below).

No. 6535.

Uttarādhyayanasūtraṭīkā. *Ṭīkā* to the Uttarādhyayanasūtra, a Śvetāmbara Jaina text found among the Aṅga-bāhya-s.

No. 7554.

Uttararāmacarita. See Vol. I p. 322 c. 2 and Bhāvabhūti (below).

Nos. 6587, 7383, 7746.

UTPALARĀJA. See Vol. I p. 322 c. 2–323 c. 1 and *add*: 10 verses attributed to the author are quoted in SkV/Kav, Skm, ŚP, Prasanna, Auc, Kavi, Suvṛ and Dhv. (See also DCA No. 21).

No. 6456 (ŚP, SSB).

UTPREKṢĀVALLABHA see Vallabha (below).

UDBHAṬA. See Vol. I p. 323 c. 1 and *add*: Mentioned by Ānandavardhana, Kalhaṇa (RT 4. 495-97). Abhinavagupta, Mammaṭa, Śārṅgadeva and others. 6 verses attributed to the author are quoted in SkV/Kav, Skm, VS and SRHt. (See also DCA No. 131).

No. 6793 (SR, SRK).

UMĀPATIDHARA (or UMĀPATI). See Vol. III p. 1498 c. 2–1499 c. 1. (See also DCA No. 135).

Nos. 6357 (Skm), 6593 (Skm), 7486 (Skm).

Uṣāharaṇa = *Uṣāharaṇa-nāṭaka, a nāṭaka* probably by Udbhaṭa (?), quoted only in Kpr. (Cf. JRAS [1898] 301, 326; NCC_2 402).

No. 8169.

Ṛtusaṁhāra. See Vol. I p. 323 c. 2 and Kālidāsa (below).

No. 6371.

Ekādaśadvāranibaddha-upadeśa, a collection of 99 *subhāṣita-s* by a Jain *Sādhu* from the collection of the Bhandarkar O. R. Institute, published by V. Raghavan in his *Malayamārutaḥ* Vol. II (pp. 96-107).

No. 6479 (whereunder in [आ] *read*: EU 52, *instead of*: Eu 52).

Old Syriac. See Vol. I p. 323 c. 2. Arabic. Pañcatantra in Arabic.

Nos. 6667 (Arabic), 6830, 7006 (+Arabic), 7074 (+Arabic), 7126, 7164, 7174, 7178, 7399, 7413, 7439 (+Arabic), 7455, 7579 (+Arabic),

KAVIRĀKṢASA. See Sūktisaṁgraha in Vol. I p. 376 c. 1.

KAVIRĀJA. See Vol. II p. 935 c. 2–936 c. 1. and *add* : Author of the Rāghavapāṇḍavīya-mahākāvya, Pārijātaharaṇa-mahākāvya. 21 verses attributed to the author are quoted in Pad, SG, PV, SuSS and Vidy. (See also DCA No. 211).

No. 6300.

Kavīndravacanasamuccaya. See Vol. I p. 325 c. 1–2.

Nos. 6363, 6527, 6531, 6645, 6774, 6777, 6844, 6886, 7077, 7111, 7268, 7493, 7529, 7564, 7584, 7676, 7775, 7828, 7851, 7865, 7867, 7886, 7896, 7956, 7969.

KĀMANDAKI and *Kamandaki's Nītisāra.* See Vol. III p. 1501 c. 1 whereto at the end of line 11 *add* : "ŚP". (See also DCA No. 227).

Nos. 6336, 6355 (SRHt), 6365, 6429 (SRHt), 6490, 6567, 6577, 6666, 6859, 6906, 6907, 6924, 6925 (SRHt), 6927, 7024, 7044, 7070-71, 7169, 7188, 7332, 7459, 7503 (SRHt), 7637, 7638, 7694, 7704, 7732 (SRHt), 7735, 7766 (SRHt ; not found in Kāma°), 7809, 7818, 8023, 8253.

Kāmasūtra see Vātsyāyana (below).

Nos. 7952-53.

KĀLIDĀSA. See Vol. III p. 1501 c. 1–2 and *add* : (See also N. R. Subbanna, *Kālidāsa Citations in Works of Poetics, Dramaturgy, Anthologies, Commentaries, etc.* and L. Sternbach, JAOS 98. 4 pp. 555-58; DCA No. 230).

Nos. 6631 (SSB a. Kālidāsa; but SR a. Śiś=Śiś), 6711 (Skm=Vik), 7049, 7178 (SSB, VS; not found=H and C), 7729 (PV; but JS a. Bhāravi, BhPr a. Vararuci), 7910 (ŚP, SSB ; not found).

KĀLIDĀSANANDIN. See Vol. III p. 1501 c. 2 wherein *delete* : lines 3-5 and instead *insert*: "years of the 13th century. 10 verses attributed to the author are quoted in Skm". (See also DCA No. 231).

No. 7860 (Skm).

Kāvyaprakāśa. See Vol. I p. 326 c. 1 and Mammaṭa (below).

Nos. 6411, 6427, 6519 (SR, SSB), 6633, 6677, 6727 (SR, SSB),(6734),6775, 6817, 6891, 6932 (SR, SSB), 6950 (SR), 6999 (SR, SSB), 7037, 7089, 7246, 7261 (SR, SSB), 7557 (SR, SSB, but Skm a. Han), 7565, 7799, 7846 (SR, SSB), 8169, 8177, 8246.

Kāvyapradīpa. See Vol. I p. 326 c. 1 and Govinda Ṭhakkura in Vol. I p. 330 c. 2.

Nos. 6411, 6427, 6519, 6633, 6677, 6719, 6727, (6734), 6775, 6817, 6854, 6891, 6950, 6999, 7037, 7089, 7246, 7261, 7557, 7565, 7799, 7846, 8169, 8177, 8246.

Kāvyabhūṣaṇaśataka. See Vol. III p. 1502 c. 1 and Kṛṣṇavallabhaṭṭa (below).

Kāvyamīmāṁsā. See Vol. II p. 937 c. 1 and Rājaśekhara in Vol. I p. 354 c. 1–2.

Nos. 6717, 7208, 7295, 7890, 7941, 8087.

Kāvyādarśa. See Vol. I p. 326 c. 1 and Daṇḍin (below).

KUSUMADEVA. See Vol. I p. 327 c. 1. (See also DCA No. 262).

Nos. 6463 (VS=Dṛṣṭāntaśataka), 6465 (VS=Dṛṣṭāntaśataka).

Kṛtyakalpataru. See Vol. II p. 938 c. 2.

No. 7455.

Kṛṣṇakarṇāmṛta. See Vol. I p. 327 c. 1 and Līlāśuka (below).

Nos. 7776, 7981.

KṚṢṆADĀSA. See Vol. I p. 327 c. 1. (See also Maṅgala I in DCA No. 1027).

KṚṢṆAPAṆḌITA. See Vol. I p. 327 c. 1 and *add* : Not later than 17th century. 27 verses attributed to the author are quoted in SH, PV, SSS and SuSS. (See also DCA No. 271).

Nos. 6471 (SSS), 6757 (PV), 6996 (PV).

KṚṢṆAPILLA, poet. No information; not later than the middle of the 13th century. 3 verses attributed to the author are quoted in JS, ŚP and SSB. (Cf. AP 18, NCC_4 331, DCA No. 275 and also No. 271).

No. 7961 (JS, ŚP, SSB; but SR a. ŚP).

KṚṢṆAMIŚRA. See Vol. I p. 327 c. 1–2 and *add* : 28 verses are attributed to the author or culled from the Prabodhacandrodaya and included anonymously in Skm, JS, ŚP, VS, SRHt, SSSN, SH, Pad, RJ, BhPr and SuM. (Cf. New ed. and translation Prab by A. Pédraglio pp. 113-15; L. Sternbach in JAOS 46. 324-26 and DCA No. 277).

No. 6908 (ŚP, SH, SSB ; but in SR a. Ghaṭakarpara's Nīti°=C).

KṚṢṆARĀMA. See Vol. I p. 327 c. 2.

Nos. 6350 (SSB), 6691 (SSB), 7657 (SSB).

KṚṢṆAVALLABHA BHAṬṬA. See Vol. III p. 1503 c. 2.

Nos. 6862, 7259, 7689.

KEŚAVAMIŚRA. See Vol. II p. 939 c. 1.

KOKKOKA. See Vol. I p. 327 c. 2–328 c. 1 and *add* : Son of Vidyādhararuci ; described as Siddhapāṭīya or Siṁhalapāṭīya; probably 11th or 12th century. 37 verses attributed to the author are quoted in Skm, JS, ŚP and SH. (See also S. Lienhard's Translation and Introduction to the Translation of the Ratirahasya ; V. Raghavan's and W. G. Archer's Indroductions to the translations of the Ratirahasya ; and DCA No. 295).

KAUṬILYA. See Vol. I p. 328 c. 1–2. (See also DCA No. 302).

Nos. 7374, 7413, 8027, 8032, 8039, 8096.

KRĪḌACANDRA, poet, to whom 9 verses are attributed in ŚP and BhPr ; in the latter work quoted as contemporary to Kālidāsa (*sic.*). Also quoted in ŚP. This is not the real name of the author, but a sobriquet taken from verse ŚP 96=BhPr 115 (etc.). (Cf. AP 18-19, NCC_5 141, V. Raghavan in *Journal of Oriental Research*, Madras 18, 253 ; M. B. Emeneau in *Indian Linguistics* 16. 47 ; DCA No. 303).

No. 7099 (BhPr=Dvi).

GADĀDHARANĀTHA, poet. No information; not later than the beginning of the 13th century. 6 verses attributed to the author are quoted in Skm. (Cf. DCA No. 338).

No. 6441 (Skm, Han).

GADĀDHARA VAIDYA. Poet belonging to the 11th or 12th century from Bengal. Father of Vaṅgasena. 35 verses attributed to the author are quoted in Skm. (Cf. Skm [B] 7, NCC_6 302, DCA No. 340).

Nos. 7634 (Skm), 7861 (Skm; in some MSs attributed shortly to "Vaidya").

Garuḍa-purāṇa. See Vol. I p. 329 c. 1–2.

Nos. 6462, 6767, 6905, 6910, 7014, (7307), 7361, 7409, 7420-21, 7548, 7553, 7684, (7725), 7813, 7824, 7955, 8222.

Gītagovinda. See Vol. I p. 329 c. 2 and Jayadeva (below).

Nos. 6981 (ŚP, Vidy, SSB, RJ; but SR a. Sāh=GG and Sāh).

Gems from Sanskrit Literature. See Vol. I p. 329 c. 2.

Nos. 6493, 6574, 6656, 6667, 6888, 6908, 7029, 7068, 7276, 7349, 7425, 7444.

GOPĪKA. See Vol. I p. 330 c. 1 and *add*: Not later than the 13th century. 31 verses attributed to the author are quoted in Skm. (See also Skm [B] 7, AB 532, NCC_6 158, DCA No. 374).

Nos. 6353 (Skm), 6953 (Skm), 7502 (Skm), 7591 (Skm).

GOBHAṬA (or GOBHAṬṬA or ŚŪCĪ-GOBHAṬA). See Vol. I p. 330 c. 1 and *add*: Not later than the beginning of the 12th century. Sūcī° prefixing the name of the author is a sobriquet taken from verse JS 53. 10. 11 verses attributed to the author are quoted in SkV. (See also DCA No. 378).

No. 7996 (JS, SH, Skm; but SRRU, Śatānanda and SkV [?] a. Ravigupta).

GOVARDHANA I. See Vol. I p. 330 c. 1–2 and *add*: Poet; son of Nīlāmbara or Śaṅkarṣaṇa, teacher of Udayana, court-poet of the Sena Kings of Bengal, from the end of the 12th century. Mentioned by Jayadeva in his Gītagovinda (I. 4). Author of the Āryāsaptaśati. 28 verses attributed to the author are quoted in JS, ŚP, PG, SH, SG, Pad, PV, RJ and Vidy. (See also DCA No. 379).

No. 7083 (SG=ĀrS).

GOVARDHANA II. See Vol. I p. 330 c. 1–2 and *add*: Poet, no information. Not later than the beginning of the 13th century. 9 verses attributed to the author are quoted in Skm, PG, Prasanna. Perhaps identical with Govardhana I, but unlikely. (See also DCA No. 380).

No. 6826 (Skm).

GOVINDA I (BHAGAVAD- GO°). Poet. No information; not later than the beginning of the 13th century. 1 verse attributed to the author is quoted in Skm. (Cf. Skm [B] 8, NCC_6 189, DCA No. 382).

No. 6368 (Skm).

GOVINDA II (°BHAṬṬA). Poet. No information; not later than the 15th century. 1 verse attributed to the author is quoted in SRHt and SSSN. (Cf. NCC_6 201, DCA No. 387).

No. 6942 (SRHt).

GOṢṬHĪMIŚRA. Poet. No information; not later than the 17th century. 2 verses attributed to the author are quoted in RJ. (Cf. NCC_6 215, DCA No. 397).

No. 6699 (RJ).

Gautama-dharmasūtra. See Vol. I p. 330 c. 2.

Nos. (6616), (8078).

GAURAMOHANA. See Vol. I p. 331 c. 1.

GAURĪ. See Vol. II p. 940 c. 2 and *add*: Not later than the middle of the 17th century. 20 verses attributed to the poetess are quoted in PV, SSS and SuSS. (See also NCC_6 236, *Calcutta Or. Journal* 3. 5, p. 136; B. C. Law Volume II pp. 145, 147-48; DCA No. 404).

Nos. 6613 (PV), 6634 (PV).

GHAṬAKARPARA (*Ghaṭakarpara's Nītisāra*). See Vol. II p. 940 c. 2 and *add*: Ghaṭakarpara was considered to be one of the 9 jewels of king Vikramāditya of Ujjayinī, but probably from the 17th century. 1 verse attributed to the author is quoted in SG. (See also NCC_6 266-67, DCA No. 407).

Nos. 6908 (SR; but ŚP, SH, SSB a. Kṛṣṇamitra=Ghaṭa°), 7628 (SR), 7765.

CAKṢUṢĪ. (or *Cākṣuṣīya*) See Vol. I p. 331 c. 2.

No. 7582 (SRHt).

Caṇḍakauśika, a *nāṭaka* of Kṣemīśvara, published in B. I. Also quoted in Sāh. (See Kṣemīśvara [above]; Introduction to the B. I. edition; CC_1 175, 135; NCC_5 166; *Annals of Oriental Research*, Madras [IX] i-ii).

No. 7129.

CAṆḌEŚVARA ṬHAKKURA. See Vol. I p. 331 c. 1–2.

No. 6391 (RJ).

Caturvargacintāmaṇi. See Hemādri in Vol. III p. 1558 c. 2.

No. 7455.

CANDRA (or CANDRAKA or CANDAKA or CAMPAKA). One of the first playwrights from Kaśmīr, who flourished during the reign of king Tuñjīna (2nd century); mentioned by Kalhaṇa in RT (2. 16); referred to by Abhinavagupta in Abhinavabhāratī (ch. 14). 13 verses attributed to the author are quoted in JS, ŚP, VS, SG, Regnaud, Auc, Kavikaṇṭhābharaṇa. (Cf. S. Lévi, *Le théatre indien* 161-12; VS 35; JS 32; NCC_6 345; DCA No. 428; Pandey, *Abhinavagupta* p. 228; A. B. Keith, *The Sanskrit Drama* 168-170).

Nos. 7669 (JS, ŚP, VS, SG, RJ, SSB; but Skm, Vidy a. Madhu), 8160 (VS, Auc).

CAPPHALADEVA. See Vol. II p. 941 c. 1 and *add*: Not later than beginning of 13th century. 8 verses attributed to

the author are quoted in Skm, SRHt and SSSN. (See also Skm [B] 8, NCC_6 384, DCA No. 444).

No. 7041 (SRHt ; but VS, SSB a. Prakāśavarṣa = Dvi).

CAMPAKA see Candraka.

No. 7669.

Carr. See Vol. I p. 331 c. 2.

Nos. 6464, 6476, 6718, 6882, 6908, 7034, 7068, 7192, 7267, 7364, 7547, 7665, 7716, 7815, 8171, 8251.

CĀṆAKYA. See Vol. I p. 331 c. 2–332 c. 1. (See also DCA No. 448).

Nos. 6452, 6461, 6462, 6463, 6477, 6478, 6479, 6496, 6497, 6498, 6528, 6572, 6575, 6583, 6596, 6598, 6608, 6609, 6656 (SR; but SRHt a. MBh), 6689, 6718, 6734, 6767, 6878, 6879, 6881, 6882, 6883, 6887, 6889, 6905, 6908, 6910, 6962, 6963, 7014, 7020, 7021, 7031, 7066, 7068 (ŚP, SSB), 7098, 7142, 7174, 7178, 7204, 7205, 7221, 7240, 7247, 7307, 7349 (SR), 7356, 7360, 7361, 7362, 7385, 7391, 7409, 7414, 7420-21, 7445, 7451, 7455, 7472, 7497, 7519, 7542, 7546, 7547, 7548, 7552, 7553, 7555, 7592, 7594 (SR), 7603, 7626, 7627, 7646, 7662, 7671, 7672, 7681, 7682, 7683, 7684, 7692, 7713, 7714, 7725, 7727, 7730, 7757, 7765, 7813, 7814, 7815, 7821, 7824, 7912, 7913, 7955, 8107, 8171, 8181, 8208, 8214 (SR), 8217, 8222, 8247.

Cātakāṣṭaka, a mediaeval anonymous poem, an ode to the *cātaka*-bird (*coccystes melanoleucos*). (Cf. Cowell, *The cātaka*, JRAS [1891] 599-606; S. Stasiak, *Le cātaka*, R.O. 2. 33-117, CC_1 184).

No. 7445.

Cārucaryā. See Vol. I p. 332 c. 1 and Kṣemendra (above).

No. 8239.

Cārudatta. See Bhāsa Vol. I p. 347 c. 1.

Nos. 6409, 8154.

CITRADHARA see Śṛṅgārasāriṇī (below).

CITRADHAROPĀDHYĀYA, poet. Son of Vaṁśadhara of the Darikāra family from Mithilā, end of the 18th century, author of Pratiyogyāropavicāra, Pramāṇapramoda, Rājastutipadya, Vināyakastava, Vibhaktyarthanirṇaya, Vīrataraṅgiṇī, Vīrasāriṇī, Śṛṅgārasāriṇī, Saṁskārasiddhidīpikā, Haripratiṣṭhā. 5 verses attributed to the author are quoted in Vidy. (Cf. Vidy 7, NCC_7 39, DCA No. 454).

No. 7662 (Vidy).

Citramīmāṁsā. See Vol. I p. 332 c. 1 and Appayya Dīkṣita (above).

Nos. 6784, 7154.

CINTĀMAṆĪ. See Vol. III p. 1508 c. 1–2. (See also DCA No. 458).

No. 6453 (PV).

Caurapañcāśikā. See Vol. I p. 332 c. 1 and Bilhaṇa (below).

No. 6298.

Jagadeka-vīracarita, a poetical work dealing with the life of Jagadeka (or Jagdevaka) = Paramāra-Jagaddeva.

No. 6712 (SRHt).

JAGADDHARA. See Vol. III p. 1509 c. 1. (See also DCA No. 475).
Nos. 6750 (VS), 8227 (VS).

JAGANNĀTHA PAṆḌITARĀJA. See Vol. I p. 332 c. 2–333 c. 1 and *add* : 21 verses attributed to the author, usually quoted as Paṇḍitarāja, are quoted in SH, RJ, PdT, Vidy. (See also NCC$_7$ 137-38, DCA No. 477).

JANAKA, poet. No information; not later than the beginning of the 13th century. One verse attributed to the author is quoted in Skm. (Cf. Skm [B] 8, NCC$_7$ 149, DCA No. 485).
No. 6618 (Skm).

Janapoṣaṇabindu-nāma-nītiśāstra = *Nīti-śāstra-prajñādaṇḍa-nāma* = *Lugs-kyi bstan-bcos śes-rab sdoṅ-po shes-bya-ba* by Klu-sgrub (=Nāgārjuna), one of the *nīti*-works included in the Tibetan Tanjur.
No. 7066.

JANĀRDANA. See Vol. III p. 1509 c. 2 and *add* : Not later than 15th century. One verse attributed to the author is quoted in VS and SH. (See also NCC$_7$ 150, DCA No. 487).

JAYADATTA. See Vol. I p. 333 c. 1; and *add* : Son of Vijayadatta; not later than 14th century. Often confounded with Nakula; quoted in *Ṭodarmall's* Ṭoḍarānanda in the Āyurvedasaṁkhyā. 58 verses are attributed to Jayadatta and Nakula in ŚP, SRHt and SSSN. (See also NCC$_7$ 175 and NCC$_1$ 253, DCA No. 493-94).
Nos. 6492 (ŚP), 7232 (ŚP).

JAYADEVA. See Vol. III p. 1509 c. 2. (See also DCA Nos. 495-500).
Nos. 6828 (Pad, Vidy; but PG a. Ānanda), 6969 (Skm), 7396 (Skm), 7432 (Skm).

JAYAMĀDHAVA. See Vol. I p. 333 c. 2 and *add* : Not later than 13th century. 18 verses attributed to the author are quoted in Skm, JS, ŚP, VS, SH, SG and SuMañ. (See also NCC$_7$ 185; DCA No. 505).
Nos. 6322 (JS, VS, ŚP, SSB), 7298 (VS), 7876 (Skm).

JAYAVARDHANA. See Vol. I p. 333 c. 2 and *add* : Not later than 13th century. 22 verses attributed to the author are quoted in Skm, JS, ŚP, VS, Vjv and SRRU. (See also NCC$_7$ 191, DCA No. 506).
Nos. 6334 (VS, SB), 6998 (ŚP, SSB), 8116 (VS).

JALACANDRA. See Vol. III p. 1510 c. 1. (See also NCC$_7$ 201, DCA No. 515).
Nos. 6809 (Skm), 7260 (Skm), 7400 (Skm), 7967 (Skm).

JALAMĀNUṢĪRUDRA. Sobriquet of Mālavarudra taken from JS 368. 9. Quoted in JS only. (Cf. NCC$_7$ 203, JS 35, JOR [Madras] 18. 255, DCA Nos. 516 and 1133).
No. 7852 (JS, but SkV a. Muñjarāja, Skm a. Hari and Auc a. Mālavarudra).

JALHAṆA. See Vol. III p. 1510 c. 1. (See also NCC$_7$ 206, DCA No. 517).

Jānakīharaṇa. See Vol. I p. 334 c. 1 and Kumāradāsa (above).

No. 7059.

JITAMANYU, poet. No information. Not later than 13th century. One verse attributed to the author is quoted in JS and VS. (Cf. CC_1 206, VS 42, NCC_7 248, DCA No. 524).

No. 8198 (VS, JS).

Jinadharmaviveka. An unknown work quoted in SRK ; not Jainistic in nature.

No. 7472 (SRK=Cr).

JINDUKA (or JENDUKA). A Mīmāṁsaka from Kaśmīr. Contemporary to Maṅkha and Kalhaṇa (first half of the 12th century). Mentioned by Maṅkha in his Śrīkaṇṭhacarita (25. 46 ; 71-72) as contemporary to Kalhaṇa. Quoted in VS once only. (Cf. VS 42, NCC_7 280 and 301, DCA No. 528, K. S. Nagarajan : 301, *Contribution of Kaśmīr to Sanskrit Literature*, p. 303).

No. 7845 (VS).

Jaina anthology (JSub). See Vol. III p. 1510 c. 1. An old Jaina anthology of somewhat different type than most Jaina anthologies, preserved in MS BORI 1495 of 1887-91. (See also BhŚ 18, SkV CXI).

Nos. 6449, 6452, 6703, 6880, 7068, 7445.

Jaina anthology (SN) without name or title preserved in MS BORI 1423 of 1887-91. See Subhāṣita (Jaina) (below).

JAIMINI. Author of a *stotra* in praise of Śiva entitled Vedapādastava, published in Bṛhatstotra-ratnākara II in Telugu script, Madras 1909. (Cf. CC_2 144, CC_3 126).

No. 7212 (SRHt).

JOHAN DE CAPUA. Translator into Latin of Rabbi Joël's Hebrew translation of the Kālīla wa-Dimna (the Old Syriac translation of the Pañcatantra). (Cf. L. Sternbach : *On the kāvya-portions of the Katha-Literature*, Vol. I p. 28 ; J. Hertel : *Das Pañcatantra, seine Geschichte u. seine Verbreitung*, p. 396, ed. by F. Geissler, Berlin 1990).

No. 7126.

JÑĀNAŚRĪMITRA. See Vol. I p. 334 c. 2. One verse attributed to the author is quoted in SkV. (See also NCC_7 338, DCA No. 538).

No. 6741 (SkV).

JÑĀNĀNTA (or JÑĀNĀNANTA or JÑĀNĀNANDA), poet. No information; not later than the beginning of the 12th century. Quoted in SkV once only. (Cf. SkV LXXIX, NCC_7 344, DCA No. 541).

No. 7407 (SkV).

JYOTIRĪŚVARA, author of Pañcasāyaka. See Pañcasāyaka (below).

JHALAJJHALAṀ VĀSUDEVA see Vāsudeva.

Tantrākhyāna. See Vol. I p. 334 c. 2.

Nos. 7174, 7594.

Tantrākhyāyikā. See Pañcatantra (below).

Tantri. See Vol. II p. 942 c. 2.

Nos. 6483, 7174, 7716.

Tantrī-Kāmandaka. See Vol. I p. 335 c. 1.

DĪPAKA. See Vol. III p. 1512 c. 2. (See also DCA No. 622).

No. 7705.

DURGĀSIṀHA. See Pañcatantra (below).

Dūtāṅgada see Subhaṭa (below).

No. 6908.

Dṛṣṭāntaśataka. See Vol. I p. 336 c. 1 and Kusumadeva (above).

Nos. 6463, 6465 (VS, SR), 6475, 6504 (SR), 7003 (SR), 7303 (SR).

DEVAGUPTA, poet. No information; not later than the beginning of the 12th century. 3 verses attributed to the author are quoted in SkV, JS and VS. (Cf. CC_1 258, SkV LXXX, JS 37, VS 258, DCA No. 633).

Nos. 6836 (VS), 7225 (SkV; but Skm, SR a. Amar; ŚP, VS, SSB a. Argaṭa =Amar).

DEVEŚVARA. See Vol. I p. 336 c. 1–2. (See also DCA No. 654).

No. 6451 (ŚP, PV, SSB=Kavikalpalatā).

DHANAṀJAYA (°NAÑJAYA). See Vol. I p. 336 c. 2. (See also Dhanaṁjaya, poet in Vol. III p. 1513 c. 1; DCA No. 663).

DHANADADEVA. See Vol. II p. 943 c. 2 and *add* : Not later than the second half of the 14th century. 14 verses attributed to the author are quoted in ŚP, SH and RJ. (See also DCA No. 669).

No. 7498 (ŚP, SSB).

DHANAPĀLA. See Vol. I p. 336 c. 2 and *add* : Son of Sarvadeva, brother of Śobhana; 10th century. 14 verses attributed to the author are quoted in Skm, JS, ŚP, SH, BhPr, PrC. (See also Kamal Cogna, *Dhanapāla, A literary study* in Charudeva Shastri Felicitation Volume 42; DCA No. 670).

No. 7330.

DHANIKA. See Vol. III p. 1513 c. 1 (See also DCA No. 672).

No. 6380 (ŚP, SSB).

Dhammanīti in Pāli. See Vol. I p. 337 c. 2. (cf. H. Braun, *Dhammanīti und Mahārahanīti : Zwei Texte de Spruchliteratur aus Birma,* Göttingen 1975).

Nos. 6462, 6656, 6889, 7014, 7360, 7361, 7713.

Dharmaviveka. See Vol. I p. 337 c. 2 and Halāyudha (below).

Nos. 7628, 7630 (SR).

DHARMAŚOKA (or DHARMĀ°). A Śaiva poet; not later than 12th century; mentions Bhāravi (SkV 1736). 6 verses attributed to the author are quoted in SkV; probably different from Dhārmaśokadatta. (Cf. SkV LXXXII, Skm 11, JS 38, CC_1 270, DCA No. 688).

No. 6798 (SkV).

Dhvanyāloka. See Vol. I p. 338 c. 1 and Ānandavardhana (above).

Nos. 6411, 6627, 6755, 6811, 6935, 7191, 7192, 8067, 8177 (SR=H, Vet).

NAKULA. See Vol. III p. 1513 c. 2–1514 c. 1 and Jayadatta (above). (See also DCA Nos. 493-494).

No. 7749 (ŚP ; not found).

NAMI SĀDHU, a Śvetāmbara, pupil of Śālibhadra who, in 1069, composed a commentary on RK. (Cf. CC_1 276; P. V. Kane : *History of Sanskrit Poetics* 146-52).

No. 7805 (RK).

Narābharaṇa. See Vol. I p. 338 c. 1.

Nos. 6321, 6392, 6430, 6449, 6667, 6775, 6957, 7422, 7511, 7978, 8221.

NARENDRAPRABHA-SŪRI. See Vol. I p. 338 c. 1–2.

Nalacampū see Trivikrama-bhaṭṭa (above).

NAVARATNA. See Vol. II p. 945 c. 1.

No. 6452 (also Nav [C]).

Navasāhasāṅkacarita. See Vol. I p. 338 c. 2 and Padmagupta (below).

Nos. 6680, 7918.

NĀGĀNANDA. See Vol. I p. 338 c. 2 and Harṣa (below).

Nos. 6633, 6782 (JS), 7801, 7850.

NĀCIRĀJA. A Jaina poet from Karṇāṭaka who worked in the court of king Karṇa of Dāhala. Not later than the middle of the 13th century. Mentioned by Arjunavarman and praised by Karpūrakavi, *ad* Amaruśataka 41. Four verses attributed to the author are quoted in JS, SH. (Cf. CC_1 284, JS 38-39, DCA No. 731).

No. 6632 (JS).

NĀCOKA, poet. No information. Not later than the beginning of the 13th century. Quoted in Skm once only. (Cf. CC_1 284, Skm [B] 11, AB p. 538, DCA No. 732).

No. 7878 (Skm).

Nāṭakalakṣaṇa-ratnakośa. See Vol. I p. 338 c. 1 and Sāgaranandin (below).

No. 6669.

Nāṭyadarpaṇa. See Vol. III p. 1514 c. 2.

No. 7564.

Nāṭyaśāstra. See Vol. I p. 338 c. 2 and Bharata Muni (below).

Nos. 6835, 6853, 7132, 8087 (KāvR, but Skm a. Yogeśvara), 8114, 8137, 8168.

NĀTHAKUMĀRA (or KUMĀRA-NĀYAKA), poet. No information. Possibly identical with Kumāradāsa. If not, not later than 17th century: 7 verses attributed to the author are quoted in RJ; also quoted in JS, ŚP, SG and SuSS. (Cf. CC_1 285, AP 44, DCA No. 250).

No. 8264 (or Bhallaṭa JS).

Nānāsaṁhitā. No information. Several verses attributed to this *saṁhitā* are quoted in ŚP.

No. 6995 (ŚP).

NĀYAKA (=BHAṬṬA-NĀ°). A Brāhmaṇa from Kaśmīr and author of an unknown work on *alaṁkāra* from the second half of the 10th century; referred to by Abhinavagupta in his commentary on Dhv. Also mentioned in RT as flourishing at the court of Śaṁkaravarman and by Mammaṭa in Kpr. 2 verses attributed to the author are quoted in JS, ŚP and VS. (Cf. CC_1 286, VS 50, AP 44-45, JS 45,

and also P. V. Kane : *The History of Sanskrit Poetics* pp. 212-15; V. Raghavan : JOR [Madras] 6. 210 sqq.; DCA No. 731).

Nos. 7870 (JS, ŚP, SSB), 8197 (VS).

Nārada-smṛti. See Vol. I p. 338 c. 2.

No. 7532.

Nāradīya-purāṇa. See Vol. I p. 338 c. 2.

Nos. 7186, 8207.

NĀRĀYAṆA (or NIŚĀ NĀ° or °ṆA BHAṬṬA). See Vol. I p. 386 c. 2–387 c. 1 and *add* : According to legends one of the 5 Brāhmaṇa-s from Kanyākubja who was invited by Ādiśūra to perform an important sacrifice; poet and author of the Veṇīsaṁhāra-nāṭaka from the 7th or 8th century; quoted by Kṣemendra. Niśā is his sobriquet. 35 verses attributed to the author are quoted in SkV, Skm, JS, ŚP, VS, SRHt, SSSN, Prasanna, SG, Pad, PV, SRRU, Auc, Suvṛ. (See also CC_1 290, SkV, LXXXIII, AP 45, VS 50, JS 39, PG 217, DCA No. 748).

No. 6531 (ŚP, VS, SSB; but Prasanna a. Śrī-Vyāsadeva=Veṇī).

NĀRĀYAṆA-BHAṬṬA see Nārāyaṇa (or Niśā Nā°). See also Sarvajña-Nārāyaṇa-bhaṭṭa (below).

No. 6746.

Nālaḍiyār. See Vol. II p. 946 c. 1.

Nos. 6502, 6656, 6775, 7003, 7450.

Nīti-Kyan. See Vol. I p. 339 c. 1.

Nos. 6656, 7360, 7361.

Nītidviṣaṣṭikā. Vol. I p. 329 c. 1 and Sundarapāṇḍya (below).

Nos. 7039, 7041, 7049, 7099, 7594, 7930, 8106, 8209.

Nītimayūkha, the fifth book of the Bhagavantabhāskara by Nīlakaṇṭha, published in the Collection of Hindu Law Texts. (Cf. CC_1 229).

No. 7430.

Nītiyukti, part of the Yuktikalpataru. See Yuktikalpataru (below).

No. 7408.

Nītivākyāmṛta. See Vol. II p. 946 c. 1 and Somadeva Sūri. See Somadeva Sūri (below).

Nos. (6888), (6908), 7178.

Nītiśāstra of Nītisāra (Old Javanese). See Vol. I p. 339 c. 2.

Nos. 7665, (7672), 7683, 7684.

Nītiśāstra of Masūrākṣa. See Vol. I p. 349 c. 2.

Nos. 7260, 7261.

Nītiśāstra in Telugu. See Vol. I p. 339 c. 2.

Nos. 6464, 6476, 6882, 6889, 7034, 7065, 7067, 7348, 7349, 7364, 7692, 7716, 8257.

Nītisaṁgraha. See Vol. I p. 339 c. 2.

Nos. 6856, 7203, 7549, 8239.

Nītisāra of Kāmandaki see Kāmandaki (above).

Nītisāra of Ghaṭakarpara see Ghaṭakarpara (above).

NĪPABHAṬṬA, poet. No information. Not later than 17th century; 3 verses attributed to the author are quoted in SG. (Cf. DCA No. 761).

7096, 7120, 7136, 7215, 7238, 7272, 7292, 7320, 7445, 7483, 7560, 7613, 7617, 7770, 7804, 7879, 7986, 8012, 8111, 8226.

Padyaveṇī. See Vol. I p. 341 c. 1 and Veṇīdatta (below).

Nos. 6300, 6304, 6400, 6451, 6453, 6526, 6575, 6582, 6613, 6634, 6684, 6694, 6698, 6716, 6757, 6783, 6807, 6814, 6838, 6861, 6945, 6968, 6976, 6996, 7096, 7250, 7292, 7338, 7608, 7614, 7649, 7670, 7729, 7770, 8156, 8178, 8225.

Padyasaṁgraha. See Vol. I p. 341 c. 1.

No. 6718.

Padyāmṛtataraṅgiṇī of Haribhāskara. See Vol. I p. 341 c. 1 and Haribhāskara (below).

Nos. 6342, 6427, 6970, 7301, 7304, 7441, 7660, 7772, 8058, 8155.

Padyāvalī. See Vol. I p. 341 c. 1 and Rūpa Gosvāmin (below).

Nos. 6530, 6535, 6636, 6828, 7113, 7686, 7981, 8167.

PAPĀKA(=PĀPĀKA=YĀYĀKA), poet. Possibly identical with Pāmpāka. No information. Not later than the beginning of the 13th century. 3 verses attributed to the author are quoted in Skm. In JS the author is called Yāyāka. (Cf. CC_1 334, SkV XCII, Skm [B] 12, DCA No. 801).

No. 7160 (Skm, but SkV a. Yaṁpyāka and JS a. Yāyāka).

PARAMEŚVARA (=PAÑCAVEŚMARA), poet. No information. A Parameśvara is the author of the *gadya-kathā*. Also a Parameśvara is quoted as poet in the Kavīndracandrodaya. Often confused with Yogeśvara. 9 verses attributed to the author are quoted in SkV/Kav and Skm. (Cf. CC_1 326, SkV LXXXIV, Kav 51, Skm [B] 12, DCA No. 788).

Nos. 7107 (Skm), 7896 (Skm, but SkV a. Yogeśvara).

Parāśara-dharmaśāstra. See Vol. I p. 341 c. 1–2.

Nos. 6573, 7055, 8229.

Parāśara-Mādhavīya of Parāśara-mādhava. Commentary on the Parāśara-dharmaśāstra and digest of civil and religious law. Quoted in Skm JS, ŚP, VS, Pad, RJ, SG, SuMañ. (Cf. P. V. Kane : *History of Dharmaśāstra* I. 2, pp. 779 sqq.; DCA No. 799).

Nos. 6616, 7159.

PARIMALA see Padmagupta (above).

PĀṆINI. See Vol. I p. 341 c. 1 and *add*: 26 verses attributed to the author are quoted in SkV/Kav. See also Aṣṭādhyāyī (above).

Nos. 6833, 7192 (Skm, JS, ŚP, VS, SSB), 7200, 8193 (VS, SuMañ, SSB; but SkV a. [?] Manovinoda).

Pārśvanātha-caritra. See Vol. III p. 1517 c. 1.

Nos. 6316 A, 7187A, 7333 A.

PĀLAKĀPYA. Author of several treatises on elephants *viz.* the Gajacikitsā, the Gajavaidya, Gajāyurveda, Hastyāyurveda. Quoted by Kṣīrasvāmin in

CC_1 348, Skm [B] 13, VS 90, DCA No. 848).

No. 6851 (VS).

PRATĀPA (or PRATĀPARUDRA or *Pratāparudrīya*). See Vol. III p. 1518 c. 2. Could also be an author Pratāpa or Pratāparudra.

Nos. 6608 (SRHt, SSSN=C), 6675 (SRHt=Vyās), 7068 (SRHt=C, P, H).

Pratijñā-yaugandharāyaṇa. See Vol. I p. 342 c. 2 and Bhāsa (below).

No. 7909.

Pratyayaśataka. See Vol. I p. 342 c. 1.

Nos. 6430, 7068, 8251.

Prabandhakośa. See Vol. II p. 948 c. 2 and Rājaśekhara Sūri (below).

Nos. 6531, 6703.

Prabandhacintāmaṇi. See Vol. II p. 948 c. 2 and Merutuṅga (below).

Nos. 6383, 6572, 7402.

Prabodhacandrodaya. See Vol. I p. 342 c. 2 and Kṛṣṇamiśra (above).

Nos. 6540, 7196, 7632 (SRHt), 7783.

PRABHĀKARA, possibly identical with Prabhākara-bhaṭṭa. Some *subhāṣita-saṁgraha-s* quote also Prabhākaradeva with whom the author is probably not identical. Poet mentioned by Kṣemendra in Auc. A Prabhākara is also mentioned by Bhoja in ŚbB. 6 verses attributed to the author are quoted in SkV/Kav, Skm, JS, VS and Auc. (Cf. CC_1 353, SkV LXXXV, Kav 54, Skm [B] 13, VS 60, DCA No. 859).

No. 7985 (Skm).

Praśnottara-ratnamālā See Vol. II p. 949 c. 1. and *correct to* : *Mahāvīra Commemoration Volume* (*Mahāvīra and His Teachings*).

No. 7747.

Prasaṅgābharaṇa. See Vol. I p. 342 c. 2.

Nos. 6718, 7224, 7494, 7798.

Prasaṅgaratnāvalī. See Vol. I p. 342 c. 2.

Nos. (See under SRK).

Prasannasāhitya. See Vol. I p. 343 c. 1.

Nos. 6341, 6420, 6436, 6531, 6645, 6871, 7160, 7268, 7437, 7529, 7564, 7711, 7775, 7828, 7852, 7867, 7956, 7981, 8128, 8193, 8196.

PRAHLĀDANA (or PRAHNĀDANA). See Vol. III p. 1519 c. 1. (See also DCA No. 876).

No. 7578 (JS, ŚP, SSB).

Priyadarśikā. See Vol. I p. 343 c. 1 and (Śrī-) Harṣa (below).

No. 7245.

BAKA. See Vol. III p. 1519 c. 1. (See also DCA No. 887).

No. 6313 (VS).

BALLĀLA. See Vol. I p. 343 c. 1.

Bahudarśana. See Vol. I p. 343 c. 1–2.

Nos. 6342, 6495, 6667, 6718, 6908, 7146, 7347, 7355, 7519, 7665.

BĀṆA (or BĀṆA-BHAṬṬA or BHAṬṬA-BĀṆA). See Vol. III p. 1519 c. 2.

Nos. 6866 (ŚP, JS, Pad, SSB), 7700 (VS, SSB), 7995 (RJ, but SuSS a. Bhānukara).

Bālacarita. See Bhāsa in Vol. III p. 1523 c. 2.

BHAṬṬENDURĀJA (= INDURĀJA-BHAṬṬA). See Vol. III p. 1520 c. 2–1521 c. 1. (See also DCA No. 99).
Nos. 6745 (JS, ŚP), 6816 (JS), 7089 (JS, Suvṛ).

BHADRA, poet. No information. Mentions king Yutabhāvasiṁha (Bhāvasiṁhaprabala [?]). Not later than 18th or 19th century. 2 verses attributed to the author are quoted in Regnaud II. (Cf. DCA No. 949).
No. 8201.

BHARATA MUNI. See Vol. I p. 345 c. 1.

BHARTṚHARI. See Vol. III p. 1521 c. 1. (See also DCA No. 956).
Nos. 6342, 6359, 6449 (SR, SH, SRHt, Pad, SU), 6452, 6519 (Kpr, SR, SSB), 6528, 6545, 6621 (VS, SSB), 6654, 6703, 6718, 6767 (SH), 6772, 6837 (SR), 6880, 6900, 6920 (SLP), 6959, 6967 (SLP), 7068, 7110 (VS, JS, SLP, SSB), 7224, 7236, 7279, 7445 (SR=C), 7602 (SR), 7616, 7685, 7692 (ŚP, SR, SSB, Vidy, SDK), 7703, 7716 (SR), 7747, 7786 (SR), 7853, 7857 (SR, SRK), 7885, 7937, 7938 (SH, SLP), 7943, 7960, 8213 (SR), 8224.

BHALLAṬA. See Vol. III p. 1521 c. 2. (See also DCA No. 957).
No. 8264 (JS or Nātha Kumāra).

Bhallaṭaśataka. See Vol. III p. 1521 c. 2 and Bhallaṭa (above).
Nos. 6334, 7287 (VS), 7799 (SuMañ), 8030.

BHAVA. Many poets of this name are known to exist (as Bhavadatta, Bhavadeva, Bhavabhadra, etc. No information. Quoted in SkV once only. Not later than the beginning of the 12th century. (Cf. CC_1 397-398, SkV LXXXVII, DCA No. 958).
No. 6454 (SkV).

BHAVABHŪTI. See Vol. III p. 1522 c. 1. (See also DCA No. 964).
No. 6427 (SkV, JS, ŚP, SR, SSB, SU=Mālatī), 6584 (JS, SRHt=Mahāvīra), 6643 (SkV ; not found), 7223 (BhPr ; not found), 7268 (Skm ; not found), 7805 (SkV=Mālatī).

Bhaviṣya-purāṇa. See Vol. II p. 951 c. 2–952 c. 1.
Nos. 6482, 6588, 6616, 7159, 7309, 7526, 8100.

Bhāgavata-purāṇa. See Vol. I p. 346 c. 1.
Nos. 6474, 6855, 7197-98, (7247), 7428, 7452, 7841, 7924, 7932, 7971-73, 8064, 8085, 8123.

BHĀNU see Vaidya Bhānu (below).

BHĀNUKARA. See Vol. III p. 1522 c. 2. (See also DCA No. 972).
Nos. 6289 (Pad, RJ, SuSS), 6684 (Pad, PV), 6721 (RJ), 6839 (Pad, RJ), 7238 (RJ), 7292 (Pad, PV), 7804 (Pad), 7879 (RJ), 7986 (Pad, SH, Vidy), 7995 (SuSS, but RJ a. Bāṇa), 8111 (Pad), 8226 (PV, SH).

BHĀNUDATTA v. BHĀNUKARA.

BHĀMAHA (or BHAMMAHA). See Vol. II p. 952 c. 1 and *add*: Last quarter of the 7th to the middle of the 8th century. Mentioned by Abhinavagupta, Ānandavardhana, Ruyyaka,

MADANA. See Vol. III p. 1524 c. 1. (See also DCA No. 1041).
No. 6648 (JS).

Madanapārijāta. See Vol. I p. 348 c. 2.
Nos. 6616, 7159, 8100.

MADHU. See Vol. III p. 1524 c. 1. (See also DCA No. 1050).
Nos. 7163 (Skm), 7669 (Skm, Vidy; but JS, ŚP, VS, SSB, RJ a. Candra or Candraka), 7906 (Skm), 7968 (Skm).

Madhvatantramukhamardana see Appayya Dīkṣita (above).
No. 6795.

MANU. See Vol. III p. 1524 c. 1 and *add* : 100 verses are attributed to Manu in *subhāṣita-saṁgraha-s* or quoted anonymously from the Mānava-dharma-śāstra (ŚP, SRHt, SSSN, SSap, SPR). (See also DCA No. 1060).
Nos. 6432-34, 6482, 6488, 6501, 6588, 6616, 6617, 7015 (but SRHt a. MBh), 7159, 7309, 7363, 7428, 7430, 7455, 7526, 7527, 7601, 7760, 7840, 7842, 7934, 8076, 8078, 8089, 8100, 8229, 8260.

MANOVINODA. See Vol. I p. 349 c. 1 and *add* : Not later than the beginning of the 12th century. 24 verses attributed to the author are quoted in SkV/Kav, Skm, Prasanna. That is not the real name of the author, but his sobriquet. (See also DCA No. 1065).
No. 8193 (SkV ; but VS, SuMañ, SSB a. Pāṇini).

MAMMAṬA. See Vol. III p. 1525 c. 1. (See also DCA No. 1070).

MAYŪRA. See Vol. III p. 1525 c. 1. (See also DCA No. 1072).

Mayūrāṣṭaka, a *kāvya* poem of 8 verses describing charms of a young girl, possibly written by Mayūra. (Cf. G. P. Quackenbos : JAOS 31. 343-51, CC_3 93).
Nos. 8135, 8136, 8138, 8139, 8140, 8141, 8142.

MALAYARĀJA (= MĀTSARĀJA). See Vol. III p. 1525 c. 1–2 and Anaṅgaharṣa in Vol. III p. 1494 c. 1 and *read* : a Kalacuri King, son of Śrī-Narendra Vardhana of Kaśmīr from the beginning of the 9th century, mentioned by Rājeśekhara (JS 46. 82 ; SH 325); author of the Buddhist drama Tāpasavatsarāja, the Udāttarāghava, and the Vakroktijīvita. 7 verses of Anaṅgaharṣa-Malayarāja are quoted in SkV, Skm and JS. See also Tāpasavatsarāja (above). (Cf. DCA No. 13).
No. 7863 (SkV, Skm).

MASŪRĀKṢA. See Vol. I p. 349 c. 2. (See also DCA No. 1083).

Mahānāṭaka see Hanūmat (below).

MAHĀDEVA, probably identical with Śrī-mahādeva, Karañjamahādeva and Rājapitā Mahamahādeva. Many poets of this name are known to exist. No information. Not later than the middle of the 13th century. 6 verses attributed to this Mahādeva are quoted in JS, ŚP, Pad and Regnaud. (Cf. CC_1 435, 81, AP 71 [No. 150], Skm [B] 16, NCC_3 171, DCA No. 1088).
No. 7939 (JS, ŚP, SSB).

MĀGHA. See Vol. III p. 1526 c. 2 and *correct* in line 8 *to* : "203 verses (of which 183 from Śiś) are attributed to the author or are quoted anonymously in ...and Sar". (See also L. Sternbach : *On some Quotations of Māgha's Verses* (in the Press); DCA No. 1104).

MĀTṚRĀJA (or MĀYURĀJA or ANAṄGAHARṢA) see Malayarāja (above).

MĀDHAVA (V). See Vol. I p. 351 c. 1 and *add* : Not later than 17th century. 49 verses attributed to Mādhava (V) are quoted in PV and SuSS. (See also DCA No. 1116).

Nos. 6785 (PV), 7250 (PV).

Mādhavānala-Kāmakandalā-kathā. See Vol. II p. 955 c. 1.

Nos. 6718, 6829, 7002, 7068.

Mānava-dharmaśāstra see Manu (above).

Mānasollāsa. See Vol. I p. 351 c. 2.

Nos. 8045 (SRHt), 8071 (SRHt).

Mārkaṇḍeya-purāṇa. See Vol. I p. 351 c. 2.

Nos. 6655, 7009, 7734 (ŚP), 8015.

MĀLATĪMĀDHAVA, poet. No information. Not later than 13th century. 8 verses attributed to the author are quoted in JS, different from Bhavabhūti's drama of the same name (see next entry). (Cf. L. Sternbach : *Mālatīmādhava—an unknown Author* in *Journal of the Nāgārjuna Buddhist Foundation* 1. 1; DCA No. 1131).

No. 6419 (JS).

Mālatīmādhava (drama of Bhavabhūti). See Vol. 1 p. 351 c. 2 and Bhavabhūti in Vol. I p. 345 c. 2–346 c. 1.

Nos. 6385, 6427, 6645 (SkV, Kav, SR, RJ), 6982 (SR), 7648, 7805, 7866, 8150.

MĀLAVARUDRA. See Vol. II p. 955 c. 2 and *add* : This is not the author's proper name, but his sobriquet taken from the verse quoted below. His proper name was Jalamānuṣīrudra. Not later than 11th century. 4 verses attributed to the author are quoted in Auc, Kavi and ŚP. (See also DCA No. 1133).

No. 7852 (Auc ; but SkV a. Muñjarāja, Skm a. Hari, and JS a. Jalamānuṣīrudra).

Mālavikāgnimitra. See Vol. I p. 351 c. 2 and Kālidāsa (above).

Nos. 6307, 6514, 7064, 7708, 8244.

MĀLOKA, poet. No information. Not later than the beginning of the 13th century. 2 verses attributed to the author are quoted in Skm. (Cf. CC_1 454, Skm [B] 17, DCA No. 1134).

No. 7982 (Skm).

Mitākṣarā. See Vol. II p. 955 c. 2.

No. 7842.

MUÑJARĀJA (or MUÑJA, called also Vākpatirājadeva). Many persons bear the same name. Probably the uncle and predecessor of Bhoja of Dhārā (A.D. 974-979). Patron of a Jaina prose-writer and the poet Dhanapāla and of Amitagati. Mentioned in Sar,

No. 7160 (JS, in SkV Yaṁpyāka, in Skm a. Papāka).

Yuktikalpataru, an *arthaśāstra* attributed to Bhojarāja on all the requirements of a royal court. (Cf. B. K. Sarkar: *The Positive Background of Hindu Sociology*, SBH 32, pp. 425-29; CC_1 476).
No. 7408.

Yogayātrā. See Varāhamihira in Vol. II p. 959 c. 2.
No. 7220 (JS a. Varā°).

Yogarasāyana. See Vol. I p. 352 c. 2.
Nos. 7312 (ŚP), 8022 (ŚP).

Yogavāsiṣṭha (= *Vāsiṣṭharāmāyaṇa*). See Vol. I p. 352 c. 2 and Vāsiṣṭharāmāyaṇa in Vol. I p. 360 c. 1.
No. 7205 (SSap).

Yogaśāstra. See Vol. III p. 1529 c. 1.
No. 6743.

YOGEŚVARA. See Vol. III p. 329 c. 1. (See also DCA No. 1181).
Nos. 6367 (Skm), 6440 (Skm), 6922, 6954 (SkV, but in Skm a. Abhinanda), 7077 (SkV, Kav), 7886 (Skm or Rājaśekhara = Bālarāmā°), 7896 (SkV, but Skm a. Parameśvara), 7948 (JS), 7962 (Skm), 7998 (Skm), 8087 (Skm, but KāvR a. Nāṭyaśāstra).

RAGHUDEVA MIŚRA. Son of Viśveśvara Miśra and Kumudinīdevī of Hariammaya family of Mithilā. Author of the Virudāvalī. Lived on the court of Shah Jehan. 16th century. A single verse attributed to the author is quoted in Vidy. (Cf. Vidy 12, DCA No. 1185).
No. 6349 (Vidy).

RAGHUNANDANA see Smṛtitattva (below).

Raghuvaṁśa. See Vol. I p. 350 c. 1 and Kālidāsa (above).
Nos. 6534, 6557 (SR, SSB), 6702, 7052 (SR, SSB), 7088, 7106, 7152 (SR, SSB), 7199, 7219, 7264, 7609, 7715, 7893-94 (SSB), 7904, 8101, 8194.

Ratirahasya. See Vol. I p. 353 c. 1 and Kokkoka (above).
Nos. 7636, 8235-36.

RATNABHŪTI, poet. No information. Not later than 15th century. Only one verse attributed to the author is quoted in VS. (Cf. CC_1 491, VS 96, DCA No. 1206).
No. 7891 (VS).

RATNĀKARA. See Vol. III p. 1530 c. 1 and *add*: From Kaśmīr. His full name is Rājānaka Ratnākara Vāgīśvara. He calls himself Bālabṛhaspatyanujīvin. (Cf. S. K. Nagarajan: *Contribution of Kaśmīr to Sanskrit Literature*, pp. 192-200; PO 25; JGJRI 22. 202 sqq.; DCA No. 1210).
No. 8144 (Skm). See also Haravijaya°.

Ratnāvalī. See Vol. I p. 353 c. 2 and (Śrī-)Harṣa (below).
Nos. 6411 (Kpr, Kāp; not found = Tāpa°), 6712 (ŚP, VS, SSB, JS), 6811, 6868 (ŚP, SR, SSB, RJ), 7245, 8120, 8246 (JS, RA, SR, SSB).

RANTIDEVA, poet, writer on a *kāmaśāstra* mentioned in the Pañcasāyaka, and by the lexicographers. Not known

Rājadharmakaustubha of Anantadeva, son of Āpadeva, (author of the Mīmāṁsā-nyāya-prakāśa) whose patron was King Rāja Bāhādur Chandra of Almora and Nainital (A. D. 1638-1678). He wrote a *nibandha* called Smṛtikaustubha and the Rājadharmakaustubha, a work on *dharma* and *artha*, published in GOS LXXII. (Cf. GOS LXXII, Foreword ; CC_1 501).

No. 7430.

Rājanītiratnākara. See Vol. I p. 354 c. 1 and Caṇḍeśvara (above).

No. 7430.

RĀJAŚEKHARA. See Vol. III p. 1531 c. 1–2. (See also DCA No. 1231).

No. 6387, 6455 (SkV, Sab), 6527 (SkV, Kav=Vid° and Bālarā°), 6667 (SRHt; not found=P), 7574 (JS ; not found=Han), 7670 (PV; not found), 7728 (JS; not found). (See also Vid° and Bālarā°).

RĀJĀNAKA KUNTALA (or KUNTAKA or KUNTALAKA) see Vakroktijīvita (below).

Rājendrakarṇapūra of Śambhu see Śambhu (below).

Nos. 6841, 7242 (VS), 7245 (VS), 7262 (VS), 8249 (VS a. Śambhu).

RĀṆAKA, probably indentical with Rājaka, Rānaka, Rāvaṇaka, Vāyaka and even confounded with Cāṇakya. Poet. No information. Abhinavagupta mentions a poet Rānaka, the author of an *uparūpaka* and a *ḍombika* called Cūḍāmaṇi-ḍombika. Not later than the 13th century. A single verse attributed to the author is quoted in JS. (Cf. CC_1 503, AP 78, DCA No. 1235).

No. 6556 (JS, ŚP, Regnaud).

Rādhākṛṣṇasaṁvāda, used as a source in SRK. No information. The name is very popular.

No. 6769 (SRK).

RĀMA. See Vol. II p. 958 c. 1 and *add* : Perhaps identical with Rāmacandra. Not later than the beginning of the 13th century. 3 verses attributed to the author are quoted in Skm, JS, VS and SH. (See also DCA No. 1236).

No. 7604 (Skm).

RĀMAKṚṢṆA. See Vol. I p. 354 c. 2.

Nos. 6396 (SSB), 6732 (SSB).

RĀMACANDRA-BHAṬṬA. See Vol. I p. 355 c. 1 and *add* : Son of Lakṣmaṇa-bhaṭṭa ; younger brother of Vallabhācārya ; born in A. D. 1484 at Kaṅkaravāḍa (Teliṅgana). Also author of the Govindalīlākāvya. 11 verses attributed to the author are quoted in PV, PdT, SH, SSS and SuSS. (See also DCA No. 1246).

No. 6698 (PV), 7040 A (SH) ; (the latter according to PdT CLXXV culled from the Romālikāvya).

Rāmacarita. See Abhinanda (above).

No. 7647 (JS a. Abhi°).

RĀMAJIT, poet. Probably not identical with the author of Navanīta-nibandha. No information. Not later than 17th century. 6 verses attributed to

the author are quoted in PV and SuSS. (Cf. CC_1 514, PV 112, DCA No. 1248).

No. 7096 (PV ; but ŚP, Pad, RJ a. Kṣemendra ; VS a. Dāmodaragupta).

RĀMASARASVATĪ, poet. Possibly identical with Rāmacandrasarasvatī and/or Rāma Upādhyāya ; from Mithilā. (18th century). No information. 2 verses attributed to the author are quoted in Vidy. (Cf. Vidy 12, DCA No. 1255).

No. 7235 (Vidy).

Rāmāyaṇa. See Vol. I p. 355 c. 1 and Vālmīki (below).

Nos. 6536 (SRHt), 6664, 6673 (SRHt ; not found), 6674 (SRHt), 6917, 6923 (SRHt), 7018, 7035, 7090, 7095, 7124 (SRHt ; not found=MBh), 7166, 7373, 7378, 7380, 7381, 7426, 7457, 7734, 7748, 7762, 7814 (SRHt), 7929, 8002 (SRHt), 8117, 8130 (SR), 8132, 8159, 8170, 8187-89, 8217 (SRHt a. MBh), 8218, 8254 (SRHt), 8255, 8263.

RĀYABHAṬṬA, poet. Author of the Śṛṅgārakallola, of which one MS is of A.D. 1602. Not later than the beginning of the 17th century. 3 verses attributed to the author are quoted in PV. No information. (Cf. PV 113, Peterson's sixth report, DCA No. 1263).

No. 7608 (PV=Śṛṅgārakallola).

RĀHUKA see Rāhulaka (below).

RĀHULAKA, poet with a Buddhistic name. Tāranātha mentions the author three times; (Paṇḍita) Rāhuka if not identical with Rāhula mentioned by Tāranātha. Author of the Rāhuvilāsa. Not later than 14th century. 2 verses attributed to the author are quoted in ŚP, VS, SG, Vjv and the Subhāṣita-padya-saṁgraha. No information. (Cf. CC_1 527, VS 104, AP 79, DCA No. 1265).

No. 6949 (ŚP, SSB, Subhāṣita-padya-saṁ° a. Rāhuvilāsa).

Rahuvilāsa see Rāhulaka (above).

RUDRA(I)(=RUDRAṬA I). See Vol. I p. 355 c. 2 and *add* : Not later than 12th century. Author of the Śṛṅgāratilaka. 57 verses attributed to the author are quoted in Skm, JS, ŚP, PG, SH, Pad, RJ, SG, SuSS. (Cf. CC_1 528, Skm [B] 19, JS 55-6, VS 104-05, PG 225, AP 80-1, DCA No. 1269).

Nos. 6447 (Rudraṭa, Skm), 7252 (Rudraka, JS=RŚ), 7788A (Rudra, SG=RŚ).

RUDRA (II) (=RUDRAṬA II). See Vol. I p. 355 c. 2 and *read* : Son of Vāmaka; also called Śatānanda. Author of the Kāvyālaṁkāra. Second half of the 9th century. 10 verses attributed to the author are quoted in Skm, JS, ŚP and VS. (Cf. CC_1 530, Skm [B] 19, JS 55-6, VS 105, AP 80-1, DCA No. 1230 ; Jacobi in WZKM 2. 151; R. Pischel in ZDMG 42. 425; JRAS [1897] 291, [1905] 542).

Nos. 7598 (Skm, JS, VS, ŚP, SSB a. Rudra or Rudraṭa=RK), 7805 (Nami Sādhu *ad* RK), 7943 (*ad* RK).

RUDRA (III) see Rudra IV (below).

RUDRA (IV) (=RUDRAṬA III). Not

later than the beginning of the 12th century, for verses attributed to the author are found in SkV/Kav, Skm, JS, PG and VS. (Cf. SkV XCV, Skm [B] 19, JS 55-56, VS 104-05, AP 80-81, PG 225, DCA No. 1272).

No. 7294 (JS a. Rudra).

RUDRA (V), a judge (*Dharmādhikaraṇaka*). Not later than the early years of the 13th century. One verse attributed to the author is quoted in Skm. (Cf. Skm [B] 19, AP 155).

No. 7155.

RUDRANANDIN, poet. No information. Not later than the beginning of the 13th century. A single verse attributed to the author is quoted in Skm. (Cf. CC_1 530, Skm [B] 19, DCA No. 1282).

No. 7270 (Skm).

RUYYAKA (=RĀJĀNAKA-RU°). See Vol. I p. 356 c. 1.

RŪPAKA see Rairūpaka (below).

RŪPA GOSVĀMIN. See Vol. I p. 356 c. 1.

Nos. 6535 (PG), 8167 (PG).

RAIRŪPAKA (or RŪPAKA). *Guru* of Maṅkha; patronized by Jayasiṁha of Kaśmīr. Perhaps identical with Rājānaka-Tilaka. First half of the 12th century. 12 verses attributed to the author are quoted in VS. Probably author of the Alaṁkārasarvasva, Alaṁkārānusāriṇī, Kāvyaprakāśa-saṅketa, Nāṭakamīmāṁsā, Vyaktiviveka-vicāra, Śrīkaṇṭhastava, Sahṛdayalīlā, Sāhityamīmāṁsā, Harṣacaritavārttika. (Cf. CC_1 533, VS 105-07, DCA No. 1290).

No. 6407 (VS).

LAKṢMAṆA. See Vol. I p. 356 c. 2 and wherefrom *delete* lines 4 to 10 *from* : "could not..." *upto* : "bhaṭṭa" and *insert instead* : "and Ratnamālā, perhaps also of commentaries on the Naiṣadhacarita, Gītagovinda and Pratinaiṣadha. 164 verses are attributed to the author in Pad, PdT, SSS, PV, SH, RJ, SG and Regnaud II, VI... ." See also Padyaracanā (above). (Cf. P. K. Gode in JOR [Madras] 15. 184-193 ; DCA No. 1292).

Nos. 6696 (Pad), 6870 (Pad), 7238 (SG), 7320 (Pad, RJ, Regnaud VI), 7613 (Pad), 8012 (Pad).

LAKṢMAṆASENADEVA. See Vol. III p. 1533 c. 1. (See also DCA No. 1296).

Nos. 7515 (Skm), 7977 (Skm).

LAKṢMĪDHARA. See Vol. III p. 1533 c. 1–2. (See also DCA No. 1303).

No. 6341 (Skm, Prasanna, Vidy).

Lakṣmīlaharī see Jagannātha Paṇḍitarāja (above).

No. 7229.

Laghuhārīta in Āhnikatattva see Raghunandabhaṭṭa's Smṛtitattva (below).

No. 7519.

LAḌAHACANDRA, poet. No information. Not later than the beginning of the 12th century. 4 verses attributed to the author are quoted in SkV/Kav, Skm and Prasanna. This is probably

Varṣakriyā-Kaumudī of Govinda. *Nibandha* from the first half of the 16th century. (Cf. P. V. Kane : *History of Dharmaśāstra* I. 22, p. 885).
No. 7526.

VALLAṆA. See Vol. III p. 1534 c. 2. (See also DCA No. 1370).
Nos. 6520 (SkV), 6986 (SkV, Kav), 6989 (SkV, Skm), 7189 (SkV, Skm), 7846 (Skm=Kpr).

VALLABHA. See Vol. III p. 1535 c. 1 ; Utprekṣāvallabha (above); and Vaidyavallabha (below). Vallabha VII quoted in SRHt are usually verses of VS attributed to Vallabha. (See also DCA Nos. 1370-76).
Nos. 6522 (SRHt a. Kavivallabha), 6734 (SRHt, but SRRU a. Kṣemendra =C, P).

VALLABHADEVA. See Vol. I p. 358 c. 1–2 and Vallabha (above). (See also DCA Nos. 1377-78).

Poet :
Nos. 6327 (SRHt, but VS a. Ravigupta), 6383 (JS, SH=PrC), 7005 (SRHt), 7048 (JS), 7138 (JS).

Subhāṣitāvalī, his work :
Nos. 6298, 6313, 6322, 6327, 6332, 6334, 6348, 6364, 6375, 6384, 6393, 6407, 6412, 6413, 6423, 6435, 6452, 6463, 6465, 6519, 6528, 6530, 6531, 6544, 6571, 6574, 6575, 6590, 6598, 6604, 6620, 6621, 6650, 6667, 6670, 6703, 6705, 6712, 6719, 6728, 6729, 6734, 6750, 6760, 6783, 6789, 6799, 6807, 6836, 6837, 6851, 6871, 6919, 6920, 6921, 6935, 6938, 6942, 6943, 6971, 6976, 6990, 6998, 7007, 7012, 7028, 7029, 7030, 7033, 7038, 7040, 7041, 7042, 7087, 7092, 7099, 7110, 7111, 7125, 7140, 7178, 7191, 7192, 7224, 7242, 7245, 7258, 7287, 7298, 7326, 7344, 7345, 7361, 7394, 7401, 7416, 7436, 7440, 7445, 7477, 7484, 7493, 7524, 7561, 7595, 7598, 7602, 7617, 7619, 7638, 7650, 7668, 7669, 7690, 7700, 7705, 7706, 7725, 7758, 7764, 7765, 7785, 7799, 7806, 7810, 7820, 7824, 7826, 7829, 7833, 7845, 7862, 7891, 7923, 7925, 7966, 8030, 8031, 8062, 8108, 8116, 8119, 8125, 8129, 8146, 8160, 8165, 8176, 8177, 8193, 8198, 8225, 8227, 8243.

Vasiṣṭha-dharmasūtra. See Vol. I p. 358 c. 2–359 c. 1.
Nos. (6616), (8078), (8100).

VASUKALPA (or VASUKALPADATTA). See Vol. III p. 1535 c. 2. (See also DCA No. 1388).
Nos. 6528 (Skm=P, C, BhŚ), 6801 (SkV), 7437 (SkV, Skm), 7865 (SkV, Kav).

VASUNDHARA. See Vol. III p. 1536 c. 1. (See also DCA No. 1392).
No. 7571 (JS).

Vahni-purāṇa. Sometimes confused with the Agni-purāṇa. Often quoted by *nibandha*-writers. (Cf. R. C. Hazra : *Studies in the Purāṇic Records.........*, pp. 139-40; CC_1 557).
No. 7469.

VĀKKUṬA. See Vol. I p. 359 c. 1 and *add* : Probably not the proper name

Nos. 6422, 6711 (Skm), 7280 (SRK), 7901, 8153.

VICITRAPAŚU, poet. No information. Not later than 15th century. 2 verses attributed to the author are quoted in VS. (Cf. CC_1 570, VS 119, DCA No. 1458).

No. 7524 (VS=P).

VIJAYĀṄKĀ, poetess. Not quoted in classical anthologies, but mentioned by Rājaśekhara and Bhoja. Perhaps wife and queen of a Karṇāṭa king; from Karṇāṭadeśa. Probably identical with the poetess Vidyā. 10th century or earlier. Eulogized by Rājaśekhara as the goddess of learning and as a peer to Kālidāsa (JS 47. 93=SH 331) and by Bhoja in ŚbB. Only one verse quoted in full in SSB. (Cf. CC_1 570, SSkṛP LVII-LVIII, *Quarterly Journal of the Mythic Society* 25. 55-56, DCA No. 1464).

No. 7741.

VIJJĀKA (°KĀ). See Vol. III p. 1537 c. 2. (See also DCA No. 1476 [Vidyā]).

Nos. 6943 (ŚP, VS a. Vijjāka), 6796 (Skm a. Vidyā, but JS a. Śrī-Harṣa), 6950 (?SSB).

Vijñānaśataka, attributed to Bhartṛhari. Apocrypha quoted in BhŚ pp. 212-225.

No. 6752.

Viṭavṛtta. See Vol. III p. 1537 c. 1.

Nos. 6290, 6731.

VIṬṬHOBA AṆṆA. See Vol. I p. 361 c. 1.

Nos. 6749 (SRK), 7109 (SRK).

Vidagdhajanavallabhā. See Vol. III p. 1537 c. 2.

Nos. 6949, 7126, 7148.

Viddhaśālabhañjikā. See Vol. I p. 361 c. 1 and Rājaśekhara (above).

Nos. 6455 (SkV, Sab), 6527 (SkV, Kav), 7091 (SkV, Kav, JS); always a. Rājaśekhara.

VIDYĀ see Vijjāka (above).

VIDYĀKARA. See Vol. I p. 361 c. 1.

VIDYĀKARA MIŚRA. See Vol. I p. 361 c. 2.

Vidyākarasahasra. See Vol. I p. 361 c. 2 and Vidyākara Miśra (above).

Nos. 6294, 6304, 6306, 6323, 6341, 6342, 6349, 6385, 6390, 6392, 6471, 6546, 6575, 6607, 6659, 6718, 6797, 6804, 6824, 6828, 6896, 6926, 6941, 6981, 7135, 7211, 7235, 7241, 7269, 7275, 7304, 7325, 7392, 7419, 7446, 7483, 7491, 7507, 7662, 7664, 7669, 7692, 7742, 7767, 7768, 7837, 7855, 7872, 7880, 7986, 7992, 8182, 8252.

VIDYĀRAṆYA (= VIDYĀRAṆYAŚRĪ-CARAṆA), poet. No information. Not later than the middle of the 14th century. A single verse attributed to the author is quoted in ŚP. (Cf. AP. 86, DCA No. 1489).

No. 7150 (ŚP).

Vidhānapārijāta. See Vol. II p. 963 c. 2.

No. 7363.

VILĀSAVATĪ. A courtezan who spoke in verse to Kālidāsa in BhPr.

VEṄKAṬĀDHVARIN. See Vol. I p. 363 c. 1–2.

VEṆĪDATTA. See Vol. III p. 1569 c. 2. (See also DCA No. 1543).

Nos. 6814 (PV), 6838 (PV), 6861 (PV).

Veṇīsaṁhāra. See Vol. I p. 363 c. 2 and Nārāyaṇa Niśā (above).

Nos. 6531 (ŚP, SR, VS; but Prasanna a. Śrī-Vyāsadeva), 6746 (SRHt, but Skm a. Vararuci; not found in Veṇī), 7184 (SRRU).

Vetālapañcaviṁśatikā. See Vol. I p. 363 c. 2–364 c. 1.

Nos. 6329, 6377, 6531, 6586, 6767, 6882, 6908, 7031, 7119, 7174, 7175, 7425, 7466, 7469, 7577, 7712, 7716, 7882, 8118, 8177.

Vedapādastava see Jaimini (above).

VEŚOKA poet. No information. Not later than the beginning of the 13th century. One verse attributed to the author is quoted in Skm. (CC_1 609, Skm [B] 23, DCA No. 1547).

No. 7274 (Skm).

Vaidyakīya-subhāṣitāvalī see Vaidikīya-subhāṣitāvalī in Vol. I p. 364 c. 1 and *correct* the title *to* : Vaidyakīya-°.

No. 8257 (Vaidyajīvana).

Vaidyajīvana, a medical work. There exist six Vaidyajīvana-s by Lolimbarāja, Cāṇakya, Prayāgadatta, Rudrabhaṭṭa, Bhagīratha, and Harinātha. (Cf. CC_1 611, CC_2 146 and 227).

No. 8257.

VAIDYABHĀNU. See Vol. III p. 1540 c. 1. (See also DCA No. 1540).

VAIDYAVALLABHA, poet. No information. Not later than 17th century. A single verse attributed to the author is quoted in SH. (Cf. DCA No. 1536).

No. 6710 (SH).

Vairāgyaśataka of Appayya Dīkṣita. See Vol. I p. 364 c. 1 and Appayya Dīkṣita (above).

No. 7121.

Vairāgyaśataka of Gosvāmin Janārdana See Vol. I p. 364 c. 1 and Janārdana (above).

No. 7895.

Vyaktiviveka. See Vol. I p. 364 c. 1 and Mahimabhaṭṭa (above).

Nos. 6411, 6531, 6703, 6935, 7088, 7191, 7192, 7219, 7333, 7498, 7769, 8066, 8193.

Vyavahārakalpataru. See Vol. I p. 364 c. 1.

No. 7452.

Vyavahāranirṇaya of Varadarāja. See Vol. III p. 1540 c. 1–2.

No. 7452.

Vyavahāraprakāśa of Śarabhoji. See Vol. III p. 1540 c. 2.

No. 7452.

Vyavahārasaukhya of Ṭodarānanda. See Vol. I p. 364 c. 1.

7452.

Vyavahārārthasamuccaya of Śarabhoji. See Vol. III p. 1540 c. 2.

No. 7452.

ŚAṄKARA (=ŚAṄKARĀCĀRYA). See Vol. III p. 1541 c. 2. (See also DCA No. 1591).

Nos. 6848 (Skm), 7080 (SSB=BhV).

ŚAṄKHADHARA, perhaps identical with Śaṅkharadhara. Poet. No information. Not later than the middle of the 14th century. Two (or three verses) attributed to the author (or also to Śaṅkharadhara) are quoted in ŚP, SH and (Skm). (Cf. CC_1 629, AP 91, AB 546, Skm [B] 24, DCA No. 1595).

No. 8131 (ŚP).

Śaṅkha-Likhita, a *dharmasūtra* work written partly in prose and partly in verse. Probably later than Gautama and Āpastamba, but earlier than the Yājñavalkya-smṛti (possibly from B. C. 300—A. D. 100). (Cf. P. V. Kane : *History of Dharmaśāstra*, Vol. I, pp. 759).

No. (8229).

ŚATAGĀTĀ(or ŚATAGĀTHĀ)of Vararuci. (Tibetan *nīti*-text in the Tanjur). See Vararuci (above). A collection of 112 wise-sayings translated into Tibetan with the help of Pt. Vinayacandra. (See also IS *Erste Auflage* pp. X-XI; L. Sternbach : *The Spreading, of Cāṇakya's Aphorism over "Greater India"*, p. 15).

No. 6871.

Śabdakalpadruma. See Vol. I p. 366 c. 1. Nos. 6484, 6793, 7408, 7469, 7510, 7692.

Śabdārṇava. See Vol. III p. 1541, c. 2. (See also DCA No. 1600).

No. 7676 (Skm).

Śambhalīmata see Kuṭṭanīmata (above).

ŚAMBHU. See Vol. III p. 1541 c. 1. (See also DCA No. 1604).

ŚARAṆA. See Vol. III p. 1541 c. 2. (See also DCA Nos. 1607-09).

Nos. 6972 (Skm), 7686 (PG), 7937 (Skm), 7940 (Skm).

ŚARVATA, poet. No information. Not later than 15th century. A single verse attributed to the author is quoted in VS. (Cf. CC_1 638, VS 128, DCA No. 1616).

No. 6412 (VS).

Śantiśataka. See Vol. I p. 366 c. 1 and Śilhaṇa (below).

Nos. 7136, 7651, 7769 (SR).

ŚĀRṄGADHARA. See Vol. I p. 366 c. 2–367 c. 1 and Vol. III p. 1542 c. 1. (See also DCA No. 1636).

Poet :

No. 6860 (ŚP, RJ, SSB).

Śārṅgadhara-Paddhati, his work :

Nos. 6305, 6312, 6315, 6322, 6330, 6334, 6337, 6338, 6344, 6345, 6360, 6361, 6362, 6372, 6378, 6380, 6398, 6401, 6402, 6426, 6428, 6451, 6452, 6456, 6459, 6466, 6481, 6492, 6508, 6509, 6519, 6521, 6531, 6538, 6539, 6556, 6569, 6572, 6575, 6615, 6635, 6652, 6660, 6668, 6671, 6690, 6692, 6693, 6701, 6712, 6719, 6733, 6739, 6745, 6747, 6758, 6762, 6766, 6767,

ŚUṄGOKA (or ŚUṄKOKA or TUṄKOKA or TUṄGOKA). See Vol. III p. 1544 c. 1. (See also DCA No. 564).

Nos. 6893 (Skm), 7640 (Skm), 7835 (Skm).

Śukasaptati. See Vol. I p. 367 c. 2.

Nos. 6298, 6431, 6479, 6734, 6767, 7415, 7643, 8024.

Śukranītisāra. See Vol. II p. 967 c. 2–968 c. 1.

Nos. 6328, 6416, 6418, 6500, 6506, 6888, 6966, 7000, 7017, 7067, 7101, 7167, 7168, 7185, 7359, 7430, 7444, 7459, 7551, 7583, 7590, 7696, 7777, 7984, 8161.

ŚUBHĀṄKA (or °BHAṄKARA or °BHĀṄKARA or°BHĀṄKURA or°BHĀṄGA). A Vaiṣṇava poet. No information. Not later than the beginning of the 12th century, for some verses attributed to the author are quoted in SkV, but possibly earlier, as some of them are quoted in *alaṁkāra*-works of the 11th century. 24 verses attributed to the author are quoted in SkV/Kav, Skm, Prasanna and PG. (Cf. CC_1 659, CC_3 137, SkV CII, Kav pp. 112-14, Skm [B] 26, PG 334, DCA No. 1668; F. W. Thomas: *Deux Collections ... de Sādhanas* in *Muséon* (1903).

Nos. 6405 (Skm), 7981 (Skm, PG).

ŚUCĪGOBHAṬA (=SUCĪ°) see Gobhaṭa (above).

No. 7341 (JS).

ŚŪDRAKA. See Vol. I p. 367 c. 2–368 c. 1 and *add*: Also author of the Padmaprābhṛtaka. 6 verses attributed to the author are quoted in Skm, VS and Vjv. (See also DCA No. 1670).

ŚŪLAPĀṆI ŚARMĀ, poet. A Śaiva. No information. Not later than 19th century. 2 verses of the author are quoted in Vidy. There exist also several poets Śūlapāṇi-s quoted in Skm and Prasanna and a *smṛti*-writer also named Śūlapāṇi, but probably different from the author quoted in Vidy. (Cf. CC_1 660, Vidy 15, DCA No. 1678).

No. 7241 (Vidy).

Śṛṅgārakallola see Rāyabhaṭṭa (above). No. 7608.

Śṛṅgārakinnara, a work dealing with Śṛṅgāra quoted in JS. No information. No. 6930 (JS).

Śṛṅgāratilaka. See Vol. I p. 368 c. 1 and Kālidāsa (above) and also Rudraṭa in Vol. I p. 368 c. 1.

Nos. 6447 (Rudraṭa), 7188 (Rudraṭa), 7252 (JS=RŚ), 7763 (SR), 7787A, (Rudraṭa), 7803 (Rudraṭa).

Śṛṅgāraprakāśa. See Vol. I p. 368 c. 1.

Nos. 6531 (=ŚbB), 6697, 6703 (=ŚbB), 6784 (=ŚbB), 6955 (=ŚbB), 7006 (SRHt), 7111 (=ŚbB), 7160 (=ŚbB), 7493 (=ŚbB), 7564 (=ŚbB), 7765 (SRHt=C), 7796 (=ŚbB), 8193 (=ŚbB).

Śṛṅgārasāriṇī of Mm. Citradhara of Mithilā. A treatise on Sanskrit poetics dealing with Śṛṅgāra-rasa by Citradhara, son of Mm. Vaṁśadhara of the Darihāra family of the Brāhmaṇa-s of

See Vol. II p. 969 c. 1.

Nos. 6446, 6793.

Saṁskṛta-Sūktiratnākara. Ed. by Rāmaji Upādhyāya (SRRU). See Vol. I p. 369 c. 1.

Nos. 6734, 6821, 7016, 7184, 7189, 7428, 7452, 7925, 7927, 7933, 7996, 8065, 8081, 8123, 8177.

SAKALAVIDYĀDHARA, poet. See Vol. III p. 1546 c. 2. (See also DCA No. 1736).

No. 7202 (SRHt).

SAÑJAYA-KAVIŚEKHARA, poet. Possibly identical with = Kaviśekhara, son of Dhīreśvara of Rāmeśvara, mentioned in Kavīndracandrodaya and quoted as poet in PG once only. Not later than 15th century. 4 verses attributed to the author are quoted in PG. (Cf. CC_1 687, 88, 212, PG 236, DCA No. 1742).

No. 7113 (PG).

SATKAVIMIŚRA, poet. No information. Not later than the middle of the 14th century, but possibly earlier, for the verse is quoted over the name of Amaru in ŚP. A single verse attributed to the author is quoted in ŚP. (Cf. CC_1 688, AP 94, DCA No. 1743).

No. 6976 (ŚP, SSB; but Skm a. Amaru and PV a. Śaṁbhu).

SADĀŚIVA. See Vol. III p. 1546 c. 2 and *add*: Sadāśiva from Gūrjaradeśa wrote a drama Pracaṇḍabhairava. (See also DCA No. 1746).

No. 6761 (RJ).

Saduktikarṇāmṛta. See Vol. I p. 369 c. 1 and Śrīdharadāsa (above).

Nos. 6302, 6341, 6353, 6357, 6367, 6368, 6387, 6405, 6412, 6414, 6436, 6440, 6447, 6512, 6517, 6528, 6531, 6533, 6571, 6593, 6610, 6625, 6628, 6649, 6658, 6693, 6703, 6784, 6790, 6791, 6796, 6800, 6809, 6826, 6833, 6840, 6842, 6848, 6863, 6871, 6893, 6899, 6920, 6922, 6953, 6954, 6969, 6972, 6976, 6981, 6989, 7079, 7081, 7089, 7107, 7117, 7118, 7155, 7160, 7163, 7189, 7191, 7192, 7225, 7260, 7268, 7270, 7274, 7283, 7331, 7396, 7397, 7400, 7411, 7432, 7434, 7437, 7446, 7462, 7486, 7493, 7502, 7504, 7515, 7557, 7564, 7574, 7586, 7591, 7598, 7604, 7634, 7640, 7669, 7676, 7686, 7709, 7768, 7784, 7802, 7830, 7835, 7846, 7848, 7849, 7852, 7859, 7860, 7861, 7863, 7867, 7870, 7878, 7886, 7892, 7896, 7902, 7906, 7937, 7940, 7944, 7956, 7959, 7962, 7963, 7967, 7968, 7969, 7970, 7975, 7977, 7980, 7981, 7982, 7985, 7989, 7992, 7994, 7996, 8006, 8087, 8144, 8146, 8182, 8183, 8196, 8223.

Sabhātaraṅga. See Vol. I p. 369 c. 1 and Subhāṣitaratnākara (below).

Sabhātaraṅga of Jagannātha Miśra (ST). See Vol. III p. 1547 c. 1.

Nos. 6528, 7445, 8213.

Sabhārañjanaśataka. See Vol. I p. 369 c. 1 and Nīlakaṇṭha Dīkṣita (above).

Nos. 6317, 6872, 7305.

Sabhyālaṅkaraṇa of Govindajit. See Vol. III p. 1547 c. 1.

7412, 7431, 7444, 7605, 7668, 7717, 7750, 7774, 8048, 8098, 8177, 8219.

Sārasūktāvalī of Śrī Municandragaṇi (SSV). See Vol. III p. 1548 c. 1.

Nos. 6449, 6621, 6718, 6959, 7068, 7445, 7448, 7602, 7612, 7685, 7692, 7703, 7747, 8213.

SĀRVABHAUMA BHAṬṬĀCĀRYA. See Vol. III p. 1548 c. 2. (See also DCA No. 1789).

No. 6739 (ŚP, SSB).

Sāhityadarpaṇa (Sāh). See Vol. I p. 370 c. 1 and Viśvanātha Kavirāja (above). Nos. 6427, 6439 (SR), 6530 (SR, SSB; but PG a. Kaṅka), 6579, 6669, 6703, 6734, 6773, 6775, 6944, 6976, 6981 (SR=GG), 7264, 7293 (SR), 7397, 7493, 7564, 7565 (wrongly for 7564), 7843 (SR), 8067, 8193.

SUNDARAPĀṆḌYA. See Vol. I p. 370 c. 1 and *add*: Apparently from Madurai and mentioned as an ancestor of Arikesarin in an inscription of cca A. D. 750. If the incription refers to the author, not later than the first half of the 8th century; in any case not later than 15th century. 37 verses attributed to the author are quoted in SRHt and SSSN. (See also DCA No. 1817).

SUBANDHU. See Vol. III p. 1549 c. 1. (See also DCA No. 1819).

SUBHAṬA. See Vol. III p. 1549 c. 1. (See also DCA No. 1820).

Subhāṣita (Sb). MS (BORI 91 of 1883-84) in Śāradā script and in Devanāgarī script, mostly *nīti*-type; partly similar to VS, as quoted in SkV.

No. 6871.

Subhāṣita (*Jaina*) (SMJ). MS BORI 1396 of 1884. See Vol. 1549 c. 1 (entry No. 5).

Nos. 6621, 6959, 7445, 7602, 7703, 7747, 8213.

Subhāṣita (*Jaina*) (SN). (MS BORI 1423 of 1887-91. See Vol. III p. 1549 c. 1 (entry No. 6).

Nos. 6449, 6621, 6718, 6767, 6774, 7478.

Subhāṣita (*Jaina*) (JSub). MS BORI 1495 of 1887-91. See Vol. III p. 1549 c. 1 (entry No. 7) and Jaina anthology (JSub) (above).

Subhāṣitakhaṇḍa (SKG) of Gaṇeśabhaṭṭa. See Vol. III p. 1549 c. 1.

No. 7692.

Subhāṣitanīvi (SNī). attributed to Vedāntācārya. See Vol. I p. 371 c. 1.

Nos. 6594, 7534, 7535.

Subhāṣita-padya-ratnākara (SPR) of Munirāja Viśālavijaya. See Vol. III p. 1549 c. 2.

Nos. 6449, 6462, 6574, 6656, 6667, 6718, 6734, 6743, 6748, 6821, 6882, 6889, 6908, 7012, 7031, 7065, 7159, 7178, 7416, 7428, 7469, 7474, 7487, 7492, 7519, 7526, 7554, 7577, 7579, 7602, 7603, 7616, 7683, 7692, 7701, 7713, 7714, 8211, 8213.

Subhāṣita-padya-saṁgraha. See Vol. III p. 1549 c. 2.

7068, 7076, 7078, 7080, 7086, 7087, 7094, 7096, 7099, 7106, 7108, 7109, 7110, 7111, 7112, 7116, 7128, 7136, 7150, 7152, 7155, 7156, 7158, 7162, 7173, 7178, 7183, 7190, 7191, 7192, 7195, 7211, 7215, 7222, 7225, 7226, 7227, 7228, 7231, 7237, 7238, 7244, 7249, 7252, 7258, 7261, 7265, 7271, 7273, 7280, 7281, 7293, 7296, 7297, 7299, 7300, 7303, 7304, 7308, 7320, 7324, 7330, 7349, 7361, 7366, 7372, 7389, 7390, 7394, 7397, 7399, 7404, 7405, 7406, 7414, 7417, 7422, 7430, 7435, 7436, 7442, 7444, 7445, 7451, 7453, 7464, 7465, 7472, 7476, 7493, 7498, 7503, 7505, 7525, 7528, 7531, 7536, 7550, 7553, 7555, 7557, 7558, 7559, 7561, 7563, 7564, 7565, 7566, 7569, 7571, 7574, 7578, 7579, 7586, 7594, 7595, 7598, 7602, 7606, 7610, 7616, 7617, 7619, 7622, 7628, 7629, 7630, 7632, 7633, 7639, 7642, 7650, 7653, 7654, 7655, 7657, 7658, 7660, 7661, 7663, 7665, 7667, 7669, 7680, 7681, 7683, 7684, 7685, 7692, 7700, 7706, 7708, 7719, 7722, 7726, 7740, 7756, 7758, 7763, 7765, 7767, 7769, 7770, 7771, 7772, 7773, 7774, 7786, 7788, 7790, 7791, 7793, 7797, 7798, 7810, 7815, 7816, 7826, 7827, 7829, 7835, 7843, 7844, 7846, 7856, 7857, 7862, 7868, 7870, 7871, 7875, 7882, 7883, 7884, 7887, 7888, 7893-94, 7899, 7903, 7904, 7905, 7910, 7911, 7921, 7925, 7928, 7938, 7939, 7943, 7947, 7958, 7961, 7970, 7976, 7986, 7992, 7995, 7996, 7998, 8008, 8011, 8108, 8112, 8113, 8119, 8124, 8126, 8127, 8129, 8130, 8131, 8140, 8146, 8148, 8149, 8151, 8152, 8164, 8173, 8174, 8175, 8177, 8180, 8181, 8191, 8193, 8201, 8205, 8213, 8214, 8215, 8225, 8227, 8230, 8231, 8233, 8234, 8243, 8246, 8248, 8253, 8256, 8258, 8262.

Subhāṣitaratnamālā by Keśava Gaṇeśa Ciplūṇkar (SRM). See Vol. III p. 1551 c. 1–2.

Nos. 6324, 6333, 6347, 6430, 6462, 6481, 6493, 6502, 6532, 6541, 6571, 6575, 6667, 6674, 6718, 6734, 6748, 6767, 6771, 6793, 6880, 6881, 6882, 6883, 6888, 6889, 6907, 6908, 6916, 6917, 7002, 7031, 7049, 7068, 7096, 7098, 7104, 7142, 7158, 7174, 7183, 7276, 7288, 7304, 7349, 7383, 7387, 7395, 7405, 7413, 7444, 7445, 7464, 7465, 7472, 7538, 7555, 7579, 7585, 7592, 7595, 7603, 7643, 7661, 7663, 7678, 7682, 7735, 7758, 7767, 8124, 8213.

Subhāṣita-ratnasamuccaya by K. R. Joglekar and V. G. Sant (SRS). See Vol. I p. 372 c. 2.

Nos. 6481, 6734, 6748, 6880, 6882, 6887, 7003, 7012, 7068, 7361, 7464, 7576, 7665, 7683, 7726, 8213.

Subhāṣitaratnākara (SRK). See Vol. 372 c. 2–373 c. 1.

Nos. 6304 (Sphuṭaśloka), 6305, 6330 (Prasaṅga°), 6332 (Sph°), 6340, 6345, 6398, 6427 (RJ), 6449, 6452, 6456, 6487 (Sph° = Rasagaṅgā), 6527 (Kalpataru), 6541, 6545, 6546 (RJ = RJ), 6635 (Pra°), 6667 (Ka°), 6676 (Pañcāyudha),

Subhāṣita-sudhānidhi (cont.)
6768, 6868, 6923, 6942, 6943, 7005, 7036, 7043, 7049, 7054, 7110, 7124, 7202, 7224, 7280, 7284A, 7288, 7361, 7371, 7375, 7399, 7408, 7413, 7416, 7420-21, 7425, 7436, 7444, 7445, 7493, 7516A, 7527, 7533, 7582, 7583, 7616, 7618, 7632, 7665, 7682, 7732, 7765, 7766, 7781, 7814, 7842, 7954, 8045, 8071, 8073, 8082, 8099, 8193, 8202, 8208A, 8213, 8243, 8246, 8250, 8254.

Subhāṣita-sudhāratna-bhāṇḍāgāra. See Vol. I p. 373 c. 2-374 c. 2 (SSB).
Nos. 6298, 6299, 6300, 6304, 6305, 6322, 6325, 6330, 6332, 6334, 6338, 6339, 6342, 6345, 6346, 6350, 6351, 6360, 6369, 6379, 6380, 6386, 6391, 6395, 6396, 6397, 6398, 6404, 6415, 6417, 6425, 6426, 6427, 6437, 6439, 6443, 6444, 6445, 6448, 6449, 6450, 6451, 6452, 6455, 6456, 6459, 6460, 6462, 6463, 6464, 6465, 6469, 6471, 6472, 6475, 6481, 6487, 6504, 6508, 6510, 6513, 6518, 6519, 6527, 6528, 6530, 6531, 6532, 6541, 6542, 6545, 6546, 6548, 6549, 6551, 6556, 6557, 6574, 6575, 6578, 6584, 6592, 6619, 6621, 6629, 6631, 6635, 6637, 6641, 6644, 6645, 6652, 6656, 6659, 6667, 6668, 6676, 6684, 6691, 6693, 6696, 6699, 6701, 6703, 6705, 6709, 6712, 6713, 6716, 6718, 6719, 6722, 6724, 6725, 6726, 6727, 6728, 6729, 6730, 6732, 6734, 6738, 6739, 6740, 6742, 6743, 6744, 6747, 6748, 6751, 6753, 6754, 6758, 6759, 6761, 6765, 6767, 6772, 6773, 6779, 6780, 6784, 6793, 6795, 6797, 6801, 6802, 6803, 6806, 6807, 6808, 6810, 6819, 6820, 6822, 6825A, 6828, 6829, 6837, 6840, 6847, 6857, 6858, 6860, 6866, 6867, 6868, 6871, 6873, 6874, 6880, 6881, 6882, 6885, 6885A, 6888, 6892, 6896, 6903, 6908, 6909, 6916, 6919, 6926, 6932, 6933, 6936, 6939, 6940, 6943, 6944, 6945, 6949, 6950, 6973, 6974, 6976, 6977, 6978, 6979, 6981, 6982, 6983, 6985, 6991, 6994, 6997, 6998, 6990, 7001, 7002, 7003, 7007, 7012, 7013, 7014, 7016, 7019, 7023, 7027, 7029, 7030, 7031, 7035, 7038, 7041, 7042, 7045, 7049, 7051, 7052, 7053, 7060, 7062, 7068, 7076, 7078, 7080, 7086, 7087, 7094, 7096, 7099, 7106, 7108, 7109, 7110, 7111, 7112, 7116, 7128, 7136, 7150, 7152, 7155, 7156, 7158, 7162, 7178, 7183, 7190, 7191, 7192, 7195, 7211, 7222, 7225, 7226, 7227, 7228, 7231, 7237, 7238, 7244, 7249, 7252, 7253, 7261, 7265, 7271, 7273, 7280, 7281, 7293, 7296, 7297, 7299, 7300, 7303, 7304, 7308, 7320, 7324, 7330, 7334, 7349, 7350, 7351, 7352, 7357, 7361, 7366, 7389, 7390, 7397, 7399, 7403, 7405, 7406, 7414, 7417, 7420-21, 7422, 7430, 7435, 7436, 7442, 7445, 7451, 7453, 7464, 7465, 7472, 7476, 7485, 7493, 7498, 7503, 7505, 7525, 7528, 7531, 7536, 7550, 7553, 7555, 7557, 7558, 7559, 7561, 7563, 7564, 7565, 7566, 7569, 7571, 7573, 7574, 7578, 7579, 7586, 7595, 7598, 7602, 7610, 7619, 7628, 7629, 7630, 7633, 7639, 7642, 7644, 7650, 7653, 7654, 7655, 7657, 7658, 7660, 7661, 7663, 7665, 7667, 7669, 7674, 7675,

Sūktāvalī (=*Śrīsūktāvali*) ed. by Bartoli (SuB). See Vol. I p. 375 c. 1.

Nos. 6480, 6718, 6882, 6889, 6904, 6912, 7002, 7066, 7068, 7178, (7204), 7540, 7603, 8213.

Sūktimañjarī (SuMañ). See Vol. II p. 977 c. 1–2.

Nos. 6471, 6528, 6708, 6720, 6729, 6793, 6829, 6851, 7028, 7190, 7200, 7369, 7465, 7529, 7536, 7628, 7658, 7690, 7763, 7765, 7799, 7888, 8123, 8225.

Sūktimuktāvalī of Bhagadatta Jalhaṇa (JS). See Vol. I p. 375 c. 1–2 and Jalhaṇa (above).

Nos. 6286, 6288, 6298, 6322, 6326, 6330, 6338, 6343, 6345, 6370, 6373, 6380, 6383, 6398, 6419, 6425, 6426, 6428, 6456, 6458, 6529, 6530, 6555, 6556, 6576, 6584, 6597, 6624, 6632, 6648, 6712, 6745, 6782, 6796, 6803, 6806, 6816, 6827, 6834, 6845, 6866, 6880, 6894, 6901, 6922A, 6930, 6942, 6945, 6957, 6974, 6976, 6978, 6980, 6984, 6991, 6999, 7048, 7087, 7091, 7110, 7111, 7122, 7138, 7148, 7160, 7177, 7191, 7192, 7209, 7220, 7252, 7294, 7330, 7336, 7341, 7344, 7397, 7420, 7493, 7564, 7565, 7568, 7569, 7571, 7574, 7578, 7586, 7598, 7617, 7639, 7647, 7652, 7669, 7688, 7692, 7706, 7728, 7729, 7737, 7780, 7808, 7810, 7823, 7836, 7852, 7858, 7869, 7870, 7877, 7883, 7886, 7898, 7939, 7948, 7961, 7974, 7988, 7996, 7998, 8063, 8122, 8133, 8145, 8157, 8190, 8215, 8240, 8246, 8264.

Sūktimuktāvalī by Hari Hara (SMH). See Vol. I p. 375 c. 1.

Nos. 6310, 6311, 6417, 6523, 6568, 6683, 6714, 6832, 6948, 6964, 7025, 7063, 7082, 7091, 7133, 7243, 7251, 7325, 7406, 7470, 7478, 7496, 7510, 7599, 7631, 7635, 7677, 7710, 7744, 7931, 7991.

Sūktiratnahāra attributed to Sūrya Kaliṅgarāja (SRHt). See Vol. I p. 375 c. 2–376 c. 1.

Nos. 6319, 6327, 6328, 6355, 6376, 6429, 6449, 6522, 6536, 6565, 6566, 6570, 6584, 6608, 6656, 6662, 6667, 6673, 6674, 6675, 6712, 6734, 6746, 6753, 6767, 6768, 6923, 6925, 6940, 6942, 7004, 7005, 7006, 7013, 7017, 7032, 7036, 7041, 7043, 7049, 7054, 7055, 7068, 7124, 7169, 7202, 7212, 7282, 7287, 7360, 7375, 7399, 7408, 7414, 7416, 7420-21, 7425, 7444, 7445, 7455, 7469, 7470, 7527, 7532, 7533, 7568, 7570, 7572, 7582, 7583, 7618, 7632, 7645, 7681, 7687, 7721, 7732, 7765, 7766, 7781, 7814, 7831, 7916, 7929, 7954, 8002, 8020, 8045, 8050, 8071, 8073, 8082, 8099, 8126, 8177, 8202, 8203, 8217, 8243, 8250, 8254.

Sūktiśataka I-II ed. by Harihara Jhā (SSH). See Vol. I p. 376 c. 1.

Nos. 6621, 7178, 7320, 7417, 7735, 7925, 8213.

Sūktisaṁgraha of Kavi Rākṣasa (SSK). See Vol. I p. 376 c. 1 (=KSSKP).

Nos. 6706, 7461.

Sūktisahasra. See Vol. I p. 376 c. 1.

into 28 *tattva-s.* It is an encyclopaedic work on Smṛti-s, probably from A. D. 1499-1500. (Cf. P. V. Kane : *History of Dharmaśāstra* I, pp. 416-19 ; JASB (1915) 354-75; CC_1 746).

Nos. 7055, 7519, 8229.

Smṛtimuktāphala. See Vol. I p. 377 c. 1.

No. 6573.

Svapnavāsavadatta. See Vol. I p. 377 c. 1 and Bhāsa (above).

Nos. 7342, 7343.

HAṀSAVIJAYA GAṆI. See Vol. I p. 377 c. 2.

Haṁsasandeśa. See Vol. I p. 377 c. 2 and Veṅkaṭa Nātha (above).

No. 6303.

HANŪMAT (°MATKAVI), *Hanūmannāṭaka* (=*Mahānāṭaka*). See Vol. I p. 377 c. 1 and *add* : Also legendary author of the Khaṇḍapraśasti or Daśāvatārakhaṇḍapraśasti (published lately in the Rājasthāna Purātana Granthamālā 124), a poem on 10 incarnations of Viṣṇu. The Mahānāṭaka is known to exist in 2 main recensions of Dāmodara (Western Recension in 14 acts) and of Madhusūdana (Eastern Recension in 9 acts). There exists also a secondary short version in verse. Many verses attributed to the "author" are quoted in *alaṁkāra*-works of the 9th century. 105 verses attributed to the author or culled from Han and Khaṇḍa° and quoted anonymously in SkV/Kav, Skm, JS, ŚP, PG, PV, SH, Prasanna, SSS, RJ, PdT, Pad, SG, Regnaud II, SuSS and Vidy. (Cf. DCA No. 1869).

Nos. 6441 (in Skm a. Gadādhara), 6452 (SR=C), 6584 (JS), 7557 (Skm=Kpr), 7574 (but in JS a. Rājaśekhara), 7579 (=P), 7898 (so a. in JS), 8225 (SG).

HARAGAṆA Poet, common name. No information. Not later than the middle of the 13th century. A single verse attributed to the author is quoted in JS. There existed probably also another author of the same name whose 10 verses are quoted in ŚP, VS, RJ, Regnaud II and VI. (Cf. CC_1 754, 756, VS 135, AP 97, DCA Nos. 1872-73).

No. 7346 (JS).

HARAVIJAYA. See Vol. II p. 979 c. 1 and Ratnākara (above).

No. 6670 (a. Ratnā° VS).

HARI. See Vol. III p. 1557 c. 1. (Cf. DCA Nos. 1875-77).

Nos. 6863 (Skm), 6899 (Skm), 7434 (Skm), 7802 (Skm), 7852 (Skm ; but SkV a. Muñjarāja; Auc a. Mālavarudra ; JS a. Jalamānuṣirudra), 7989 (Skm).

HARIBHAṬṬA. See Hari (above).

Harivaṁśa. See Vol. I p. 378 c. 1-2.

Nos. 7572, 7587-88.

Harivilāsa. See Vol. III p. 1557 c. 2 and Lolimbarāja (above).

No. 8232.

II. INDEX
OF
SANSKRIT METRES

The following metres other than *Śloka-s* (*Anuṣṭubh-s*), have been used in the verses quoted in this Volume; the metres in group **A** are quoted according to the number of syllables to each quarter; metres in groups **B** and **C** are quoted in the *Devanāgarī* alphabetical order. Referencial numbers to the non-metrical verses are given in *italics*.

A. *AKṢARACCHANDAS* (*Sama*)

(a) **11 syllables to a quarter**

Indravajrā

— — ⏑ / — — ⏑ / ⏑ — ⏑ / — —

Nos. 6315, 6316, 6323, (6337), 6372, 6568A, 6614, 6636, 6960, 6994, 7243, 7250, 7262, 7283, 7317, 7320, 7326, 7442, 7488, 7489, 7579, 7581, 7616, 7657, 7666, 7893, 7904, 7916, 8150, 8208A.

Total: 31.

Upajāti (*Indravajrā* and *Upendravajrā*)

⏓ — ⏑ / — — ⏑ / ⏑ — ⏑ / — —

Nos. 6312, 6350, 6351, 6371, 6396, 6453, 6457, 6525, 6534, 6542, 6620, 6623, 6628, 6667, 6692, 6769, 6785, 6792, 6794, 6825, 6836, 6877, 6906, 6913, 6929, 6945, 6951, 6985, 6998, 7040A, 7044, 7092, 7144, 7147, 7154, 7156, 7183, 7208, 7213, 7231, 7237, 7238, 7258, 7297, 7321A, 7365, 7372, 7386, 7396A, 7441, 7483, 7609, 7613, 7642, 7644, 7703, 7723, 7735, 7759, 7764, 7765, 7772, 7787, 7791, 7838, 7894, 7909, 7918, 7926, 8001, 8058, 8069, 8070, 8153, 8156, 8165, 8174, 8193, 8211, 8241, 8242, 8244.

Total: 82.

Upendravajrā

⏑ — ⏑ / — — ⏑ / ⏑ — ⏑ / — —

Nos. 6664, 7148, 7182.

Total: 3.

Dodhaka

— ⏑ ⏑ / — ⏑ ⏑ / — ⏑ ⏑ / — —

Nos. 7516, 8094, 8097, 8119.

Total: 4.

Moṭaka or *Moṭanaka*

— — ⏑ / ⏑ — ⏑ / ⏑ — ⏑ / ⏑ —

No. 8168.

Total: 1.

Rathoddhatā

— ⏑ — / ⏑ ⏑ ⏑ / — ⏑ — / ⏑ —

Nos. 6471, 6508, 6510, 6577A, 6578, 6932, 6934, 6939, 6940, 6941, 7324, 7325, 7470, 7475, 7479, 7521, 7534, 7647, 7810, 7816, 8101, 8102, 8103, 8108, 8116, 8126, 8127, 8178, 8180, 8192.

Total: 30.

Śālinī

— — — / — — ⏑ / — — ⏑ / — —

(Caesura after the 4th syllable)

Nos. 6437, 6448, 6631, 6873, 7157, 7402, 7431, 7562, 7716, 7721, 8231, 8233.

Total : 12.

Svāgatā

— ᴗ — / ᴗ ᴗ ᴗ / — ᴗ ᴗ / — —

Nos. 6375, 6386, 6390, 6503, 6513, 6652, 6780, 6819, 6820, 6943, 7284, 7298, 7299, 7476, 7478A, 7819A, 8128, 8230, 8234, 8262.

Total : 20.

(b) 12 syllables to a quarter

Upajāti (*Vaṁśastha* and *Indravaṁśā*)

ᴗ̲ — ᴗ / — — ᴗ / ᴗ — ᴗ / — ᴗ — /

Nos. 6801, 6827, 7321.

Total : 3.

Toṭaka

ᴗ ᴗ — / ᴗ ᴗ — / ᴗ ᴗ — / ᴗ ᴗ — /

Nos. 6395, 6756.

Total : 2.

Drutavilambita (or *Sundarī* or *Hariṇapluta*)

ᴗ ᴗ ᴗ / — ᴗ ᴗ / — ᴗ ᴗ / — ᴗ — /

Nos. 6308, 6711, 6730, 6737, 7037, 7052, 7053, 7106, 7116, 7152, 7199, 7337.

Total : 12.

Paṭuvṛtta or *Puṭavṛtta* or *Puṭa*

ᴗ ᴗ ᴗ / ᴗ ᴗ ᴗ / — — — / ᴗ — — /

No. 7132.

Total : 1.

Pramitākṣarā

ᴗ ᴗ — / ᴗ — ᴗ / ᴗ ᴗ — / ᴗ ᴗ — /

Nos. 6705, 6754, 6765, 7045, 7060, 7062, 7135, 7139.

Total : 8.

Bhujaṅgaprayāta (or *Aprameyā*)

ᴗ — — / ᴗ — — / ᴗ — — / ᴗ — — /

No. 6694.

Total : 1.

Vaṁśastha

ᴗ — ᴗ / — — ᴗ / ᴗ — ᴗ / — ᴗ — /

Nos. 6744, 6767, 6773, 6774, 7093, 7181, 7190, 7191, 7193, 7219, 7222, 7234, 7264, 7336, 7369.

Total : 15.

(c) **13 syllables to a quarter**

Praharṣiṇī

— — — / — ᴗ ᴗ / ᴗ — ᴗ /
— ᴗ — / —

(Caesura after the 3rd syllable)

Nos. 6322, 6548, 6553, 6642, 6918, 6931, 6952, 6956, 6982, 7490, 7539, 7729, 7864, 7866, 7876, 7928.

Total : 16.

Mañjubhāṣiṇī

ᴗ ᴗ — / ᴗ — ᴗ / ᴗ ᴗ — /
ᴗ — ᴗ / —

(Caesura after the 5th syllable)

No. 7094.

Total : 1.

(d) **14 syllables to a quarter**

Vasantatilakā (°*ka*)

— — ᴗ / — ᴗ ᴗ / ᴗ — ᴗ / ᴗ — ᴗ /
— —

Nos. 6293, 6301, 6318, 6320, 6346, 6349, 6352, 6364, 6379, 6408, 6409, 6411, 6423, 6424, 6430, 6443, 6451, 6456, 6537, 6540, 6543, 6544, 6545,

6579, 6612, 6613, 6619, 6621, 6624, 6629, 6634, 6637, 6640, 6641, 6657, 6658, 6659, 6661, 6665, 6670, 6680, 6684, 6691, 6784, 6795, 6796, 6799, 6800, 6802, 6814, 6837, 6838, 6841, 6842, 6846, 6848, 6849, 6851, 6869, 6876, 6896, 6908, 6919, 6949, 6950, 6955, 6957, 6958, 6965, 6983, 6988, 7261, 7295, 7296, 7302, 7331, 7342, 7343, 7416, 7422, 7429, 7437, 7484, 7515, 7557, 7560, 7598, 7614, 7617, 7623, 7632, 7639, 7648, 7656, 7660, 7693, 7706, 7730, 7732, 7739, 7744, 7746, 7763, 7771, 7773, 7782, 7783, 7784, 7800, 7803, 7804, 7806, 7828, 7843, 7845, 7878, 7880, 7881, 7888, 7890, 7891, 7897, 7905, 7907, 7908, 7910, 7911, 7914, 7919, 7938, 7939, 7943, 7965, 7977, 7982, 7992, 8012, 8014, 8028, 8040, 8044, 8053, 8062, 8072, 8144, 8145, 8152, 8155, 8160, *8162*, *8166*, 8169, 8175, 8184, 8196, 8197, 8198, 8236, 8243, 8264.

Total : 160.

Śarabhā (or *Śarabha-lalita*)

— — — / — ᴗ ᴗ / ᴗ ᴗ ᴗ /
— — ᴗ / — —

No. 8137.

Total : 1.

(e) 15 syllables to a quarter

Mālinī (or *Nāndimukhī*)

ᴗ ᴗ ᴗ / ᴗ ᴗ ᴗ / — — — /
ᴗ — — / ᴗ — — /

(Caesura after the 8th syllable)

Nos. 6392, 6701, 6708, 6709, 6710, 6713, 6718, 6720, 6728, 6729, 6759, 7073, 7077, 7078, 7084, 7118, 7127, 7128, 7227, 7268, 7269, 7270, 7273, 7338, 7384.

Total : 25.

(f) 16 syllables to a quarter

No instances occur.

(g) 17 syllables to a quarter

Pṛthvī (or *Vilambitagati*)

ᴗ — ᴗ / ᴗ ᴗ — / ᴗ — ᴗ / ᴗ ᴗ — /
ᴗ — — / ᴗ —

(Caesura after the 8th syllable)

Nos. 6699, 6700, 6772, 7228, 7235.

Total : 5.

Mandākrāntā (or *Śrīdharā*)

— — — / — ᴗ ᴗ / ᴗ ᴗ ᴗ /
— — ᴗ / — —

(Caesurae after the 4th and the 10th syllables)

Nos. 6294, 6326, 6343, 6611, 6647, 6816, 6817, 6991, 6999, 7224, 7241, 7245, 7292, 7300, 7467, 7556, 7591, 7599, 7628, 7651, 7653, 7654, 7669, 7737, 7742, 7768, 7792, 7808, 7858, 7931, 7975, 7987, 8007, 8182.

Total : 34.

Vaṁśapatrapatita

— ᴗ ᴗ / — ᴗ — / ᴗ ᴗ ᴗ /
— ᴗ ᴗ / ᴗ ᴗ ᴗ / ᴗ —

(Caesura after the 10th syllable).

No. 8114.

Total : 1.

Śikhariṇī

ᴗ — — / — — — / ᴗ ᴗ ᴗ /
ᴗ ᴗ — / — ᴗ ᴗ / ᴗ —

(Caesura after the 6th syllable)

Nos. 6695, 6696, 6697, 6698, 7003,

7045, 7050, 7051, 7052, 7077, 7091, 7155, 7160, 7162, 7163, 7179, 7189, 7209, 7211, 7220, 7229, 7233, 7274.

Total : 23.

Hariṇī (or *Vṛṣabhaceṣṭita*)

∪ ∪ ∪ / ∪ ∪ — / — — — /
— ∪ — / ∪ ∪ — / ∪ —

(Caesurae after the 6th and the 10th syllables)

Nos. 6393, 6394, 6714, 6726, 6757, 7040, 7074, 7079, 7089, 7107, 7117, 7136, 7225.

Total : 13.

(h) 19 syllables to a quarter

Meghavisphūrjita

∪ — — / — — — / ∪ ∪ ∪ /
∪ ∪ — / — ∪ — / — ∪ — / —

(Caesurae after the 6th and the 12th syllables).

No. 6693.

Total : 1.

Śārdūlavikrīḍita

— — — / ∪ ∪ — / ∪ — ∪ / ∪ ∪ — /
— — ∪ / — — ∪ / —

(Caesurae after the 6th and the 12th syllables).

Nos. 6287, 6289, 6291–92, 6298, 6313, 6329, 6330, 6332, 6333, 6400, 6405, 6406, 6412, 6413, 6414, 6415, 6422, 6425, 6426, 6436, 6439, 6440, 6441, 6447, 6449, 6452, 6454, 6458, 6459, 6460, 6517, 6518, 6520, 6527, 6528, 6546, 6547, 6549, 6550, 6551, 6552, 6554, 6555, 6556, 6576, 6584, 6586, 6590, 6591, 6593, 6597, 6603, 6604, 6607, 6625, 6626, 6630, 6641, 6642, 6643, 6644, 6645, 6646, 6648, 6649, 6651, 6653, 6657, 6658, 6659, 6663, 6668, 6672, 6676, 6677, 6680, 6683, 6691, 6697, 6698, 6778, 6782, 6783, 6789, 6790, 6791, 6798, 6803, 6804, 6805, 6806, 6807, 6808, 6809, 6811, 6815, 6822, 6823, 6828, 6840, 6843, 6844, 6845, 6847, 6863, 6865, 6866, 6868, 6875, 6893, 6895, 6899, 6900, 6901, 6903, 6920, 6921, 6922, 6930, 6942, 6947, 6953, 6954, 6967, 6968, 6969, 6970, 6971, 6973, 6974, 6975, 6976, 6977, 6978, 6979, 6980, 6981, 6986, 6989, 6992, 6993, 6997, 7195, 7196, 7247, 7252, 7259, 7260, 7263, 7280, 7281, 7285, 7287, 7294, 7304, 7308, 7344, 7390, 7392, 7396, 7397, 7398, 7399, 7405, 7407, 7411, 7417, 7419, 7434, 7440, 7485, 7491, 7493, 7494, 7496, 7502, 7503, 7505, 7506, 7507, 7559, 7563, 7564, 7565, 7566, 7567, 7569, 7571, 7574, 7584, 7586, 7608, 7619, 7622, 7629, 7640, 7649, 7662, 7667, 7676, 7686, 7689, 7690, 7694, 7700, 7722, 7740, 7741, 7747, 7767, 7769, 7770, 7775, 7776, 7780, 7788, 7790, 7793, 7795, 7797, 7798, 7799, 7802, 7805, 7826, 7829, 7830, 7833, 7836, 7837, 7844, 7846, 7848, 7849, 7851, 7852, 7853, 7855, 7857, 7859, 7860, 7861, 7863, 7865, 7866, 7867, 7868, 7869, 7870, 7871, 7872, 7873, 7874, 7875, 7882, 7883, 7884, 7885, 7886, 7887, 7889, 7892, 7895, 7896, 7899, 7902, 7906, 7940, 7941, 7945, 7946, 7947, 7948, 7949, 7950, 7956, 7957, 7958, 7959, 7960, 7961, 7962, 7963, 7964, 7967, 7969, 7974,

7980, 7981, 7985, 7986, 7988, 7989, 7993, 7994, 8003, 8004, 8005, 8006, 8008, 8011, 8030, 8031, 8079, 8087, 8131, 8133, 8134, 8135, 8136, 8138, 8141, 8142, 8146, 8148, 8149, 8151, 8167, 8181, 8183, 8185, 8190, 8201, 8213, 8215, 8223, 8225, 8235, 8237, 8246, 8248, 8249, 8252.

Total : 334.

(i) 21 syllables to a quarter

Sragdharā

— — — | — ∪ — | — ∪ ∪ | ∪ ∪ ∪ |
∪ — — | ∪ — — | ∪ — — |

(Caesurae after the 7th and the 14th syllables)

Nos. 6302, 6303, 6324, 6325, 6338, 6339, 6345, 6367, 6370, 6387, 6420, 6427, 6428, 6450, 6455, 6526, 6531, 6535, 6571, 6592, 6632, 6648, 6653, 6810, 6826, 6833, 6850, 6861, 6862, 6864, 6867, 6892, 6916, 6972, 6984, 6996, 7242, 7244, 7329, 7330, 7394, 7432, 7461, 7604, 7634, 7636, 7670, 7671, 7688, 7708, 7743, 7796, 7827, 7835, 7862, 7898, 7937, 7955, 7968, 7970, 7976, 8112, 8113, 8120, 8132, 8140, 8147, 8157, 8224, 8226.

Total : 70.

(j) 22 syllables to a quarter

Madraka

— ∪ ∪ | — ∪ — | ∪ ∪ ∪ | — ∪ — |
∪ ∪ ∪ | — ∪ — | ∪ ∪ ∪ | —

(Caesurae after the 10th and the 18th syllables).

No. 6853.

Total : 1.

B. *AKṢARACCHANDAS* (*Ardhasama*)

Aupacchandasika

First and third *pada-s* 11 syllables :

∪ ∪ — | ∪ ∪ — | ∪ — ∪ | — —

Second and fourth *pāda-s* 12 syllables :

∪ ∪ — | — ∪ ∪ | — ∪ — | ∪ — — |

Nos. 6307, 6761, 7030, 7223.

Total : 4.

Puṣpitāgrā

First and third *pada-s* 12 syllables :

∪ ∪ ∪ | ∪ ∪ ∪ | — ∪ — | ∪ — — |

Second and fourth *pāda-s* 13 syllables :

∪ ∪ ∪ | ∪ — ∪ | ∪ — ∪ |
— ∪ — | —

Nos. 6715, 6717, 6719, 6721, 6722, 7076, 7086, 7112, 7114, 7129, 7130, 7131, 7226.

Total : 13.

Viyoginī

First and third *pāda-s* 10 syllables :

∪ ∪ — | ∪ ∪ — | ∪ — ∪ | —

Second and fourth *pāda-s* 11 syllables :

∪ ∪ — | — ∪ ∪ | — ∪ — | ∪ —

Nos. 6735, 6736, 7013, 7016, 7043, 7055, 7072, 7105, 7333.

Total : 9.

C. *MĀTRĀCCHANDAS*

Ārya

First and third *pāda-s* :

3 feet (12 *mātrā-s*)

Second *pada* :

4½ feet (18 *matra-s*)

Fourth *pāda* :

2 feet + one short syllable + 1½ feet (15 *matrā-s*)

(Feet could be : ∪ ∪ ∪ ∪, or — —, or — ∪ ∪, or ∪ ∪ —, or ∪ — ∪)

Nos. 6304, 6314, 6327, 6334, 6334A, 6377, 6384, 6388, 6389, 6399, 6402, 6403, 6410, 6417, 6419, 6435, 6442, 6467, 6468, 6469, 6470, 6473, 6509, 6529, 6530, 6610, 6615, 6633, 6650, 6671, 6679, 6682, 6712, 6716, 6723, 6733, 6738, 6758, 6760, 6764, 6781, 6812, 6839, 6860, 6874, 6914, 6915, 6937, 6944, 6964, 6987, 7006, 7007, 7027, 7029, 7038, 7039, 7047, 7048, 7049, 7351, 7075, 7080, 7082, 7083, 7085, 7099, 7110, 7111, 7113, 7115, 7125, 7126, 7137, 7138, 7254, 7255, 7256, 7257, 7271, 7272, 7286, 7301, 7327, 7339, 7341, 7345, 7379, 7393, 7401, 7406, 7435, 7438, 7509, 7518, 7536, 7554, 7577, 7578, 7595, 7610, 7615, 7624, 7631, 7650, 7659, 7672, 7687, 7695, 7745, 7761, 7789, 7811, 7850, 7877, 7879, 7900, 7901, 7930, 7936, 7966, 7996, 7997, 7998, 8009, 8018, 8057, 8061, 8080, 8106, 8122, 8143, 8173, 8200, 8209, 8238, 8245, 8247, 8256.

Total : 139.

Āryā-āryāgīti

First and third *pāda-s* : 12 *mātrā-s*
Second and fourth *pāda-s* : 20 *mātrā-s*
(*Mātra* could be : —, or ∪ ∪)

No. 6741.

Total : 1.

Āryā-udgīti

First and third *pāda-s* : 12 *mātrā-s*
Second *pāda* : 15 *mātrā-s*
Fourth *pāda* : 18 *mātrā-s*
(*Mātrā* could be : —, or ∪ ∪)

Nos. 6347, 6732, 6797, 6829, 7046, 7121, 7463, 7635, 7847, 7991.

Total : 10.

Āryā-upagīti

First and third *pāda-s* : 12 *mātrā-s*
Second and fourth *pāda-s* : 15 *mātrā-s*
(*Mātrā* could be : —, or ∪ ∪)

Nos. 6306, 6824, 6926, 6936, 7019, 7041, 7042, 7096, 7293, 8000, 8195.

Total : 11.

Āryā-gīti

First and third *pāda-s* : 12 *mātrā-s*
Second and fourth *pāda-s* : 18 *mātrā-s*
(*Mātrā* could be : —, or ∪ ∪)

Nos. 6309, 6310, 6523, 6568, 6740, 6755, 6832, 6948, 7017, 7025, 7063, 7097, 7108, 7109, 7133, 7150, 7251, 7400, 7403, 7558, 7709, 8125.

Total : 22.

Āryā-capala

First and third *pāda-s* : 12 *mātrā-s*
Second and fourth *pāda-s* : 18 *mātrā-s*, with a heavy syllable in the middle.

No. 6835.

Total : 1.

Mātrāsamaka

16 *mātrā-s* to each *pāda* (several varieties; rhymed moric verse)
(*Mātrā* could be : —, or ∪ ∪)

No. 7712.

Total : 1.

Prose formulae meant for chanting

No. 8228.

Total : 1.

III. SUBJECT INDEX

D

I

L

M

N

P

T

W

X

No Entry

Y

Z

ADDENDA AND CORRIGENDA

TO VOLUME IV

Page	*Verse*	
1623	6401	*read* in the translation, line 1 : "*uḍḍīyāṇa-*" *instead of* : "*uddīyāṇa-*"
1652	6528	*read* in the translation, line 1 (in some copies only) : hied *instead of* : hide
1654	6535	*read* in the text, line 1 : °रारोहणे *instead of* : °रारोहण
1703	6756	*read* in the translation, line 1 : sunset *instead of* : sun-set
1722	6835	*read* in the translation, line 4 : inconstant *instead of* : incostant
1730	6868	*read* in the translation, line 2 : bearing *instead of* : bearish
1751	6959	*read* in (अ) : KR *instead of* : KP; *add* in (*a*), line 2, after the first BhŚ (var.) : , KR
1752	6959	*delete* : in the translation, line 1 : of
1752	6961	*delete* : (*d*) व्यक्तिक्रम: IS.
1752	6962	*read* in the translation, line 1 : infuriated *instead of* : infuriate
1753	6967	*read* in (*c*), line 4 : क्रूरास्ति (°रात्र) *instead of* : क्रूरास्ति
1754	6970	*read* in the text, line 1 : उन्मीलत्सुरसा *instead of* : उन्मीलत्युरसा ; line 2 : सुमनसां *instead of* : सुमनसा ; in the translation, lines 1-2 : "With her noble sentiments awakening and her pearl-necklace of good qualities shining," *instead of* : "With her bosom...... qualities,"; in lines 5-6 : "and pleasing to the mind with her (citation of) good sayings of wise men," *instead of* : "and with a......sweet words,"
1756	6976	*redd* in (आ), line 1 : JS 44. 13 (in Bhandarkar's Report a. Bilhaṇa), *instead of* : JS 44. 13,; line 7 : (v. Kav p. 23). *instead of* : Kav p. 23.
1757	6979	*add* : (*b*) °सखे न SR.
1757	6980	*read* in (आ) : (v. Kav p. 73). *instead of* : Kav p. 73.
1757	6981	*read* in the translation, line 1 : anguish *instead of* : aguish ; line 4 : ensconced *instead of* : esconced ; line 8 : teem *instead of* : hum
1758	6982	*add* in (आ), at the end : (Cf. J. Brough, *Poems from the Sanskrit*, No. 228).
1759	6987	*read* in the translation, line 2 : "and have closed your eyes partly" *instead of* : " , you half closed your eyes"
1759	6988	*read* in (आ) : AA 38. 2-5. *instead of* : AA 34. 2-5.

Page	*Verse*	
1759	6989	*delete* : (अ) KSS 9. 55. 111 ; *read* in (आ), line 3 : (v. Kav p. 100). *instead of* : Kav p. 100. ; *delete* in (*a*), line 1 : भो मुक्त° KSS ;
1760	6990	*add* : (अ) KSS 9. 55. 111 ; (*a*) भो मुक्त° KSS.
1762	6998	*add* in (*a*), after ŚP : , SR, SSB
1762	7002	*add* in (आ), line 4, before IS 1272 : SSg 1. 40, ; *read* in (*d*), line 1 : कीनेदं (?के°) *instead of* : केनेदं
1763	7004	*read* in (आ) : (a. Bhojarāja). *instead of* : (a. Bojarāja).
1764	7010-11	*read* in (अ), line 1 : RT (RT [VVRI] 3. 295-96, *instead of* : RT [VVRI] 3. 95-96, ; line 2 : RT [Calc.] 3. 300-01). *instead of* : RT [Calc.] 3. 300).
1764	7012	*read* in (आ), line 1 : SPR 1165. 2 *instead of* : SPR 1165
1764	7013	*read* in (आ), line 2 : SSB 511. 932 *instead of* : SSB 571. 932.
1764	7014	*read* in (अ), line 1 : CS 2. 9, CR 3. 16 *instead of* : CS II 9, CR III 16
1775	7066	*read* in (अ), line 2 : PM 1.66 *instead of* : PM 166
1781	7091	*add* in (आ), at the end : , Nāṭakalakṣaṇa-ratnakośa 3072-75 ; in (*c*), line 1, after Kav (MS) : °वचन° [°वनच°] Nāṭa°;
1785	7110	*read* in (आ), line 5 : SGo *f* 77*b* *instead of* : SG f. 77*b*
1789	7126	*read* in (इ) : Joh 208. 11. *instead of* : Joh 203. 4.
1793	7142	*delete* in the translation, lines 3-4 : (K. Raghunathji's translation).
1793	7147	*read* in (अ); line 1 : "*Monats-*" *instead of* : "*Monts-*"
1804	7191	*add* : (आ) Sar *ad* 2. 62 (2. 128, p. 211).
1805	7195	*read* in the translation, line 1 : my lord ! *instead of* : my lords
1807	7207	*read* in the text, line 2; *c* : द्वयचलं *instead of* : द्वयाचलं ; *delete* : (*c*) द्वयचलं ŚP ; (suggested change : द्वयाचलं). ; *read* in the translation, line 3 : "it is known as *dvayacalam* [bi-dynamic]," *instead of* : "one has ... stationary;"
1808	7209	*read* in (आ), line 3 : "*Indian Riddles*" *instead of* : "*Indian Riddle*"
1809	7214	*read* in the text, line 1, *a* : उमातिलक° *instead of* : उमा तिलक°
1820	7262	*read* in the translation, line 5 : hair stand *instead of* : hair stands
1826	7292	*read* the verse number : 7292 *instead of* : 2292
1878	7517	*read* in the text, line 1, *b* : सम्यक्त्वं *instead of* : सम्यक् त्वं
1880	7529	*read* in (आ), line 4 : (a. ŚP) *instead of* : (a. SP)
1882	7538	*read* in the translation, line 2 : Yudhiṣṭhira *instead of* : Yudhiṭhira
1903	7625	*read* in footnote 1, last line : leiblichen *instead of* : biblichen
1914	7671	*read* in the translation, line 1 : "*laṭṭa*" *instead of* : "*latta*"

Page	*Verse*	
1917	7683	*delete* in (अ), lines 3-5 *from* "Cf. Nos. 7665" *upto* "7730."
1919	7692	*read* in (आ), line 5 : (a. BhŚ), *instead of* : (a. (BhŚ),
1923	7711	*read* in (आ) : SkV 519 (a. [?] Rājaśekhara), *instead of* : SkV 519,
1925	7717	*read* in the translation, line 2 : supreme *instead of* : suppreme
1925	7719	*read* in the text, line 1, *b* : "गता:" *instead of* : "गता"; in the footnote 1, line 1 : "*kuṭani-*" *instead of*.: "*kuṭāni-*"
1935	7759	*read* in the translation, line 3 : committing *instead of* : comitting
1936	7767	*read* in (आ), line 2 : SRM 2. 2. 240, *instead of* : SRM 2. 2. 402,
1946	7805	*read* in (*a*) : °कृतश्वासार्धं° SkV. *instead of* : कृतश्वासार्धं° SkV ; *delete* : °क्रमकृतग्रासार्धं° Nami *ad* RK.
1957	7850	*read* in the translation, line 4 : "Bak Kum" *instead of* : "Bak Kun".
2010	8103	*read* in the translation, last line : "Sir M. Monier-" *instead of* : "Sir. M. Monier-"
2014	8120	*read* in (आ) : (a. Śrī-Harṣa). *instead of* : (a. Śrīharṣa). ; in the translation, last line and also in the footnote 1 : "Bak Kum" *instead of* : "Bak Kun"
2023	8160	*read* in (आ), line : "*Le théatre indian*, pp. 161-62" *instead of* : "*Le Théatre Indian*, p. 161-62".
2046	8251	*read* in (इ) : Nīdi Vĕṇbā *instead of* : Nīdīvéṇbā
2047	8257	*delete* : (*a*) एवं स्वभावलुब्धानां Kal.
2065	Col. 2	*read* under *Dhammanīti*, line 3 : "*Zwei Texte der*" *instead of* : "*Zwei Texte de*"
2096	Col. 1	*read* under *Sarasvatī°* line 6 : "7192" *instead of* : "7193"